

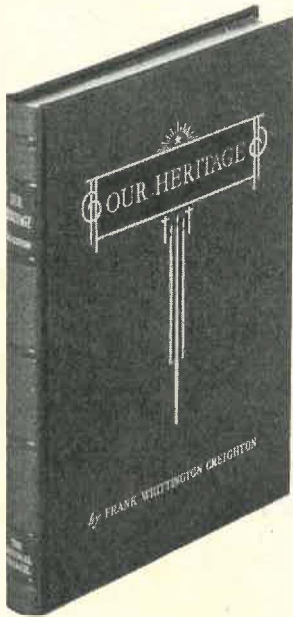
The
Living Church



CHURCH OF THE HOLY APOSTLES, HILO, HAWAII

[See article on page 774]

OUR HERITAGE



By the
RT. REV. FRANK W. CREIGHTON, S.T.D.
*Suffragan Bishop of Long Island
Bishop in Charge of Mexico*



FOR the first time an opportunity is presented to the men, women, and youth of the Church, to enjoy a missionary journey through the homeland, with an inspiring leader.

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The Living Church

Established 1878

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

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Church Kalendar



APRIL

- 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.

KALENDAR OF COMING EVENTS

APRIL

- 26. Convention of Arkansas.

MAY

- 2. Church Congress of the United States at Evanston, Ill.
- 3. Oklahoma Convocation.
- 9. New York Convention at Synod Hall. Erie Woman's Auxiliary annual convention. Convention of Fond du Lac. Convention of Quincy.
- 10. Washington Convention at Chevy Chase, Md. Convention of New Jersey.
- 22. Conference of Church Army Workers of Canada and the United States at College of Preachers, Washington, D. C.
- 29. Oxford Movement Commemoration Sunday.
- 30. Eucharistic Conference at Elizabeth, N. J. President's Day Observance throughout nation.

CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

- 1. St. Anthony of Padua, Hasbrouck Heights, N. J.
- 2. The Saviour, Providence, R. I.
- 3. St. Luke's, Lebanon, Pa.
- 4. St. Augustine's Chapel, New York City.
- 5. St. Matthias', East Rochester, N. Y.
- 6. The Advent, Boston, Mass.

NEWS IN BRIEF

LOS ANGELES—The City Council of Los Angeles at a recent meeting allocated \$5,000 for work among needy Negro families. Mrs. David R. Covell, executive of the Midnight Mission, was appointed administrator of the fund.

CORRESPONDENCE

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

"The Prayer Book and the Eucharist"

TO THE EDITOR: Fr. Cirlot [L. C., March 25th] has well steered the validity of the Anglican Mass through the mazes of sixteenth century controversy. In the sixteenth century, however, a mist was deliberately cast over everything. The advocates of Rome, then, as now, continually tried to befog things that were clear. For a shining modern example see the papal discussion of Anglican Orders.

If we go back of the sixteenth century, the matter can be reduced to much simpler terms. Thus, it is often overlooked that the only sacrificial word our Lord used is *anamnesis*, memorial, remembrance (possibly also *poiete*). The recitation of the Words of Institution, therefore, as expressing the intention of the Mass expresses all the sacrificial intention necessary, all the sacrificial intention our Lord expressed.

If we look at the earlier theologians the result is the same. Thus, St. Thomas Aquinas discusses the question whether in the celebration of this Mystery Christ is immolated. His answer is as follows: "The celebration of this Sacrament is called an immolation of Christ in a twofold way, 1, . . . because . . . the celebration of this Sacrament, as was said above, is a certain representative image of the Passion of Christ; 2, . . . because through this Sacrament we are made sharers of the benefits of the Lord's Passion. . . ." III, LXXXIII, 1.

I do not know any Anglican theologian that would not agree to the first. And for the second, consider this prayer that immediately follows the Consecration: "And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that . . . we, and all thy whole Church, may obtain remission of our sins, and all other benefits of His passion."

Evidently our revisers had been reading St. Thomas.

St. Thomas also discusses the question whether the recitation of the words, "This is my Body. This is my Blood" is sufficient to consecrate the Sacrament. This is his answer: "Wherefore it must be said that if the priest utters the aforesaid words alone with the intention of making this Sacrament, this Sacrament is made." III, LXXVIII, 1. Now the Anglican Church abundantly has the intention of making this Sacrament, the Catechism is witness of that; therefore, on this showing, by the recitation of these words she makes a valid Sacrament, and, therefore, a valid Sacrifice.

St. Cyprian well sums it up: "He is indeed a priest who truly officiates in the place of Christ, who copies that which Christ did; and he then offers in the Church to God a true and full sacrifice, if he so take in hand to offer according to that which he sees that Christ Himself offered." Now, consider this expression of intention. ". . . and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death and sacrifice, until His coming again: For in the night, etc. . . ."

Romans, and other opponents, would better occupy their time in something else than in considering whether the Anglican Church retained a valid Mass.

Duluth, Minn. (Rev.) EDWIN D. WEED.

"God, Our Refuge and Strength"

TO THE EDITOR: With reference to your splendid editorial in the [April 1st] issue about a sincere and workable trust in God, I know of an incident that illustrates many of the points you made.

A girl I know, who is not religious in any active service, recently fell ill. It was nothing serious; but she was rather frightened at being disabled for the rest of her life. A boy I know, who is studying for the Episcopal ministry, is a very good friend of the girl. He, of course, visited the girl. He told me afterward that he felt that he could comfort her with much benefit by speaking of a trust in God and meditation about His justice and mercy; but he also felt that, the girl being negatively "religious," she would feel he was trying to impress her by a familiar line of overworked platitudes, usually ascribed by the secular to priests; so he offered her the sympathy and comfort as one of her own type. Imagine his surprise when, the next day, he received a letter from the girl asking him why he had not offered her the comfort in line with his calling and asking, very sincerely, for him to come again and do that. Naturally, he was rather ashamed for not trusting his own beliefs and religion the whole way; but he immediately did as his heart had first urged him to; and, as it turned out, was a great help thereby in tiding the girl over her long illness.

Here we have, I believe, nearly the whole content of your editorial in real life. The priest (prospective, to be sure, but one in heart) who hesitates for fear of being misunderstood; the secular person not interested in sacred activity or state of mind who feels a real need for divine support and comfort; and the result, when such is supplied, which gives strength and patience—all these are here.

I would like to offer this as an encouragement to all priests who, although possessing divine spirit and comfort themselves, feel hesitant about passing it on to others and to all laity who feel any doubts as to the efficacy of contact with and trust in God. . . .

W. DABNEY GETTEL.

Columbia University,
 New York City.

"John Inglesant"

TO THE EDITOR: May I express appreciation of the commendation that has appeared in your recent columns [L. C., March 18th], of that great book *John Inglesant*, and my wish and hope that it might be as widely read as it deserves to be—particularly in this materialistic age?

The character of the Cavalier Inglesant with its high sense of honor and loyalty, its innate spirituality, and its reality cannot fail to absorb the interest of any but the most trivially minded leader; and I know of no story of any period in past history which carries one so intensely and vividly into the life and atmosphere of that period.

While Mr. Shorthouse calls his work a "philosophical romance" and too modestly disclaims dramatic talent, there are nevertheless many passages and incidents of great dramatic intensity, expressed as only one so gifted in the use of the English language could have portrayed them.

Chestnut Hill, Pa. STAUNTON B. PECK.

"St. Paul and Prohibition"

TO THE EDITOR: Dr. Hopkins' letter in THE LIVING CHURCH of April 1st Fr. McKim can answer easily, for Dr. Hopkins confounds three very different concepts: temperance, inhibition, and prohibition. What St. Paul clearly had in mind was *inhibition* through self-control; the act of will which causes one to give up a habit or a desire for the good of a weaker brother. Nowhere in the New Testament is it taught that the civil government has the right in morals by force of legal enactments to *prohibit* any act whatever. St. Paul enjoins Christians to refrain from doing a purely valid act when such an act causes a weaker vessel to stumble. Moreover when he wrote to the Romans he knew that eating meat and drinking wine were both connected with the worship of the heathen gods, and by partaking of either his fellow Christians would think that he was condoning the worship of false gods.

Temperance is self-control by an act of a man's will. Inhibition is the voluntary refraining from an act by the exercise of the same will, but *prohibition* is the prevention of an act through a legal enactment imposed through the will of others. Prevention by force never made a Christian a saint; a man is not good because he is prevented from crime by being in a penitentiary, nor is he good if he refrains from murder merely because he is afraid of the law.

Our blessed Lord never sanctioned an appeal to civil authorities to crush evil. Surely our legislative bodies are far from having the mind of Christ.

(Rev.) H. P. SCRATCHLEY.

Hendersonville, N. C.

New Hymns

TO THE EDITOR: Has not the time come to set about procuring a new, or at least an enlarged, Hymnal? I have the notion that by common consent a good many of the hymns in our present Hymnal could be eliminated with no one regretting them. For them possibly we could substitute some eighteen or twenty rather well known old hymns dear to many people. Then I could plead for the provision of the proper "Office hymns" for seasons and holy days. And we ought to incorporate some of the fine modern hymns, in which the "social" note is so prominent, from "Songs of Praise." A simple procedure might be to put all the new hymns together in a "supplement" and bind up with the present Hymnal.

So much fine work is being done abroad, to say nothing of the "battle royal" in England over the hymn books that we ought not to lag (as generally we do) too long behind. (Rev.) CHARLES E. HILL.
Ballston Spa, N. Y.

State Hospital Work at Colorado

TO THE EDITOR: In THE LIVING CHURCH for March 18th, page 629, under the caption Conducts Weekly Services at Colorado State Hospital the statement appears that "these services, held every Sunday afternoon, were inaugurated by Fr. Evans a number of years ago."

With all due respect to Fr. Evans I want to seriously question the veracity of this statement. When I was rector of Holy Trinity, I received the appointment to the state hospital as the chaplain, and I also regularly conducted Sunday afternoon services in the recreation hall, which was frequently filled, as Fr. Evans says, "physicians, internes, nurses seated side by side with the patients.

In this work I was assisted by members of the Holy Trinity Church choir and by

some of the leading singers and musicians of Pueblo.

Our Easter service was conducted with a fully vested choir amid the most beautiful display of flowers it has been my pleasure to see decorating any platform. My term of service at the state hospital during 1922-1924 was also a part of the work I carried on as rector of Holy Trinity, Protestant chaplain of the Minnequa Hospital, visiting minister to the county farm and vicar of St. James'.

I may therefore claim to have "inaugurated" this service nearly ten years before Fr. Evans was appointed.

I send this correction in justice to the many members of Holy Trinity choir, both men and women, and the various musicians of Pueblo, who gave me such wonderfully helpful assistance. (Ven.) C. E. COLES.

Seaside, Oregon.

"Thunderous Junk"

TO THE EDITOR: While heartily agreeing with the Rev. James C. Gilbert about the "thunderous junk" of radio broadcasts for children [L. C., April 8th] may I suggest that thoughtful parents would do well to use subtler methods than refusing to let the children listen in. That merely makes them want to listen more than ever. Plan a meal or some far more interesting diversion for that time and say little about the broadcast. Our evening meal is generally made to stretch over one 15-minute period and enough of two others to spoil them. When we eat later, I always have something thrilling to do just then, so the children (7½ and 5) listen in hardly once a month. As all other children (their name is legion) listen in, forbidding would be worse than futile.
Scotia, N. Y. (Mrs.) PIETER JUCHTER.

"Women of the Catholic Revival"

TO THE EDITOR: It was delightful, refreshing, and encouraging to read Margaret True Gregg's letter concerning the stories of Charlotte Yonge in the April 8th issue of THE LIVING CHURCH.

In my early years I had practically no definite Church teaching and I owe much to her writings in which the influence of the Church on daily life is so quietly and beautifully portrayed. I would like to add to the list of her historical novels *Unknown to History*, *A Reputed Changeling*, and also *The Clever Woman of the Family*, a story of domestic life. In later years I read *John Inglesant* which also made its mark.

If the Oxford Centenary only calls the attention of pastors, parents, and teachers to this almost forgotten mine of attractive Church teaching it will not be in vain.

St. Paul, Minn. ALICE S. MILLARD.

"Kneeling in Prayer"

TO THE EDITOR: In a note inserted in a letter [by the Rev. P. B. Peabody] in your correspondence department of April 8th, I am apparently credited with the authorship of the article on Kneeling in Prayer printed in a previous issue. I am responsible only for a comment on that article contained in a brief letter suggesting that a reason why many do not kneel in church is the form of our pews. (Rev.) W. B. TURRILL.

Tacoma, Wash.

We stand corrected. It was to the Rev. J. Warren Albinson's article on Kneeling in Prayer [L. C., March 11th] that the reader should have been referred rather than to Mr. Turrill's comment in the March 18th issue.—THE EDITOR.

Clerical changes on page 793

Books Received

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

D. APPLETON-CENTURY CO., New York City:

St. Augustine. By Rebecca West. \$2.00.

BOBBS-MERRILL CO., Indianapolis:

Andrew Jackson, the Border Captain. By Marquis James. \$3.75.

THE JOHN DAY CO., INC., New York City:

How to Restore Values. The Quick, Safe Way Out of the Depression. By Ambrose W. Benkert in collaboration with Earl Harding. Paper, 25 cts.

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

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

No. 5. *What Does the XVI Century Say?* By the Rev. Spencer Jones. Paper, 1/.

FAMILY WELFARE ASSOCIATION OF AMERICA, New York City:

Training in Family Social Work Agencies. Report of the Committee on Training. Paper, 50 cts.

HARPER & BROTHERS, New York City:

The A B C of Technocracy. Based on Authorized Material. By Frank Arkright. \$1.00.

HENRY HOLT & CO., New York City:

The Song of the Scaffold. By Gertrud von Le Fort. Translated from the German by Olga Marx. \$1.25.

LOTHROP, LEE & SHEPARD CO., Boston:

The Puppy Book. By Loring and Ruth Dodd. Illustrations by Loring Dodd. \$1.00.

THE MACMILLAN CO., New York City:

Manchoukuo. Child of Conflict. By K. K. Kawakami. \$2.00.

Prophets of Judah. By Ursula Wells. \$1.35.

JOHN JOSEPH McVEY, Philadelphia:

The Great Commandment of the Gospel in the Early Church. By the Rt. Rev. Monsignor Hamlet John Cicognani, D.D. Translated from the Italian by the Rev. Joseph I. Schade. \$1.75.

PONT. INSTITUTUM ORIENTALIUUM STUDIORUM, Roma:

Griechische Patriarchen Und Romische Papste. Untersuchungen Und Texte. III. Theophanes III Patriarch Von Jerusalem Und Paps Urban VIII.

ARTHUR SANBORN, Billerica:

The Long Lost Land. Paper bound.

WEST PUBLISHING CO., St. Paul:

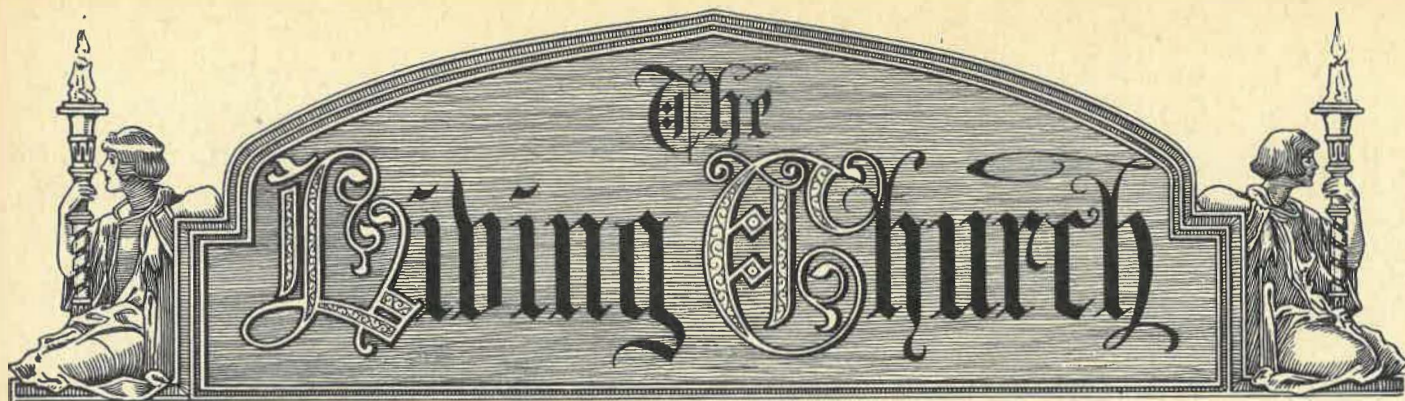
American Church Law. By Carl Zollmann. \$4.00.

WORLD PEACE FOUNDATION, Boston:

The Verdict of the League. China and Japan in Manchuria. Paper, 50 cts.

NEWS IN BRIEF

NEW YORK—On Easter Day the rector of the Church of the Heavenly Rest, New York, the Rev. Dr. Henry Darlington, dedicated three enamelled stained glass figures, and a stained glass window in the baptistry of the church. These were given in memory of Grace Vernon Coe by her parents, Mr. and Mrs. George Vernon Coe. All the work was designed by James H. Hogan, the well known stained glass artist, and the glass itself was executed by James Powell and Sons (Whitefriars) Limited, of London. Messrs. Mayers, Murray, and Philip were the consulting architects.



EDITORIALS & COMMENTS

Prospects for Peace

WHAT are the prospects for world peace today? Is the world any nearer a permanent peace basis than it was a year or two ago, or is it, as many keen observers tell us, in an even more dangerous state of unrest than it was in 1914?

The long-drawn-out Disarmament Conference at Geneva, which so far seems to have accomplished so little, is in recess just now. Just before its adjournment last month, the conference and the world received a galvanic shock in the guise of the British draft convention proposed by Mr. Ramsay MacDonald. Whatever may be the intrinsic merits or demerits of that plan, it has at least had the beneficial effect of reviving and stimulating into new life a conference that had become moribund and apparently on the verge of dissolution. When the conference reassembles on April 25th this new draft convention will be the basis for discussion, and it remains to be seen whether or not anything better than the old war-breeding system of balance of power will emerge from it.

Meanwhile a very interesting summary of the gains and losses of the cause of world peace during 1932 has just been published, in the annual report of Dr. Nicholas Murray Butler as director of the Carnegie Endowment for International Peace. The president of Columbia University finds the year's record "so disappointing, indeed so bad, that it offers a new and compelling challenge" to the foundation he heads. Human nature has changed but little through the centuries, he observes, quoting as "literally descriptive of what is going on in the world today," Thucydides' analysis of the effects of the Peloponnesian War twenty-three hundred years ago:

"In peace and prosperity both states and individuals are actuated by higher motives, because they do not fall under the dominion of imperious necessities; but war, which takes away the comfortable provision of daily life, is a hard master and tends to assimilate men's characters to their conditions. . . . The cause of all these evils was the love of power, originating in avarice and ambition, and the party spirit which is engendered by them when men are fairly embarked in a contest. . . . Striving in every way to overcome each other, they committed the most monstrous crimes. . . . And the citizens who were of neither party fell a

prey to both; either they were disliked because they held aloof, or men were jealous of their surviving. . . . An attitude of perfidious antagonism everywhere prevailed; for there was no word binding enough, nor oath terrible enough, to reconcile enemies. Each man was strong only in the conviction that nothing was secure; he must look to his own safety, and could not afford to trust others. Inferior intellects generally succeeded best . . . when men are retaliating upon others, they are reckless of the future, and do not hesitate to annul those common laws of humanity to which every individual trusts for his own hope of deliverance should he ever be overtaken by calamity; they forget that in their own hour of need they will look for them in vain."

Applying these words to the world of today, Dr. Butler notes that apparently the spirit that led to the 1921 Disarmament Conference and the Pacts of Locarno and Paris has been almost as completely forgotten as though those monuments to it did not exist.

"We are told," he writes, "that a nation's word is meaningless if it chooses to break it in the name of any form of self-interest which it may wish to call security. We are told that while war has been solemnly renounced as an instrument of national policy that is no reason why preparation for war should not continue with unexampled vigor and at vast costs. The profit-making motive is expressing itself in the manufacture and shipment of arms as never before in times of ostensible peace. Those profit-making undertakings which are interested in the manufacture and shipment of arms are steadily reaching out to influence the policy of governments as well as the approach to public opinion through the press. Changes that have recently taken place in the control of several important newspapers on the continent of Europe must be regarded as distinctly ominous."

ONE OF THE greatest obstacles to further progress toward world peace, Dr. Butler points out, is the influence of the powerful privately-owned munitions interests. He continues:

"The growing movement to make the manufacture of munitions of war a government monopoly will be greatly strengthened as public opinion comes to recognize the dangers of permitting the continuance of conditions under which zeal for private profit is free vigorously to oppose the highest public interests of the people of the world.

"There is also a large body of opinion, steadily increasing in numbers and in influence, which is ready to insist that governments signatory to the Pact of Paris shall not permit their nationals to supply arms and munitions to any nation signatory to that Pact which violates its terms and proceeds to armed hostilities. To say that such a restriction on shipment of munitions and of supplies is itself an act of war is clearly the reverse of the truth. The sure way to aid war is to provide munitions for those who are intent upon waging it; a most certain way to discourage war is to withhold the supply of munitions to those who undertake it contrary to their plighted word."

Of the situation in the Far East, President Butler writes:

"During the year, the situation in the Orient has been disturbing and distressing in the extreme. It has become increasingly plain to the whole world that the control of national policy by the militaristic element in Japan is so complete that that government and people, despite the Nine-Power Treaty, the Pact of Paris, and the Covenant of the League of Nations, have been carried into open, well organized and long continued warfare under the guise of self-defense. The consequent happenings have been of grievous character and importance and have cost the people of Japan the sympathy and confidence which the world has so gladly given them and would be so glad to continue to give. The League of Nations, which has acted so slowly in this vital matter, has, however, now acted clearly and decisively in a way which sharpens and defines the issue between the faithful observance of treaty obligations and the yielding to the urgings and ambitions of militarists and their policies. At this moment, the situation in the East remains unsettled, but the next few weeks must determine whether the organization of the world for peace is to be supported and strengthened or whether it is to have a serious and dangerous breach made in its very foundations."

In spite of all these things, however, Dr. Butler refuses to sound a defeatist note. "This is no time for discouragement or despair," he says; rather "it is a time for still greater effort toward the achievement of the highest ideals known to man." Toward the accomplishment of this end he calls for true patriotism—not "that cheap and tawdry patriotism which insists upon regarding a nation as an end in itself, and as necessarily and naturally at constant and vigorous war, military and economic, with every other nation in the world," but rather a genuine and intelligent love of country and of all humanity.

"The highest and purest type of patriotism," concludes President Butler, "looks upon one's country as a moral personality, with moral principles to uphold and with moral ideals to achieve. True patriotism, founded upon moral insight and moral understanding, leads directly to an insistent desire for more complete international understanding and more effective international co-operation."

As the Geneva Conference resumes its sessions and the great World Economic Conference draws near, we hope and pray that this larger sense of patriotism, which regards each nation as an integral part of a world-wide fellowship rather than as a self-contained and self-centered unit, may, through the guidance of God the Holy Spirit, illuminate the hearts and minds of the rulers and leaders of the world.

WHEN we accepted for publication Professor Jared S. Moore's article, *What Constitutes a Catholic Parish* [L. C., March 4th], we wrote the author that we did not agree with his thesis in all of its details, but we thought that the paper would arouse interest and open up discussion

The Immaculate Conception from which worthwhile points might emerge. That our readers have been very much interested is shown by the quantity of letters received. Many of these have been published in subsequent issues; others, of course, we have had to omit owing to space considerations.

Much of the discussion of Dr. Moore's classification of parochial practices as "Essentials," "Commendable Practices," and "Questionable Practices" has centered about his inclusion in the third group of "the public recognition of the doctrine of the Immaculate Conception." Fr. Knowles challenged that statement, observing that "surely a Catholic accepts the fact of the Immaculate Conception, although as an Anglican he rejects the Roman dogma and definition of a Vatican Council." This observation, it seems to us, confuses the issue rather than clarifies it. In the first place, if the fact of the Immaculate Conception be recognized as *de fide*, we can see no possible reason for objecting to the definition of that fact by the Vatican Council—or rather, by the Pope. (We do not think the bull of Pius IX was ever ratified by the Vatican Council.) But what is more important is the fact that the Immaculate Conception is not revealed by Holy Scripture, has never been taught officially by the Anglican Church, and was unknown in the undivided Church. When the belief did begin to attract attention it was vigorously opposed, notably by St. Bernard; and that opposition has continued even into modern Romanism. Most important of all, the doctrine of the Immaculate Conception is not authoritatively taught by the Eastern Orthodox Church. It has always been held by many within all of these parts of the Catholic Church as a pious opinion, but only Rome has made it a necessary dogma, and that within very recent times.

There is much evidence to point toward the *probability* of the Immaculate Conception, but none to prove the *certainty* of it. Indeed in the absence of direct revelation there could be no certain proof. Anglican theologians, notably Fr. Wirgman in England and Dr. Barry in the United States, have made out a good case for the probability that the Blessed Virgin was without original sin. But other theologians have felt that the doctrine of the Immaculate Conception is a contradiction of our Lady's freedom to accept or reject the instrumentality of the Nativity; and the free coöperation of the human will with the divine is of the essence of the Incarnation. As for the Eastern Church, that great communion of historic Christianity inclines to the view that the Mother of our Lord was purified from original sin by the coming to her of the Holy Ghost *after the Angel's visit*. Professor Bulgakoff expresses this view very clearly in his recent monumental work, *L'Orthodoxie*.

In view of this diversity of opinion, and the fact that only one part of the Catholic Church has elevated this belief—however plausible—to the rank of a dogma, it hardly seems fair to us to assume that "surely a Catholic accepts the fact," or to require the public recognition of the doctrine as an essential mark of the Catholic parish in our Church. There is many an Anglo-Catholic whose devotion to our Lady is deep and sincere, but who is not prepared to subscribe to the doctrine of her conception without original sin.

AMONG its many valuable publications the S. P. C. K. brings out a quarterly, *The Teaching Church Review*. One is tempted in bringing it to the readers of THE LIVING CHURCH to use that hard-worked word "unique." The issue of February (the first number of the third volume) contains thirty-two double-columned pages and is distinguished for a series of articles of unusual value. The book reviews are excellent and the four substantial articles are each of extraordinary value: one is on John Dewey, by Professor Mauzey; another is entitled *The Necessity of Worship*, by the Rev. H. Balmforth; a third deals with the Oxford

Movement and Social Order, by Miss Ruth Kenyon; still another concerns Religion and Modern Views of Nature, by the Librarian of Pusey House, Oxford. Then follow two articles—one on Religion and Salvation and the other dealing with the problem, Does God Suffer?

Professor Mauzey's article on Dewey sheds more light on this complex and baffling subject than any article of the same compass, not only in the clarity of its analysis and of its presentation of the three assumptions of Dewey's thinking, but in the capacity that the author has so completely to grip his reader as to incite in him a desire to re-read Dewey himself. The contribution manifests extraordinary power.

The journal deals with actual problems that constitute difficulties today: How is worship related to religion and ethics? Is it true that there is infinite compassion in the heart of God?

The astounding thing about the review is that it may be subscribed to for forty cents a year direct to the Church Missions House. Clergy and laity of the Church who are interested in promoting adult education, whether to their own advantage or to that of others, could not do better than to make this small investment for so huge a return.

THE RETRIAL of the famous—or infamous—Scottsboro case may or may not have resulted in a miscarriage of justice, but certainly it has presented to the nation an unedifying spectacle of race hatred and intolerance. Fiery crosses, references to "Jew money," and threats of violence between whites and Negroes over a sordid case in which the only question should have been whether or not the defendants were guilty of the serious charge against them, are humiliating indications that America is not, in spite of our Fourth of July oratory, uniformly a land of freedom for all and equality before the law regardless of race or color. Germans and Soviet Russians, who only a week or two ago read the stirring words of protest against racial and religious persecution in their lands, must wonder how we Americans reconcile those brave words with the shameful exhibition of anti-Negro, anti-Jewish, and anti-white hatred brought out by this case. For our part, we do not see how they can be reconciled.

The Scottsboro Case

ACKNOWLEDGMENTS

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

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The Living Church Pulpit

A Sermonette for the First Sunday after Easter

CHRONOLOGY OF EASTER

BY THE REV. HERBERT H. POWELL, D.D.
CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.

"Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."—ST. JOHN 20:29.

THE FIRST SUNDAY AFTER EASTER is commonly called Low Sunday. We have come down from the high feast, the emotional exaltation of joy in Jesus' resurrection has subsided, and the time has come when reason can assess the value of the disciples' experience. The question might properly arise at this time, Why do we, centuries after, still believe in the story of Jesus' resurrection and, believing, find it the source and spring of life's joy and confidence?

First, because it is embedded in the New Testament. No matter what New Testament criticism may finally decide as to the dates and correct chronological sequence of the several books, it is clear that from first to last the resurrection of Jesus is witnessed to by the writers. From I Thessalonians to the Apocalypse, in almost every epistle and certainly in all the gospels, witness is borne to the fact of the Resurrection. Whether it is in a highly emotional and controversial letter like Galatians (cf. 2:20), or in a calm, deliberate, and profound theological study like Romans (cf. 1:4), in a simple, direct appeal to a group only a few steps from heathenism as in Corinthians (cf. I Corinthians 15), or in an exalted, mystical appreciation of the cosmic Christ, the Redeemer of the universe, as in Colossians (cf. 2:12), everywhere from beginning to end of the New Testament the resurrection of Jesus is the proof and attestation that His Gospel is the truth of God unto salvation.

Now, if this fact did not take place, how did it thus get into the New Testament, and not merely get into it, but become the very warp and woof of fact from which springs the message of the New Testament Church?

Second, why Sunday? The Christians from the very beginning have kept the first day of the week in joyful memory of the resurrection of their Lord. Beginning on this very day, the octave of the resurrection, with the definite approval by Jesus Himself, who vouchsafed a manifestation to the Eleven in the Upper Room, and on through the years and centuries to our own time, this observance has been continuous without a break. Kingdoms have come and gone, the Church has taken on and thrown off a great variety of customs and ceremonial, but the observance of the first day of the week has never failed when the Church has gathered in joyful commemoration of the resurrection of her Lord. At first, since all the Christians were Jews, there was an observance of Sabbath as well as of the first day of the week, but in the New Testament the two days are never confused. The Sabbath is never called the first day of the week, nor vice versa. The controversy which arose about the date of Easter, after the Church had become Gentile, was decided by making the annual feast of the resurrection, Easter Day, coincide with one of the weekly feasts, and since that time Easter has always come on Sunday, the first day of the week.

This is a very remarkable fact of history. It began at the very beginning and persists to our own time. If the resurrection of our Lord did not happen, if the story has any mixture of legend or fiction, how is one to explain Sunday as the universal weekly feast of the Church? "This is the day which the Lord hath made; we will rejoice and be glad in it."

There are many other lines of proof, but if on this Low Sunday we will meditate on these two we shall perceive the solid basis of fact beneath our religion and will find comfort and strength in the blessing of our Lord on us who "have not seen and yet have believed."

THE STATUS OF ST. STEPHEN'S COLLEGE,
ANNANDALE, N. Y. *

ST. STEPHEN'S COLLEGE, as an inadequately endowed institution, dependent for a considerable part of its income upon gifts from those interested in its educational and religious training, has necessarily suffered severely from the general economic depression.

The trustees have felt that, there was a real question as to whether plans could or should be made for the continuation of the college. Consequently, at their February meeting, they requested President Nicholas Murray Butler, who is president of the college as well as of Columbia University, to appoint a committee of nine to consider the present educational and financial problems of the college, with a view to its future.

President Butler immediately appointed as this committee, the Very Rev. Hughell E. W. Fosbroke, D.D., the Rev. Edward Russell Bourne, and William Harrison, as representing the college trustees; the Rev. Bernard Iddings Bell, D.D., Professor Francis Rosebro Flournoy, and Professor Harold Romaine Phalen, as representing the college faculty; and Professors George W. Mullins, Herbert W. Schneider, and Donald G. Tewksbury, of the staff of Columbia University. Dean Fosbroke was chairman of this committee and Professor Flournoy, secretary.

A sub-committee, consisting of Professors Schneider, Mullins, and Tewksbury, visited the college to investigate the educational program. A second sub-committee, consisting of Mr. Bourne, Professor Mullins, and Professor Phalen, also went to the college to study budget possibilities.

At an adjourned meeting of the college trustees held on March 4th, the committee of nine submitted its report. This involved a budget for 1933-34, with a deficit of \$17,000. It also made a number of general recommendations as to educational program. Briefly, these contemplated reducing the number of the faculty slightly, the combining of honors and tutorial work, increasing the emphasis of politics, government, and economics in place of the present over-emphasis on sociology, eliminating certain general requirements in Latin and Greek, restricting the requirement in oral English, suggestions for giving education in the fine arts, and a more efficient schedule of classes to avoid the necessity of offering two sections in a course where registration is small.

This report, however, made no definite recommendation as to whether the college should be continued. Consequently, the trustees referred it to a special committee of seven named trustees, who were to consider the report of the committee of nine, and in their turn report to the board their recommendations as to the future of the college, so that the trustees would have a basis for decision.

The Rev. Dr. Bell, warden of the college, felt that under present economic conditions, the college could not be continued on a proper basis and recommended that the college be closed on June 30, 1933. In the circumstance that if the college be continued, he stated that he should not be considered for re-appointment. The trustees, by a formal resolution, accepted this decision on his part.

This named committee of seven organized with Stephen G. Williams as chairman and the Rev. Edward Russell Bourne as secretary, and held a number of lengthy meetings. It created various informal sub-committees, one of which, for example, went to the college for the purpose of conferring with members of the faculty and generally surveying the situation at Annandale. Another sub-committee worked on the preparation of a budget, also in cooperation with members of the faculty.

At a second adjourned meeting of the college trustees, held on March 20, 1933, the committee of seven submitted its report, which together with all its recommendations were adopted with general approval, Dr. Bell only dissenting.

This report stated that with no loss in educational efficiency or departure from high educational and religious ideals, St. Stephen's College could and should be continued. The report assumes for

the academic year 1933-34 an estimated minimum enrollment of ninety students of proper calibre, a faculty of seventeen, economies in operating the physical plant of the college, which will result in a budget with a deficit which the trustees feel confident can be met. The quality of housing and food will not be lowered and effort will be made to improve both.

The balancing of the budget was made possible by the whole-hearted cooperation of all members of the faculty, who voluntarily accepted a very considerable reduction in their compensation.

The report recommended that the Rt. Rev. William T. Manning, Bishop of the diocese and chairman of the trustees of the college, and President Nicholas Murray Butler, president of the college and of Columbia University, be requested to assist in finding a warden for the college, and that the selection and appointment of such warden be determined irrespective of whether or not he be a minister of the Protestant Episcopal Church. The charter of the college requires, however, that the warden be a communicant of that Church. Another step recommended in the report was the creation of a special committee of the faculty, in accordance with the express desire of the present warden to be relieved of certain responsibilities, for the purpose of acting upon all matters relating to bursaries, scholarships, credit arrangements, and applications for admission for the academic year 1933-34.

On the side of purely educational policy, the committee of seven recommended the adoption of all the general recommendations with reference to the curriculum contained in a report of educational experts of the university which had been summarized in the report of the committee of nine.

Too much emphasis cannot be laid upon the fact that without the generous and constructive cooperation given by members of the faculty of the college, the trustees would never have felt justified in making their decision to go forward. If all who are interested in St. Stephen's will resolutely contribute what they can—whether it be money, time, or enthusiastic moral support—the trustees have faith that this unique and useful educational enterprise can be preserved.

NICHOLAS MURRAY BUTLER.
President

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SNAP-SHOT

LOOK UPON a little photograph
Of my young daughter with her hand in mine,
Seized in the moment of a happy laugh
While we were looking at our own grape-vine.

With what strange sweetness have such pictures power
To make us live again a former day
And feel ourselves within that very hour
Though intervening years have passed away.

To re-create dear moments of the past,
Not sentimentally, nor with regret
That that sweet time could not forever last,
But still with hope for richer hours yet—

This can intensify the unity
That makes of all our life a single whole,
And give us precious opportunity
To be somewhat more conscious of a soul.

LOUIS FOLEY.

* Reprinted from the Columbia University Bulletin of April 10th.

Anglo-Catholicism

A Protestant Analysis and Evaluation

By the Rev. Fred Smith

Pastor, First Congregational Church, Newton, Kansas

IT IS one of the interesting anomalies of history that mankind has not yet been able to Catholicize itself. Time and time again men have started movements, churches, toward this end. There are those who, making the wish father to the achievement, make the assertion that the organization to which they belong is the compressed actuality of men's dreams in this regard. Their Church has achieved, so they say, spiritually that which spatial expansion will some day make complete.

To one who, like the writer, is a strong believer in Catholicity yet not a stated member of any Church taking to itself the name of Catholic, there comes here a strong temptation to become a Protestant. The urge to Catholicity dwells in the breast of every forward looking believer of the truth. How deeply grounded, widely spread, is this desire has been well shown in Heber Newton's now forgotten book on *Catholicity*. Perhaps at last when men and ecclesiastics have gone beneath, rather than beyond their forms, there will come the wider knowledge that will eventuate in a Catholicity as yet unrealized.

Even as we venture that hope, however, we know that there are those who would tell us that our hope is vain since it is misdirected. Why seek for what is already found? We are ready to rest from our labors if there be any to tell us, in a provable way, that Catholicity can be achieved by walking into a sanctuary instead of digging beneath it. However, let it be said that to these voices we have listened before, and after listening, we have returned to our work. We have found that no form of institutionalized Catholicism has been able to survive as such without taking to itself a limiting adjective. It is Roman, Greek, Anglican, and whatnot. It is harder for many a Catholic to refrain from becoming a provincial than to escape the danger of becoming a Protestant.

Thus far have we allowed the current of our thought to carry us, not to pursue it further, but that we might the more come to a better appreciation as well as a sharpened argument concerning the subject we have chosen for consideration, namely, that adjectivized form of Catholicism known as Anglo-Catholicism. The year of stocktaking is at hand for this movement in the English Church. One hundred years ago saw the beginning of that movement, known variously as the Oxford or Tractarian Movement, which has exerted such a powerful influence, not only upon the English Church as by law established, but even in such Churches as are grounded on other claims. It is apposite that one's attention be given to this century-old emphasizing energy.

For Anglo-Catholics 1833 is an important year. This was the year of the notable sermon preached by John Keble on "National Apostasy" in the university pulpit at Oxford. The Oxford Movement, as such, became history when Newman would have made it a Romeward movement. Not so, however, was England to be Catholicized.

"Realizing the hopelessness of effecting a general reconciliation between the Anglican and Roman Churches, Newman, followed by some of the ablest members of the party, made his way into the Church of Rome."

IN THIS Oxford Centenary year it may not be amiss for Anglo-Catholics to pause occasionally and consider what some of our brethren in other religious bodies think of us. Here is a thoughtful estimate of Anglo-Catholicism by a Congregational minister who has studied the Movement not unsympathetically. We shall have something to say about this paper editorially next week; meanwhile we commend it for careful study and reflection. We need hardly add that the views expressed are those of the author only, not of "The Living Church."

Such is the Protestant way of describing the facts of that troubled time. The Anglo-Catholic way of reporting this same series of episodes in that

"the Oxford Movement was not the commencement of a new party or school of thought. It was a return to first principles, an appeal to the Prayer Book, and to the older tradition that the Puritans and Protestants had gradually hidden from sight" (Manning Foster).

Newman and the rest who followed him in seeking Catholicity, evidently from this viewpoint, went to unnecessary trouble in changing from the English Catholic Church to the Roman Catholic Church. But we cull this from the writings of Cardinal Gibbons:

"If they (the Protestant Episcopalians) think that they have any claim to the name of *Catholic*, why not come out and write it on the title pages of their Bibles and Prayer Books?"

Evidently there is some confusion, though not any lack of assertion, as to who are the one hundred per cent Catholics here. That then is the first evaluating conclusion at which we arrive in considering Anglo-Catholicism in view of the centenary of the Oxford Movement. Evidently Catholicism, in its institutional expressions, is many and not one. To say the least this is somewhat disconcerting. A disconcerted investigator is not a finished one, however. The Anglo-Catholics certainly believe that an achievable Catholicism rests with them. Further inquiry into their philosophy and procedures is called for.

FOR HELP along this line we turn the pages of the Concordance and Dictionary of the Prayer Book and find therein the following explanation of Anglo-Catholicism:

"Anglo-Catholicism stands for the historic Faith of the Church, pure and undefiled, as practised in the first centuries of its history; further, Anglo-Catholicism believes that it is by the sacramental system that the world will be eventually converted and it seeks to display that system in its fulness and in its plain simplicity."

As with many definitions this one stands somewhat in need of definition itself. Our eye lights upon the phrase: "the historic Faith . . . as practised in the first centuries of its history." We find ourselves in questioning mood. Whence came the right for any to speak of "the historic Faith of the first centuries" as something more perspicacious than of later centuries? To answer this query, with its many implications, would take a volume rather than a paragraph. So far as we ourselves have been able to discern, the insight of the first centuries must not be too easily credited with precedence over the intelligence of later ones. We have often noticed that they who too readily speak in idolizing terms of antiquity become, as did Pusey, theological antiquarians rather than theologians.

On the other hand let us not forget the benefits accruing from this assumption. Resting on it men have delved into what has too often been a forgotten past. Verily there have been many who thought that Church history did not begin until the time of the Reformation. Under the incentive of the Anglo-Catholic Move-

ment men have brought from the treasury of the past things old as well as new. In a day when the new is too often counted as the true the Anglo-Catholics can still teach men something. But not if they, in their own conceit, make the venerable the synonym of the virtuous.

The Anglo-Catholic makes much of antiquity. To apprehend it he delves into the archives of the past; dusts the cobwebs from the ancient tomes. In connection with the Oxford Movement one need only recall the enthusiasm of Pusey and Newman for the Church Fathers. Unfortunately all their inquiries were vitiated by the assumption that there had been a degree of purity in the Church of the first centuries which has never been approached since. A strange befuddlement is here. Chronological nearness is found to be the guarantee of Christian perspicacity and, by inference, of Christian perfection. Out of this befuddlement come most of the anomalies to which the Catholicism with an Anglican accent is heir. Antiquity becomes the foster mother of Authority. Religion rests on dogma. Newman speaks for all Catholics, institutionally conditioned, when he says that "dogma has been the fundamental principle of my religion." There are many non-institutional Catholics, however, who think that this is placing the emphasis in the wrong place. Dogma, as interpreted by Newman, has too often been found to have a strange, strong affinity with intolerance rather than truth. The Anglo-Catholic has sometimes seemed to forget that the security of the Faith, in the last analysis, is in living Christians rather than in formulated creeds.

Happily there is usually a saving grace of other emphasis in the Anglo-Catholic which saves him from the worst excesses of his own peculiar bias. Anglo-Catholicism cannot be defined solely as a movement given up to a quest for a pure and undefiled religion expressed in the distant past. It is also an approach to God. For Anglo-Catholics the high road is through the sacraments. Religion for them is more than mere morality—it is mystery; miracle. It also proves to be metaphysics. Centralizing religion in the sacraments has often led to strange emphases in its explanation. Into these devious and dividing paths we have not the time to enter here, except to touch upon some of the major results in history.

As with all other movements among men, Anglo-Catholicism has been many phased according to the temperaments of those espousing it. Through its activities, metaphysically conditioned, on the one hand, it has brought a new dignity into the "services" of the Church. Sometimes this has been carried to novel extremes. On the other hand it has often engendered a deep dissension. One recalls here that it is within very recent times that Bishop Barnes of Birmingham felt compelled to write a strong letter to the present Archbishop of Canterbury in regard to the "false" belief that "a Spiritual Presence can be made to inhere in a piece of bread by consecration."

TO THE ESTHETICALLY MINDED one of the by-products of this sacramental emphasis in worship has been a new appreciation of the beautiful in worship. Symbolism has come to a new power. In the wake of the Anglo-Catholic Revival we have had told afresh the glorious story of an ancient past that ought never to have been forgotten.

Some, speaking of the outcroppings of Anglo-Catholicism, have made much of the social services rendered to men by some of its leaders. Sisterhoods have been established composed of those who, in consecrated fashion, deem not their own lives dear to themselves. This is commendable, but not outstandingly significant. Sacramentalism has no special genius for social service beyond that of other Christian groupings.

To sum up, therefore, we can say that Anglo-Catholicism has been a movement bringing to the Church in particular and the world in general many results, not all of which have proved of equal worth. Anglo-Catholicism has been an episode in ecclesiastical history made notable by its by-products. In itself it has been a failure. It was attempting the impossible. Its very name is

enough to strangle it. Chesterton long ago issued a warning to all and sundry to beware of using adjectives which contradicted the noun. *Anglo-Catholics*; what has a pure Catholicity to do with Anglicans, as such? It is only within recent years that a Pope of the Roman Catholic Church spoke very pointedly to that matter. Meanwhile, leaving the differing Catholics to arrive at their own union, it is well to remember, with gratitude, the new incentive which has come to Christians in general toward a richer historic consciousness of the Church of the past; a finer appreciation of order and ritual; and, most of all, the deepening of faith in men and the Church that both they and it are seeking that perfect fellowship which, so far as we can discern, has not yet been achieved, either in the Church of the past or in that of the present.

THE CHURCH AT HILO, HAWAII

[See cover illustration]

THE Church of the Holy Apostles, Hilo, Hawaii, is the only Episcopal church in Hilo, a city of 20,000 inhabitants, situated on the east coast of the island of Hawaii, at the foot of the great volcano of Kilauea. Hilo is the southernmost city in the United States; and Holy Apostles' shares with Christ Church, Kealahou, on the other side of this same island, the distinction of being the southernmost Episcopal church in the United States. Two-thirds of the inhabitants of Hilo City are of Oriental race—Japanese, Chinese, Korean, and Filipino. Of the remaining third, more than half are Portuguese.

The city of Hilo has seven Buddhist temples, one of which—Nishi Hongwanji—is very powerful and maintains a large staff of priests. There are also two Shinto shrines in the city. These priests work almost entirely among the Japanese, who form by far the largest single element in the population.

Of Christian or semi-Christian houses of worship, there are many besides our own Church of the Holy Apostles. There are six Congregationalist churches, ministering respectively to Anglo-Saxons, Portuguese, native Hawaiians, Japanese, Chinese, and Filipinos. The Koreans have a Methodist church. There are two Mormon churches, with large followings among the native Hawaiians. Then there is a Christian Science temple, whose membership is made up of the wealthier Anglo-Saxons, and a Seventh-Day Adventist church with a large following of Filipinos. There is only one Roman Catholic church, with a staff of two priests, one of whom is German, and the other Belgian.

The Church of the Holy Apostles shares with the Roman Church the distinction of working equally among all races, and of making no racial distinctions. It has in its membership Americans, English, Scottish, Canadians, Australians, Germans, Italians, Portuguese, Greeks, Hawaiians, Chinese, Japanese, and Koreans. Its vestry includes three native Hawaiians, one American, one German, and one Chinese. There are only three persons of pure Caucasian blood in its vested choir. All these racial elements worship together in perfect harmony. The president of the local branch of the Woman's Auxiliary is a native of Hawaii married to an Italian gentleman who was baptized in St. Peter's, Rome, but has now for many years been an Anglican Churchman. The secretary is a New England woman of English descent who is married to a doctor of Japanese descent. The women of every race meet and eat on a social equality at their weekly meetings.

Holy Apostles' is definitely Catholic. It has a daily Mass, and colored eucharistic vestments. The seven sacraments are taught and practised, as are also the precepts of the Church.

Your prayers and interest are asked on behalf of this parish. The rector understands the Japanese language, having served nine years in Japan, and uses it in his work here. The other racial elements all understand English.

Sow an action and reap a habit, sow a habit and reap a character, sow a character and reap a destiny.—*Anonymous*.

A "New Deal" in the Brotherhood

By Leon C. Palmer

General Secretary of the Brotherhood of St. Andrew

IN THESE DAYS when we have been hearing much about a "new deal" in national affairs, it may be of interest to call attention to a "new deal" that has recently taken place in the Brotherhood of St. Andrew, which holds promise of greatly increased effectiveness in the work of that organization among the boys and young men of the Church.

Briefly, it includes: (1) The experimental elimination of membership dues; (2) the provision of an educational program along modern lines, including but enriching the traditional service activities of the Brotherhood; and (3) a practical method, for use where desired, for correlating the Brotherhood chapter with the Church school class.

NO MEMBERSHIP DUES

On January 12, 1933 the national council of the Brotherhood, upon recommendation of the general secretary, voted to waive the constitutional requirement of membership dues (\$2.00 per annum for men and \$1.00 for boys) allowing each chapter that so desires to make a voluntary contribution, but not requiring this. No charge will be made hereafter for chartering a chapter or for continuance of membership in the Brotherhood. Any group that accepts the Brotherhood objective, "the spread of Christ's kingdom among men and boys," and its operating principles of definite daily prayer and weekly effort to this end, may be chartered and become affiliated with the world-wide movement. If any literature or supplies are needed in addition to what is furnished free at the time of organization, they may be ordered at cost from the Brotherhood headquarters, and those who wish may subscribe to *St. Andrew's Cross*; but all this is optional and is left to the individual chapter and member. Thus it is made practicable to have Brotherhood chapters in all sorts and conditions of parishes, and in the average parish it should be possible to have a chapter in each of the three age group divisions (boys, 10-15; young men, 16-24; men, 24 and over).

AN EDUCATIONAL PROGRAM

In time past the Brotherhood has been almost altogether a service organization, whose chief activities consisted in inviting men and boys to the Church service, Bible classes, confirmation classes, and welcoming strangers, looking up absentees from the Church school, etc.; but with no definite educational content except such training in the habit and technique of Church work as came through these activities. This training itself is extremely valuable and it is the purpose of the Brotherhood leaders to maintain this central emphasis upon service. But it has become increasingly evident that an organization whose program consists entirely of service activities is missing an opportunity of ministering to the growing life of youth and furnishing adequate inspiration and guidance for the activities themselves. Many Brotherhood chapter meetings have consisted (except for the devotions) almost altogether of reports of work done and assignments of new work. Where this is the case the boys and young men are apt to lose interest and look upon the chapter meeting as a routine performance, for "where there is no vision the people perish," and where there is no inspiration service languishes.

In order to inspire the activities and enrich the spiritual life of the workers we must provide also, closely correlated with the activities, an educational element in the program. Even if we



LEON C. PALMER
General Secretary since 1928

could assume (as we too often cannot assume) that all the members of the Brotherhood chapter are in a Church school or Bible class and are there given effective religious education, there would still remain the question of correlating the instructional program with the service activities.

It therefore became necessary for Brotherhood chapters in the boys' and young men's divisions to provide an element of education and inspiration in their program. This undertaking (begun in the advanced junior program units some years ago) has now taken shape in a semi-annual *Program Guide* for each division of the Brotherhood. This provides month by month for definite service activities of a characteristic Brotherhood type, but with these is associated for each meeting a topic for consideration and discussion. These topics deal with the actual experiences, life situations, and problems of youth today. Through the entire program there is the emphasis upon worship, individual and corporate, which has always characterized the Brotherhood.

The first semi-annual volumes of these *Program Guides* for the boys', young men's, and men's divisions were issued in 1932 for experimental use; and the reports on them were so favorable that the plan has been approved as an integral part of the new Brotherhood program. Succeeding volumes will be even more definitely upon the life-experience basis—the viewpoint which has been assumed but not made explicit in the earlier volumes.

CORRELATING THE BROTHERHOOD CHAPTER AND THE CHURCH SCHOOL CLASS

MANY PARISHES today are afflicted with a superabundance of organizations and agencies for work with boys. There is for example, the Church school class which in actual practice in the average parish too often: (a) does not hold boys after they are 16 or 18, (b) does not seriously attempt anything more than a purely informational curriculum, and (c) does not show marked effectiveness even in imparting information.

There is also the Young People's Fellowship or Service League, with its strong social interest but frequently weak educational program and possible tendency to become a competitor of the Sunday evening Church service. There is the Order of Sir Galahad, with its imaginative and recreational appeal; the Acolytes' Guild, with its purely devotional emphasis, and the Boy Scout troop, providing most effectively for the boy's general development but making practically no provision for specific religious training. The resultant situation cannot be better described than in the words of Dr. John W. Suter, Jr., in an article written for *St. Andrew's Cross* in June, 1932,* while executive secretary of the Department of Religious Education of the National Council:

"Loyalty is a great quality, and for that very reason it is a mistake to urge upon young people too many loyalties. This is a mistake which some of our parishes make. Sometimes a boy is asked to join and, therefore, be loyal to a choir, a scout troop, a prayer group, a club, and a Church school class. The better each of these groups is managed and led, the stronger is the claim which it makes on the boy to attend all its meetings, carry out its program, obey its rules, live up to its standards, and 'show its spirit.' If every group to which the boy belongs has a strong,

* Published in the January, 1933, issue.

attractive leader, and if every group is alert, well-knit, and purposeful, then the boy is in the unhappy state of being pulled this way and that by very powerful forces. He is like the messenger of the fable, who 'sprang to his horse and rode off in all directions.'"

What shall the bewildered rector do? Dr. Suter in the same article, offers the following suggestion: "It may seem a radical suggestion, but, at the risk of shocking the sensibilities of the reader, the proposal which this article sets forth, at least for discussion, is that one organization, and one only (not counting the parish itself) should make the entire plan for any given boy, this plan to include worship, study, social service, recreation, fellowship, and everything else—if there is anything else—which parish life should provide for a growing boy. Such a plan would bring to the situation an altogether new degree of unity and simplicity, and would have the added advantage of calling out a single loyalty. Why should not this organization be the Brotherhood of St. Andrew? The boy would then belong to only three institutions: the Christian Church, his parish, and the Brotherhood of St. Andrew. The Brotherhood is an integral part of the parish, and the parish an integral part of the Christian Church. The whole plan is simple, and there is no confusion of loyalties. Already there are certain parishes which have no organization for their boys except the Church school. A parish which had only the Brotherhood of St. Andrew, instead of only the Church school, would not be in a very different case."

The apparently increasing exodus of older boys and young men from the ordinary Church school class, and the difficulty experienced by rectors in finding a free weekday evening for the holding of weekly Brotherhood chapter meetings, have added emphasis to the suggestions of Dr. Suter.

To meet the actually existing situation in many parishes and in line with the suggestion of Dr. Suter, the Brotherhood leaders are offering for experimental use the following new plan of chapter organization and work, with the understanding that it is not proposed as a substitute for existing plans where these are working satisfactorily but is intended for those parishes where it is desired in the interest of organizational simplicity and educational efficiency:

(1) Let each boys' or young men's Church school class that, after careful consideration, wishes to do so, organize itself as a Brotherhood chapter, receive a national charter and be formally admitted as such by the rector, using the "admission service" provided by the national office. If there is anyone in the class who does not feel ready to accept the Brotherhood standard of prayer and service, he can still be continued as a full member of the class and (if he wishes) an "associate" or "probationer" of the chapter.

(2) The class (chapter) could meet at the regular Church school hour Sunday morning, preferably in a separate room, where they will have the entire hour or nearly the entire hour to themselves, and the chapter director conduct the devotions, make assignments of work, receive reports, appoint committees, and handle any business matters requiring attention, in about fifteen or twenty minutes' time. The class would then be turned over to the teacher, who might be the adult counsellor of the chapter, for the educational period, at the end of which the chapter director may conduct brief closing devotions, or the class join with the main school in the closing service.

The division of time between chapter business and class discussion is approximate and in practice would depend upon the total amount of time that they have together as a group. Ordinarily, about one-third of the available time would be given to Brotherhood business and two-thirds to class instruction and discussion.

If the class meets with the rest of the Church school for opening or closing services, the program can be modified accordingly. If there is no opportunity for it to meet in a separate room or screened-off corner, it may not be feasible to have its own devotional services, but every effort should be made to secure a separate room or corner. The boys will take pride in fixing up such

a place themselves. For that matter, there is no inherent necessity for all classes in the Church school to meet in the same building, or at the same hour, or even on the same day. If better results can be secured by meeting at a separate place, hour, or day, they should be allowed to do so.

If the class (chapter) does meet on Sunday morning, it may also have a monthly business and fellowship meeting on one weekday evening each month; and on each third Sunday morning they might well have a brief business session and breakfast together following the corporate Communion.

(3) This plan of organization and work may be carried out whatever lessons are being studied by them as a Church school class. But if the teacher of the class desires, and the rector approves, they may take the material in the Brotherhood's *Program Guide* as their lesson course—thus completely unifying the organization, program, and personnel of the Church school class and the Brotherhood chapter.

(4) The work of a chapter thus organized (whether in the boys' division, 10 to 15 years of age, or young men's division, 16 to 24) would be in all respects similar to that of other chapters. From the Brotherhood standpoint it is simply a Brotherhood chapter meeting weekly at the Church school hour (instead of semi-monthly on a weekday evening) and giving part of the time to a study of the Church school lesson (or the *Program Guide*). There is no relaxing or modification of Brotherhood standards and requirements. From the Church school standpoint it is essentially an "organized class" using the well known principles of pupil initiative and responsibility which have through wide experience proved their effectiveness, but with the added feature of affiliation with a Church-wide and world-wide fellowship of boys and young men.

THE RISEN LORD

THE WORLD'S FIRST EASTER DAY! *Who can forget
The glory of the Morn, the strength it gave
To that small band of followers who found
Their Lord triumphant over Cross and Grave?*

*My mother told me of the frantic joy
That filled their hearts. And even I could see
The flash of fire return to Peter's eyes,
New spirit to the Sons of Zebedee.*

*The message of that Easter Day! How I
Do prize it. Death has no alarms for me:
I was that child He placed within the midst
While teaching in the hills of Galilee.*

SMYTHE H. LINDSAY.

RELIGIOUS "BEST SELLERS"

March, 1933

Morehouse Publishing Co.

General Books

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| 1. The Episcopal Church— <i>Atwater.</i> | 4. Child's Story of Jesus— <i>Ryan.</i> |
| 2. Wells of Salvation— <i>Fr. Joseph.</i> | 5. Selfhood and Sacrifice— <i>Gavin.</i> |
| 3. The Living Temple— <i>Dunphy.</i> | 6. Everyman's Story of the Oxford Movement— <i>Dilworth Harrison.</i> |

Devotional Manuals

- | | |
|---|--------------------------------------|
| 1. Manual for Holy Eucharist— <i>Mackenzie.</i> | 2. God's Board. |
| | 3. In God's Presence— <i>Gilman.</i> |

Edwin S. Gorham, Inc.

General Books

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| 1. Wells of Salvation— <i>Fr. Joseph.</i> | 4. Friend of the Road— <i>Carpenter.</i> |
| 2. Living Temple— <i>Dunphy.</i> | 5. Way of Light— <i>Robbins.</i> |
| 3. Holy Week— <i>Bell.</i> | |

Devotional Manuals

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| 1. Practice of Religion— <i>Knowles.</i> | 2. In God's Presence— <i>Gilman.</i> |
| | 3. Manual of Prayers— <i>Gailor.</i> |

Medical Care

By Clinton Rogers Woodruff

FOR FIVE YEARS a carefully chosen and representative committee of which the Hon. Ray Lyman Wilbur, M. D., was chairman has been studying intensively the question of medical care and its costs. The appointment of this committee in 1927 was the outgrowth of a movement started as far back as 1912 when the Labor Legislation Association appointed at its sixth annual meeting a committee on Social Insurance. This committee on the cost of medical care was organized by a group of leading physicians, public health specialists, and economists to study a problem which, according to the secretary of the American Medical Association, is the salient question before the medical profession today. Briefly stated it is "the delivery of adequate scientific medical service to all the people, rich and poor, at a cost which can be reasonably met by them in their respective stations in life." The primary purpose was to formulate a comprehensive series of studies on the economic aspects of medical service, and to execute these studies with the aid of various interested research organizations.

We now have in a volume bearing the title *Medical Care for the American People* (University of Chicago Press, \$1.50) the final report of the activities and the conclusions reached. It certainly supports the contention of the secretary of the A. M. A., as to the importance of the problem. The main recommendation of the majority of the committee (35 in all, there being 13 dissenting opinions filed) were:

(1) That medical service, both preventive and therapeutic, should be furnished largely by organized groups of physicians, dentists, nurses, pharmacists, and other associated personnel, to be organized, preferably around a hospital, for rendering complete home, office, and hospital care. The form of organization should encourage the maintenance of high standards and the development or preservation of a personal relation between patient and physician.

(2) That all basic public health services—whether provided by governmental or non-governmental agencies—should be extended to be available to the entire population according to its needs. This extension requires primarily increased financial support for official health departments and full-time trained health officers, whose tenure is dependent only upon professional and administrative competence.

(3) That the costs of medical care be placed on a group payment basis, through the use of insurance, through the use of taxation, or through the use of both these methods. This is not meant to preclude the continuation of medical service provided on an individual fee basis for those who prefer the present method. Cash benefits, *i.e.*, compensation for wage loss due to illness, whenever provided, should be separate from medical services.

(4) That the study, evaluation, and coördination of medical service be considered important functions for every state and local community, that agencies be formed to exercise these functions, and that the coördination of rural with urban services receive special care.

(5) (a) That the training of physicians give increasing emphasis to the teaching of health and the prevention of disease; that more effective efforts be made to provide trained health officers; that the social aspects of medical practice receive greater attention; that specialties be restricted to those specially qualified; and that post-graduate educational opportunities be increased; (b) that dental students receive a broader educational background; (c) that pharmaceutical education place more stress on the pharmacist's responsibilities and opportunities for public service; (d) that nursing education be thoroughly remoulded to provide well educated and well qualified registered nurses; (e) that less thoroughly trained but competent nursing aids or attendants be provided; (f) that adequate training for nurse-midwives be pro-

vided; and (g) that opportunities be offered for the systematic training of hospital and clinic administrators.

This summary gives some indication of the wide range of the study and investigation. The possibilities in them have fanned to a flame a heated controversy which has been smouldering for some time. Various Academy of Medicine spokesmen in cities over the country have rushed into print on the subject styling the proposals for group practice as "medical soviets" and asserting that the report was an "incitement to revolution." Formed for the support of the majority report, the newly organized American Committee on Medical Costs replies saying: "If anybody is looking for a fight he is going to get it." Publicity organizations are being set up, a campaign of education is promised, and, as usual, the doctors disagree, though a little violently.

In the autumn of 1929 the committee invited the National Bureau of Economic Research to make a survey of the extent to which the people of the United States make use of the principle of insurance in order to secure medical and hospital care. The emphasis placed by the committee on medical and hospital care "in kind" explains why accident and health insurance received only minor consideration in this investigation. The standard "benefit" under individual and group health insurance policies issued by commercial companies in the United States is the payment of a stipulated amount of money in a certain number of instalments as indemnification for loss of earnings. Certain types of policies also provide for payment of a fixed amount to the insured to help him defray the expense of medical care actually received. The results of this phase of the study have been published by the Bureau (51 Madison avenue, New York) under the title *The Purchase of Medical Care Through Fixed Periodic Payments*, edited by Pierce Williams of its staff, assisted by Isabel C. Chamberlain, wherein is described in detail plans by which individuals, in consideration of a fixed amount paid periodically to some organization, are assured of medical or hospital care from that organization, in case of incapacity due to injury or disease not already covered by workmen's compensation laws. Laws in force in all states of the Union, excepting Arkansas, Florida, Mississippi, and South Carolina, require employers to provide medical care to employes injured while at work. The security which the employer is required to furnish for the payment of compensation and the provision of medical care to injured employes amounts practically to compulsory group industrial accident insurance. Workmen's Compensation is discussed in this report only insofar as the administration of the law in several states is intimately related to the provision of medical care for non-compensable causes in certain industries.

ALTERNATIVES to the socializing of medicine as set forth in the main report of the committee are voluntary insurance, compulsory insurance, and direct taxation. Most opponents of the report probably are opposed to all these methods. The advantages of socialization of medicine are, however, regarded as great because, as it is pointed out, it would cut overhead costs of medical practice, would provide more adequate care for those classes ill-served under the present system, and furthermore would provide support for many doctors not making a living income. On the other hand, the profession looks with apprehension on the possibility that all medicine be put on a salaried basis by the state. There is a fear that second rate doctors might get first rate salaries through political trickery and that salaried physicians would have interest in the salary only and neglect the patient as well, as the elimination of personal relation between physician and patient are seen as disadvantages

(Continued on page 779)

SOME WOMEN OF THE CATHOLIC REVIVAL

IV. Foundations and Founders—Part III

American Sisterhoods

BY FEDERICA EDMUNDS

HAPPILY, there is no dead line of date attached to the period known as the Catholic Revival. Neither can it be justly limited to English ground, as more than one recent writer has pointed out. Nor do we fail to find women who embraced and fostered its spirit. These whom we shall single out will be chiefly found in the affiliated Houses of English Communities or in two American ones of early growth.

In Old England, the forerunner of both St. Margaret's and St. John Baptist's Sisterhoods was that of All Saints' Sisters of the Poor. Its foundress was HARRIET BROWNLOW BYRON, who, with the approval and encouragement of the Rev. Upton Richards, vicar of All Saints', Margaret street, formed a small group of Religious to minister to the destitution and misery of their London district. The care of aged or of incurable women and that of orphaned children was the most pressing need of their immediate environment. But there were always the poor and the sick to be ministered to in their own homes, and this work soon spread beyond the area of the parish bounds. Requests for the Sisters' help came from many quarters, and were always responded to even when they seemed almost outside the limits of the possible.

The mother house—at first quite near the mother church—was later removed to Colney St. Albans. Here it has wide acreage and is neighbored, on its own territory, by an ancient chantry which has the distinction of a real moat and a history reaching back to perhaps before the Norman Conquest.

In America, a far less picturesque start was made in the city of Baltimore. This was not long after 1870—in the lifetime of most of the great Oxford leaders, or at least of their co-workers. In this new home, once a Royal English grant, the Sisters modestly established themselves and, as soon as possible, established shelters both for white and for colored children. Parochial work among the colored was also undertaken, carried on with all the accessories to develop full Catholic practice and ritual as has been the continuous tradition.

In Philadelphia, parochial work (since surrendered to others) was also instituted, as was St. Anna's Home for Aged Gentlewomen, which, under the same Community, still serves, with loving ministry, those whom "another" must "gird." In recent years, the All Saints' Convent has been removed to a fine property, "green-walled by the hills of Maryland," where the Sisters and novitiate carry on vestment and altar bread work.

On the Eve of Saint Michael, 1871, three Sisters from the mother house of St. Margaret, East Grinstead, landed in New York to establish an American branch of their Order. The small party of Religious attracted a good deal of not altogether welcome attention from their fellow passengers, who apparently regarded them as representing some new variety of perplexing sect. New York struck MOTHER LOUISA and her companions (so we are told) as "a combination of waste places and fine buildings." They believed Americans to be most devout in celebrating Michaelmas, until they discovered that the bell which sounded so often was on their own engine, in lieu of a whistle!

The first house in which the Sisters established themselves was near the Children's Hospital, where they had been asked to undertake work, with the intimation that America always wanted the *best* of everything—including nurses. It was three years before the present convent in Louisburg Square became their mother house.

Other nursing work was soon undertaken, as at St. Barnabas' Hospital, Newark, N. J., then, as now, distinctly a Church hospital, and at a convalescent home for children at the sea-side. A house for mission work was started in Washington, D. C., and another in Montreal. More purely parochial aid has been given in Utica, Philadelphia, and Newark, N. J. An embroidery school has always been maintained by the Sisters in Boston as well as

the embroidery and vestment department at the convent. Like most of our American Sisterhoods, they take orders for altar breads. In Jersey City, N. J., a home for unmarried mothers and their babes has done a blessed work.

St. Michael had indeed gloriously speeded the Sisters whose arrival he befriended.

In a former paper, we have already touched upon the affiliated House of St. John the Baptist, founded in New York City by Miss HELEN FOLSOM. This consecrated woman, during a stay with the Clewer Sisters, had been touched with the coal of their zeal kindling her desire to spread the life and work of the Community to American shores. Before 1870 she courageously undertook her task, and in the face of the usual obstacles and opposition succeeded in establishing a tiny branch of the Community in the American metropolis.

A house in old Stuyvesant Square, amid traditions going back to the Dutch occupation of New York, was the first conventual home (retained for many years) of the new Sisterhood. Beside it grew up a convalescent home for women and a boarding school for girls. In very recent times, the convent has been removed to the beautiful hill country of New Jersey, as has also the girls' school and (for summer) the convalescent home.

The original work of the English Community, that among penitents, has been far from neglected. The Midnight Mission, incorporated in 1868, was the beginning of the effort to rescue girls and women from evil life and influence. This was followed by the establishment of the large institution at Mamaroneck, on the Hudson. The "success" of this work and the heroic courage which has carried it on can never be estimated. The St. John Baptist's Community has not spread as far afield as many another, but it has been thorough and beneficent in its educational, industrial, and penitential work as befits the Sisterhood first infused with the happy and sanctified zeal of Harriet Monsell.

THE first indigenous American Community is that established by the Rev. William Augustus Muhlenberg, in 1845, namely, the Sisterhood of the Holy Communion. The biographer of this great priest of the American Church tells us that after a visit to Oxford he was "in a state of vibration as to Tractarianism, with a preponderance toward Oxford." The Tracts for the Times and Mr. Newman's sermons were causing this oscillation. He himself tells us that he was "on the bridge . . . that crosses the gulf between us and Rome." However (to go back to the earlier metaphor), he came to equilibrium as an "Evangelical Catholic."

Dr. Muhlenberg had been greatly interested in the work of the Community of Deaconesses at Kaiserwerth, Germany; so much so, that as his Church of the Holy Communion, New York, was approaching completion, he was turning over in his mind the possibility of securing a similar band of devoted women to aid him in his new field. At this time, we may remember, there was as yet no established order of English Sisters. It was a bold experiment here, but not beyond the priest who later used incense, and had his Christmas Matins "sung in Latin"!

On a certain Sunday, Dr. Muhlenberg preached a sermon at College Point, L. I., on "Jephtha's Vow." Upon at least one woman present a deep impression was made. Miss ANNE AYERS, as the first aspirant for the Sisterhood of the Holy Communion, took early occasion to make her desire known. Her reception took place before long, the only witness present being the sexton waiting to close the church after Evening Prayer.

This new helper, dedicated in spirit, but not under the recognized threefold vow of religion, gave herself heartily to ministry to the poor and sick of the neighborhood and also entered warmly into her rector's wide-flung plans for future work. She had been joined by others before Dr. Muhlenberg, on St. Luke's Day, 1846, proposed to his congregation the enterprise of founding a hospital dedicated to St. Luke. The offering of the day was taken for that purpose, and amounted, we are told, to \$30. From such a tiny acorn has the oak of the present St. Luke's grown!

In 1849, cholera broke out in the city. This gave new impulse

both to the hospital and to the Sisterhood. Indeed, these foundations were always associated in Dr. Muhlenberg's mind. Without volunteer nurses he saw no prospect of his hospital. "No Sisters, no St. Luke's" was his formula. But St. Luke's Hospital had already virtually been begun in a tenement house very near the dwelling of the Sisters. Here they cared for their charges without hired help, even in a small-pox epidemic. But to introduce "Protestant nuns" into a large hospital met with considerable opposition.

But at last, in 1858, the new nursing center was really opened, and such Sisters as had had instruction in nursing and *materia medica* moved in before basement floors were all laid, corridors lighted, or kitchen range in action.

In 1862, the Community was more strictly organized, yet still without perpetual vows. Nor was any extended organization contemplated by the founder. A federal system of several units forming a great Order he considered "wholly undesirable." Nor was the Community incorporated by law until it was reorganized in 1892. In the early constitution, "First Sister" was the title borne by the Superior.

In the following year, external troubles threatened the Sisters and the hospital. The conscription riots of the Civil War were then taking place, bringing terror and arson very close to the "isolated" site of the new foundation. For two days and nights, the devoted household awaited the threatened destruction. It was only as the Sisters took in rioters wounded by the forces of law and order that the tide feeling turned.

Not long after this time, a temporary dissolution of the Sisterhood as such, removed its members from the work at St. Luke's. The reorganized Sisterhood is now a purely parochial community, aiding, however, in various charitable agencies of the city.

For HARRIET STARR CANNON the call to the Religious life was made clear through sharp detachment. Bereft of both parents in her infancy by the scourge of yellow fever, she clung with all her ardent affection to a sister two years older than herself. This sister died when Harriet was little more than thirty years old and she herself in early married life. A second home having been thus taken away from her, Harriet Cannon came to the sure conviction that God wanted her free from family ties to use her in His service.

Very naturally, at that time, she turned to Dr. Muhlenberg as her counsellor and to the Sisterhood of the Holy Communion as the group with whom she desired to be associated. From 1857 on, she worked with this Community for seven years. Yet all the time there was growing up in the young Sister's mind the desire for a more complete surrender to the life of union with our Lord under specific Religious vows and under the discipline and protection of a strict conventual rule. In 1863, as it came to pass, a clear issue arose which led later to the desired fulfilment. In the loosely organized Sisterhood of the Holy Communion, divisions had arisen concerning the policy. The "First Sister," Miss Anne Ayers, offered to resign her authority. By Dr. Muhlenberg's advice, a reorganization was effected which was practically (for the time being) a dissolution of the Sisterhood.

For Harriet Cannon and for three others, there was no such going back. They wanted with all their hearts the life of a Catholic Community. At this juncture, Bishop Horatio Potter had a work which he offered to the devoted quartette who were feeling themselves as "neither flesh, fowl, nor red herring." This new call was to take charge of "the House of Mercy," a private effort for reclaiming abandoned girls, usually picked up from the streets. Here, she who was to be Mother Harriet, showed both her firm hand and her sympathetic understanding in dealing with most difficult cases. Often there was open rebellion. Even in times of lesser stress the girls were accustomed to hide at the chapel hour and to lead weary Sisters a long chase before they could be brought back to the ranks.

On the Feast of the Purification, 1865, these four women who had undergone such a real probation were admitted to form the Community of St. Mary, by the bishop of the diocese and ex-

pressly sanctioned by his episcopal authority. Harriet Cannon was chosen as their first Superior—an office which she held repeatedly up to her death.

In 1864, the work of St. Mary's Sisterhood was widened by the charge of the Sheltering Arms—a children's home. In 1867 was added the care of "St. Barnabas' House," a temporary shelter for women and children. But those were the days of Protestant inquisition. All sorts of unwarranted and impertinent investigations were made by layfolk of mistaken zeal. The matter could only end one way—by the Sisters' withdrawal from both these institutions.

The Sisterhood not only retained the direction of the House of Mercy, but soon began educational and nursing projects. St. Mary's School in 46th street was opened soon after 1870, then the Free Hospital for Children in 34th street. In 1872 the fine property of St. Gabriel's at Peekskill was acquired. Here chapel, convent, and later school were by degrees erected. These are too widely known and admired to need comment. Other schools and homes, reaching from Wisconsin to the Cumberland plateau of Tennessee, followed.

The Memphis work is a sad but glorious chapter in conventual annals. In 1878 a virulent yellow fever scourge visited this southern city. Thousands of residents fled, but the Sisters stood steadfast, and shared the nursing. Four of this devoted band gave up their lives.

Of St. Mary's Community beyond the lifetime of Mother Harriet Cannon we must not write, nor did she live to extreme old age. She had been a great worker, a great traveler, a great-hearted foundress. Her rest came at the age of 73, on the Day of Resurrection of 1896.

THE END

MEDICAL CARE

(Continued from page 777)

by the opponents. So it will be seen that the question is by no means a closed one.*

In this same general field the Commonwealth Fund (41 E. 57th street, New York) announces the publication of a new and completely revised edition of *Community Health Organization* by Ira V. Hiscock, professor of Public Health, Yale School of Medicine, which sets forth a plan of urban public health organization resulting from twelve years' experience of the Committee on Administrative Practice of the American Public Health Association. It is an administrative handbook for the public health officer and his staff and for the interested layman. It shows the health department should be organized to meet reasonable standards of service, such as those embodied in the appraisal form for city health work of the American Public Health Association, what staff is necessary and what such an organization costs. The plan is based upon a community of 100,000 population, but it is easily adjustable to cities of other sizes.

Studies of more than two hundred city health departments by the Committee on Administrative Practice preceded the publication of the new manual. Professor Hiscock, working in close contact with members of a committee consisting of Dr. Louis I. Dublin, chairman, Dr. E. L. Bishop, Dr. Haven Emerson, Miss Sophie C. Nelson, and Dr. George T. Palmer, many of whom were on the Committee on Medical Care, has crystallized the thinking back of previous organization plans and checked them with present-day experience as revealed by the Administrative Committee's studies.

* A series of helpful pamphlets dealing with various phases of the problem was issued by the committee during the progress of its work.

EVERY TIME that a business owner or an employe consciously elevates his thought toward the highest standard of which he has knowledge, he starts in motion powers that increase his efficiency and his earning power, which make him more a part of the thing that he is doing.—*Christian Business*.



Churchwomen Today

Ada Loaring-Clark, Editor

IT IS the desire of the department of Christian social service and its executive secretary, the Rev. C. Rankin Barnes, that every parish shall have an effective social service committee which should be a well balanced and representative one. The

The Aristocracy of Service

relationship of the Church to the community is emphasized through the contacts made by such a committee which should include one or two social workers, possibly a physician or a school nurse, and others definitely interested in social welfare. It must not waste time on minor objectives but should make a survey of local conditions and ascertain facts and needs before planning a program. Detailed suggestions for the work of such committees are outlined in a pamphlet called *The Parish Finds Its Community* which can be obtained from the department of Christian social service, 281 Fourth avenue, New York.

Perhaps the salient characteristic of a successful parish social service committee will be vision and patience. It is difficult to find a solution to so many of our community problems. It is hard to continue working away on others until success is achieved, but the courage to stay with a carefully laid plan is bound to be rewarded. In the early dawn of history brute strength was the standard of value. The aristocrat was the strong man of the tribe, a Goliath or a Samson. Then followed the standard of birth. The aristocrat was the one well born. Again changing conditions brought money to the fore and we had as a standard Wealth. The aristocrat was rich in this world's goods.

Out of the awful struggle of the World War has emerged a word destined to wield a tremendous influence in the world. This word Service is now the standard by which we gauge the value of an individual. The aristocrat today is the one who serves, acceptably, his fellow men. It expresses the new ideal, borrowed entirely from the Christ, the Supreme Servant, and the Aristocracy of Service is the rightful successor to all former claims to dominance. Jesus, the Christ, whose earthly ministry was an epic of unselfishness and devotion to both the spiritual and the physical needs of men, is our great Exemplar and He gives us our noblest aspirations and loftiest ideals as we humbly try to follow Him in our service to our fellow men, for He said "He who would be greatest among you, let him be the servant of all."

AN S. O. S. CALL comes to the women of the Church for important service. Detailed plans will be sent out by the executive board of the Woman's Auxiliary. It is a call to stand steadily behind the National Council in its effort to carry out its

An S. O. S. Call

already "cut-to-the-quick" program for this year. We must enlist the interest and prayer, as well as the gift of money, of every Churchwoman not already active. Some \$150,000 must be specially given in order to balance the missionary budget which has been assumed, *i.e.*, if our work for the Church is not to be very badly injured—it is already much crippled. If every woman would make but a small gift of intercession for the Church's program and of money for the same purpose, the situation will be changed from threatened defeat and grief to joy and rejoicing.

HUMILITY: Love: Service: three words that we might well take for our standard. We women should live them and be keen to interpret them, because the vision of God and of eternal things lays upon us the obligation to be true interpreters of life.



The Sanctuary

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

THE LAST BEATITUDE

READ ST. JOHN 20:26-29.

1. *Then came Jesus.*

THE SUNDAY AFTER EASTER is never quite like Easter Day. We cannot always keep the high pitch of a great festival. It is better not to try. Jesus came, however, to the waiting disciples with His word of peace, and His definite reassurance. We rejoice and worship on Easter Day. On Low Sunday we begin to think over what it means. Our Lord has many ways of coming to us. We have His promise, "Where two or three are gathered together, there am I." See it fulfilled here.

2. *Reach hither thy finger.*

Imagine the scene; the appalled and hesitating Thomas; the calm Figure in the midst, with peace on His lips and invitation in His eyes. He utters no rebuke, invites the fullest and most practical test, makes doubt an instrument of faith. There is no sin in doubt; questions and hesitations are a necessary part of our progress toward truth and faith.

3. *Be not faithless but believing.*

(Literally "become not"—) The hesitating Apostle was not yet faithless, but he was on the way to that dreary state. His heart was still loyal or he would not have joined the group in the Upper Room. Yet he was turning in the wrong direction. He must face about and travel the other way. He had said stubbornly that unless he should be able to put his finger into the print of the nails and thrust his hand into the wounded side he would not believe. Now he made no move to accept the offer. Something within told him that it was not needed.

"There is a thing that everyone ought to know," says St. Macarius of Egypt—"that we have eyes within, deeper than these eyes." St. Thomas had come to know that. Love and faith awoke together—"My Lord and my God." It is this sudden illumination "as of a light shining in a dark place" that God gives, in moments of spiritual insight to carry us over the hard places of life.

"Tasks in hours of insight willed
May be in hours of gloom fulfilled."

4. *"Blessed are they that have not seen and yet have believed."*

"The last and greatest of the Beatitudes," Bishop Westcott calls this. It is hard to choose among these great key-sayings of our Lord. Surely, however, this one is akin to that glorious assurance, "Blessed are the pure in heart, for they shall see God."

"Blessed are they that have not seen"—some critic has scornfully declared that this puts a premium upon credulity. He is wrong. What our Lord bestows His benediction upon is not credulity. St. Thomas had ample reason for believing; as much reason as any of the others. His faith might rest upon his knowledge of our Lord and the experience of three years of companionship with Him: upon his knowledge of his companions and his observation of the change in them from sadness to joy. Our Lord asks no one to put his mind to sleep and swallow dogmatic assertions without question. He does point out that there are grounds for faith which the physical eye cannot discern. "Blessed" is a word that implies achievement. It is the portion of those who are "alive unto God."

Grant us, we pray Thee, merciful Lord, to attain to this beatitude, and the assurance of things not seen. Until it comes give us steadfastness to endure torturing doubt and bewildering darkness. For Thou art the Truth and in Thy light we shall see light.

BOOKS OF THE DAY

Rev. William H. Dunphy
Editor



OUR CONCERN WITH THE THEOLOGY OF CRISIS (the Bohlen Lectures for 1932). By Walter Lowrie. Boston: Meador Publishing Co., \$2.00.

WE HAVE HERE a discussion of a brilliant theological movement by a brilliant commentator. Dr. Lowrie not only understands his subject, but he writes with a style. Nothing could be duller than an excursus on the problem of time if it were done without imagination. But Dr. Lowrie has done it well in his second lecture because he has imagination as well as philosophical learning. The book, as a book, is thoroughly readable; and in its persuasiveness, no less than its irony, it is a tonic relief from the flabbily "liberal" presentations of Christianity which have so long oppressed us and against which the "theology of crisis" is an indignant polemic.

The purport of Dr. Lowrie's book is sufficiently plain from the sub-headings on his title page:

"The fundamental aspects of the dialectical theology associated with the name of Karl Barth, appreciatively presented as our possible theology, with the query whether it be not our only positive possibility—the crisis of Society and of the Church understood as the crisis of the individual before God."

It is not difficult to see why this new movement is receiving favorable attention from Catholics, both Roman and Anglican. It is substantially a protest against what Protestantism has come to be. It could not make its protest in the manner of Fundamentalism because it is too learned, too conscious of the real significance of historical criticism, and because, also, "it is to be remarked that 'canonicity' is the only category Barth uses to define Scripture" (p. 163). It opposes the transcendence, the "otherness" of God to a prevalent immanentism which falls little short of pantheism. It raises again a full-blooded notion of Revelation as a "vertical" penetration of time by a timeless God, in opposition to the idea of revelation as an emanation of religious genius. It speaks of Christ as Lord, and satirizes the easy evasiveness of "Master" as applied to Him. It thinks of Him, as the New Testament represents Him, as contemporaneous, and reminds us that much of the historical pursuit of Jesus into the details of "His times" has had the effect, not of making Him real as *our* contemporary, but only as the contemporary of His first disciples.

The dialectical theology is confessedly fragmentary. It is a protest, and naturally it is one-sided. Its dictum that there is an "infinite qualitative difference between time and eternity" may, if not safeguarded, have the effect of banishing God from His universe. The extreme aversion of the school from any kind of immanence, and from "mysticism" in any form, lacks the fullness of a complete Christian theology. It is, after all, a neo-Calvinism and possesses intrinsically many of the inadequacies of the old Calvinism. But it is a recall from a modern Gnosticism, in which the essentially Christian ideas have suffered increasing dilution, to the traditional theology, and it should be welcomed on that ground at least. Immanence has proved too much; and much that passes for religion is hardly theistic. Not for nothing has Barth been a student of St. Thomas Aquinas. The presence of God in nature is a poor explanation of His presence in the Sacrament by word and power. The men of the Bible, as Dr. Lowrie frequently observes, conceived God's dealings with men and history by way of vertical interjection from above. It is difficult to think eschatologically—it

requires a certain "time-feeling." But we must come to do it somehow if we are to understand the New Testament.

At all events, Dr. Lowrie's book, and the whole movement represented by it, will stimulate Catholics not to be too downcast at the failure of their religion to accommodate itself altogether to a reading of Christianity which called itself "liberal" and is even now on the threshold of intellectual oblivion. W. H. NES.

SHINING PALACE. By Christine Whiting Parmenter. Thomas Y. Crowell Company, pp. 9-289, \$2.00.

IN THIS DAY of "hotcha" and "whoopie" it is a great surprise to find a writer who actually believes that there are such things as happy marriages. Not only does she believe this, but she has the audacity to deny convention to such an extent as to write a beautiful and interesting novel in which a man is in love with his *own* wife and she with him. And, *mirabile dictu!* not only are they in love, but they actually beget children.

If, as this reviewer supposes, there are still a few readers of fiction who enjoy a clean, wholesome novel of marital fidelity and sacrifice, they will be delighted with Mrs. Parmenter's latest novel. It is warmly recommended as a book which even the much maligned "auntie" may read and enjoy. W. J. A.

BEGGARS WOULD RIDE. By Harold Ohlson. Thomas Y. Crowell Company, pp. 1-315, \$2.00.

HERE is an insane book, a ludicrous book, but withal one which will surely cause many a chuckle of pure delight over the author's pitiless portrayal of a group of inheritance hunters and their intrigues to secure a fortune. Mr. Ohlson has made a fine contribution to the cause of humor. If he has created a miracle woman in his heroine, Georgina Etherege, he may be forgiven as being an idealist (if that is forgivable)—even though the reader may find himself reading with tongue in cheek and saying to himself, "What a woman!" If you like a good laugh over an impossible situation, try *Beggars Would Ride*. It has that mysterious "something" which for want of a better name we call sardonic humor. W. J. A.

THE LITTLE THEATRE MOVEMENT has been a most interesting and helpful one and the Russell Sage Foundation (130 E. 22d street, New York) has done a good piece of work in fostering it. Its latest contribution has been a publication of Clarence A. Perry's *The Work of the Little Theatres* (\$1.50), which describes the groups included, the plays produced, their tournaments, and the handbooks they use. The National Peace Society of England (39 Victoria street, S.W. 1, London) publishes the *Peace Year Book* (paper, 9d net), which serves as a reference volume for peace workers at home and abroad. The 1933 issue, among other interesting sections, contains a special one on the Disarmament Conference. Those who like propaganda novels will find Harold Sherman's *Let Freedom Ring* (New York: Norman H. White, Jr., \$2.00) an interesting discussion of the theme, "can human beings be made better by legally repressing personal appetites and desires?" C. R. W.

NEWS OF THE CHURCH

Sydney Pays Tribute To Late Archbishop

Estimated Attendance of 250,000 at Funeral Services of Australia's Great Primate, John C. Wright

BY THE REV. R. HARLEY-JONES

SYDNEY.—The Most Rev. John Charles Wright, D.D., Archbishop of Sydney, Metropolitan of New South Wales and Primate of Australia, died suddenly while on holiday in New Zealand on February 24th. A cable dispatched to the editor of *THE LIVING CHURCH* announced this sad and important news on the following day. We now write an account of the funeral service in St. Andrew's Cathedral, Sydney, on March 8th. The remains of the great Archbishop were embalmed and brought from New Zealand to lie in state in the Cathedral for two days. Resting in the chancel and surrounded by masses of floral tributes, the coffin was passed by thousands of silent sympathizers and mourners. The honor and respect which Sydney has shown from all classes of the community has been so widespread that seldom has the city witnessed such expression of homage to an individual citizen.

The late Archbishop was born on August 19, 1861. He was the son of the late Rev. J. Farrel Wright, vicar of Christ Church, Bolton, England. Educated at Manchester Grammar School and afterwards at Merton College, Oxford, he gained high distinction in his studies, taking his degree in 1884. After a few years' experience as a curate he began to climb the ladder of success very definitely. From the vicarage of Ulverstone in 1895 he went to St. George's Leeds, an important parish with evangelical traditions. After nine years of excellent work there he became canon residentiary of Manchester Cathedral and rector of St. George's, Hulme. Five years later he was promoted to the archdeaconry of Manchester. A few months later he arrived in Australia as Archbishop of Sydney, and threw himself into the great work which, after twenty-three years, he so suddenly relinquished.

St. Andrew's Cathedral, Sydney, was crowded to capacity on the day of the funeral. The estimated number of people who attended the service and witnessed the procession was 250,000. The bishops and clergy numbered about 400. All public and official bodies were represented, from the Governor-General downwards. The Governor of the state, Sir Philip Game, was present, as was also the Premier, the Hon. B. S. Stevens. The service was conducted by the Dean of Sydney, the Very Rev. A. E. Talbot, M.A. The Most Rev. Gerald Sharp, D.D., Archbishop of Brisbane and Acting Primate, was the special preacher. The Rt. Rev. Lewis Radford, D.D., Bishop of Goulburn and Acting Metropolitan,



NEW VICAR AT INTERCESSION

The Rev. Wallace J. Gardner, D.D., who is successor to the Rev. Frederic S. Fleming, D.D., at the Trinity parish chapel, Broadway and 155th St., New York.

read the lesson and the Rt. Rev. S. J. Kirkby, Bishop-Coadjutor of Sydney, read the prayers. Archbishop Sharp's sermon was a personal testimony to a lifelong friendship with the late Primate. In simple eloquence he emphasized the personal virtues of his friend.

The funeral procession was about a mile long. More than 5,000 people assembled at South Head Cemetery, which is about four miles from the Cathedral. The last rites were conducted at the graveside by Dean Talbot and Bishop Kirkby. The Greek Orthodox Church was also represented both at the Cathedral and at the graveside by Archimandrite Nicodemus and Archbishop Timotheos. The tall-hatted black figures standing reverently at the side of the body of the Archbishop all through the Cathedral service was very impressive.

The passing of Archbishop Wright is the closing of an important chapter in the life of the Sydney diocese and also of the Australian Church as a whole. He was the chief personality in the Anglican communion here for the last twenty-three years—years which have been full of progress and also full of difficulty and seriousness. During the years he was in charge the great diocese of Sydney doubled its population and churches. As a scholar, popular preacher, wise administrator and as a prelate of deep personal piety the Australian Church has lost in the death of the Primate one of the most prominent figures of its history. He was bigger than a local archbishop. He was greater than a Primate. He was a world figure, as all who knew him at the Lambeth Conferences can testify.

Columbia Journalism Students Hear Bishop

New York Diocesan Chief Speaker at Founder's Birthday Celebration —Intercession's New Vicar

NEW YORK, April 14.—On Monday last at the School of Journalism of Columbia University, when the birthday of its founder, Joseph Pulitzer, was observed, the chief address was given by Bishop William T. Manning. In introducing the Bishop, Dean Carl W. Ackerman, director of the school, spoke of Dr. Manning as "one of the most courageous citizens of New York, a strong example of a man who never yields his convictions to appease a passing whim of public opinion."

The Bishop, in his address, said in part:

"In a profession which is so vitally related to the public welfare, we need men of principle and conviction, men of courage, men of adequate education and training, men of the highest ability and vision. And we need the same sort of men in the ministry.

"All that is required for right relations between the Church and the press is honesty and fairness and mutual coöperation, and this there should certainly be between these two great agencies of human education and human life."

THE VICAR-ELECT OF INTERCESSION CHAPEL

Our last issue contained the telegraphed information that at its meeting of April 10th the vestry of Trinity Church had appointed the Rev. Dr. Wallace J. Gardner, rector of St. Paul's Church, Flatbush, borough of Brooklyn, to be vicar of the Chapel of the Intercession in succession to the Rev. Dr. Fleming, now rector of Trinity parish.

The Chapel of the Intercession is widely known throughout the Church. Its communicant list is the largest of the eight congregations of Trinity parish, and on its structural side it has one of the most complete as well as one of the most beautiful plants in the American Church. Thus far it has been served by two vicars, the first of whom is now dean of New York Cathedral and the other is the rector of Trinity parish.

Dr. Gardner has been rector of St. Paul's, Flatbush, for fourteen years. His pastoral and executive ability are shown in the fact that this parish with 1,850 communicants is now the largest, numerically, in the diocese of Long Island. He is, also, an able preacher, being in demand as a noonday Lenten speaker in various American cities, having lectured at Washington Cathedral College of Preachers, and also having preached in Westminster Abbey and St. Paul's Cathedral, London. In Churchmanship, Dr. Gardner is known as a conservative Anglo-Catholic. It is expected that he will enter upon his new duties in Manhattan on June 1st.

REPORT ON MARITAL DIFFICULTIES

The Rev. Dr. Howard C. Robbins of the General Theological Seminary is the chairman of the Federal Council's committee on marriage and the home. There has just been issued by this committee a statement appealing to the clergy to recognize more clearly their responsibility in educating the newly-married and those looking forward to that state. Among its items appears the information that studies in unhappy marriages show that ignorance and maladjustment of the sex relationship are major factors, and the appeal is made for instruction by the pastor and for the use of pertinent literature on the subject. It is also pointed out that the officiating clergyman has, to a marked extent, the confidence of the contracting parties in a marriage, and that he can, therefore, exert great influence as a spiritual guide. A further recommendation is that classes or clubs of young married people be formed in the churches. Through such, it is believed, much help can be rendered by way of association and instruction.

ITEMS

The Very Rev. Dr. Gates, dean of the Cathedral, will conduct the quiet hour, and the Rev. C. Rankin Barnes of the National Council will be the speaker at the dinner at the meeting of the Fellowship of Social Workers to be held on April 24th, these to be, respectively, at the Church of the Ascension at 5:30, and at the Fifth Avenue Hotel at 6:30.

The Rev. Dr. Lyman P. Powell, rector of St. Margaret's Church, East 156th street, has issued a 72-page booklet for this Eastertide. In addition to a list of his parishioners and a description of the activities at St. Margaret's, space is found for outlines of several sermons preached on recent occasions outside his parish by Dr. Powell.

The Rev. Dr. William G. Thompson, assistant at St. Ann's Church in the Bronx, has been appointed a chaplain of the New York police department.

The Episcopal City Mission Society of 38 Bleecker street has just issued its 101st annual report. In its 36 pages is a condensed account of the amazing amount of good work done by this society of our communion. In the year, 1932, its chaplains made 230,000 visits to patients and prisoners in 77 public and private institutions in New York. It is a work that depends upon the interest and generosity of Church people.

DR. GOWEN TO SPEND YEAR IN JAPAN

SEATTLE, WASH.—The Rev. H. H. Gowen, D.D., professor of Oriental studies at the University of Washington, and author of many books, has obtained a year's leave of absence for the purpose of accepting the invitation of the House of Bishops to undertake special work in Japan from September, 1933, to July, 1934, with the Central Theological College as headquarters. The Rt. Rev. John McKim, D.D., Bishop of North Tokyo, is working out the details of Dr. Gowen's schedule. The distinguished Oriental scholar and author has made several previous visits to Japan and is well known to and has been highly honored by governmental as well as Church authorities.

Appoint Bishop Mowll Archbishop of Sydney

Western China Diocesan Accepts Post at One Time Declined by President of Toronto University

TORONTO, April 11.—The Rt. Rev. H. K. Mowll, Bishop of Western China, whose appointment as Archbishop of Sydney, Australia, has just been announced, was at one time a professor and dean of residence at Wycliffe College, Toronto. It will be remembered that on a previous vacancy of the archbishopric of Sydney it was offered to and declined by Canon Cody, then rector of St. Paul's, Toronto, and now president of the University of Toronto.

BISHOP JASINSKI IN TORONTO

The Rt. Rev. J. Jasinski, Bishop of the Polish National Church in America, spent a week end in Toronto. With the permission of the Bishop of Toronto and by the courtesy of the Rev. Canon Hartley, rural dean of Toronto and rector of St. Mathias' Church, that church was placed at his disposal for a series of services for Polish Catholics in this city. The church was packed to the doors for these services. At a meeting after the services to consider the formation of a congregation of the Polish National Catholic Church in Toronto, over two hundred families signed an undertaking to support a priest, and Bishop Jasinski promised to send one to take charge of the congregation thus formed.

AT L'EGLISE DU REDEMPTEUR, MONTREAL

The recent reception of 420 French Canadians into the Anglican Church at Christ Church Cathedral, Montreal, has drawn attention to the work of L'Eglise du Redempteur, of which the Rev. Victor Rahard is incumbent.

L'Eglise du Redempteur is the mission for French-speaking Anglicans, located on Sherbrooke street east at the corner of Cartier street. It has been maintained there for many years, to provide an "open door" for those who, entirely on their own initiative, may desire from time to time, after leaving the Church of Rome, to seek the privileges of the Anglican communion. It has never been the policy of the mission to do anything that might even suggest proselytizing. Up to the time when Mr. Rahard took charge of the mission in April, 1931, the growth had been slow, steady, and quiet, without any features which called for comment. The purpose of the mission was being carried out and its work was being prosecuted strictly according to lines laid down at the beginning.

The new incumbent did not in the least change the policy of the mission. It was still an "open door," but a number of circumstances seemed to combine to increase the number of those who came to inquire and remained to learn.

Any attempt to understand and appraise recent events at their real significance must take into account, to begin with, that in practically all cases these French Canadians

SUPPLEMENTARY OFFERING REACHES \$15,101.30

NEW YORK—Cash receipts through April 12th amounted to \$15,101.30 from 262 people. As is shown by the statement below the gifts range in amounts from \$1.00 to \$5,000:

1 at	\$5,000
1 at	1,200
2 at	1,000
8 at from	250 to \$500
16 at	100
58 at from	12 to 75.
42 at	10
62 at	5
33 at	2 to 3.
39 at	1

From letters which have been received it is evident that many have refrained from giving because they could not give in the larger amounts to which they had been accustomed. If each member of the Church to whom the call comes will give not on the old scale but in accordance with present ability the total amount of \$150,000 will be quickly subscribed.

had made up their minds to leave the Church of Rome, quite apart from any desire to enter the Anglican communion. That came at a later date, after they had entered the "open door" of L'Eglise du Redempteur.

It is important to bear this fact in mind. The great majority of these people had legally detached themselves from the Roman Catholic Church, from its privileges and responsibilities alike, before becoming interested in the Anglican interpretation of Christianity. The Church of Rome did not lose them to the Anglican Church, for they were already separated from the Church of their fathers when they turned their attention to another.

The explanation of this phenomenon is to be found in the resentment of some Roman Catholics to certain features of that Church in local operations only. Some thousands of French-speaking members of the Roman Church in Montreal have, during the past two or three years, first become dissatisfied, have then proceeded to legal separation, and have, in some hundreds of cases, later become associated, as inquirers at first, with other forms of Christianity. There has not been any campaign to secure them; they went through "open doors" here and there, inquired and became interested. There was no attempt at propaganda to win them; they took the initiative themselves.

To the question, "Is this a movement, or merely a sporadic event, unrelated to anything in the past?" no answer can be given. Only time will tell.

UNITED MISSION IN PRINCE ALBERT

The Rev. H. A. Alderwood, rector of St. James' Church, Saskatoon, was the missionary for the first week of the great evangelistic mission, held in the city of Prince Albert, the see city of the diocese of Saskatchewan. Churchmen all over the diocese followed this unique effort to join all the forces of Christ within the city, in

earnest witness to the Saviour. Meetings for prayer were held in all the city churches in turn for weeks preceding the mission, the attendance growing at each meeting.

MISCELLANEOUS NEWS

Fr. Hawkes, of the Community of St. John the Evangelist, Bracebridge, is conducting a Holy Week Mission at St. Matthias, Toronto.

The Queen's Rangers and veterans of the 20th and 35th battalions (which took part in the engagement at Vimy Ridge, and whose flags are deposited at St. Alban's Cathedral, Toronto) paraded to the Cathedral on Sunday afternoon, the anniversary of the battle of Vimy, for a service conducted by the priest vicar, the Rev. F. C. Ward-Whate.

Under the will of the late Miss Jennie E. Price, of London, Ontario, charitable bequests to the extent of \$5,200 are left as follows: \$3,000 to Huron College, \$2,000 to the Woman's Auxiliary of the diocese of Huron, and \$200 to the parish guild of St. James' Church.

The noonday services during Lent at Holy Trinity, Toronto, have had an average attendance of fifty.

MILWAUKEE PARISH OBSERVES 60th ANNIVERSARY

MILWAUKEE—St. Luke's Church, Milwaukee, the Rev. Russell E. Harding, rector, celebrated its 60th anniversary on Easter Sunday. The church was open and used for services for the first time on Easter Sunday, April 13, 1873. The priest in charge at that time was the Rev. George W. Harrod. Throughout the sixty years, St. Luke's has made steady progress, becoming a self-supporting parish in 1929 under the guidance of the Rev. George F. White, who is now rector of Trinity Church, Wauwatosa.

RHODE ISLAND MISSIONS ARE UNITED; ECONOMY MEASURE

PROVIDENCE, R. I.—As a chief means of economy in order to save \$8,000 to \$10,000 to balance the budget the diocese has combined three groups of two missions under one clergyman. They are St. Barnabas', Apponaug, and St. Mary's, Warwick, under the Rev. Arthur Wood who has been vicar of St. Barnabas'; the Church of the Ascension, Auburn, and the Church of the Resurrection, Norwood, under the Rev. Joseph W. Gubbins, formerly assistant at the Church of St. John the Evangelist, Newport; and Grace Memorial Church, Phillipsdale, under the care of Dr. William Thomas Townsend, rector of St. Martin's Church, Pawtucket. The salary paid to single men who are in the mission field has been reduced to \$1,800 and no house. St. Ann's, Block Island, and the Church of the Holy Ghost, Prudence Island, which conduct summer work will receive no appropriations. The Mission of St. Gabriel, Lafayette, is in the same category. The publicity department was cut almost two-thirds, from \$1,200 to \$450, and reductions in appropriations were made for the departments of Christian education and social service also. It may be that these economies will not suffice to balance the budget in which case further savings will have to be effected.

Pope's Holy Year Call Draws Comment

Archbishop of York Makes First Official Anglican Reference to Roman Observance

BY GEORGE PARSONS

LONDON, March 31.—The Archbishop of York has made the first official Anglican reference to the Pope's call for the observance of 1933 as a Holy Year, in commemoration of the nineteenth centenary of the crucifixion of our Lord. Dr. Temple writes in the *York Diocesan Leaflet* as follows:

"The authorities of our own Church have not thought it wise to call for that kind of celebration. The real use of centenaries is to bring to mind the story of men or events otherwise tending to be forgotten, or to lay emphasis upon the lesson that they teach when this is either neglected or insufficiently connected with its origin. Thus we do well to celebrate the centenary of the death of Wilberforce and the abolition of slavery. The lessons of that great struggle are vitally needed now, and it is good for us to recall the heroes of a great achievement, to whom the public as a whole gives little thought. It would be lowering the unique and eternal significance of the Passion and Resurrection of Christ to commemorate them in a similar way. Every year on Good Friday and Easter Day we celebrate them; every Sunday our public worship is offered as on no other days of the week, because on the first day of the week Christ rose from the dead. But there may well be a special note in our observances this year as we ask how far our selfishness has yet yielded to the appeal of the love of God in Christ."

WESTMINSTER ABBEY NOTES

In an address to members of the Royal Society of British Sculptors, the Dean of Westminster said that he was wholly opposed to any general removal of the monuments in Westminster Abbey, whether to any other place in the abbey or outside it. There was in the abbey a complete record which showed the history and the development of monumental sculpture during the last four hundred years, and it ought to be preserved. There were, however, circumstances when he was in favor of removing certain monuments, and he had decided to have one removed quite recently. The monument was not going to be turned out of the abbey, but would be placed in a better position than he considered it was now in, and its removal would allow for eighty-six more places within hearing distance of the pulpit and in sight of the altar.

MEMORIAL TO STUDDERT KENNEDY

A bed in memory of the Rev. G. A. Studdert Kennedy ("Woodbine Willie") was dedicated recently at the S. O. S. Society's hostel in Mount Pleasant by the Bishop of London.

The Bishop described Studdert Kennedy as one of the most remarkable men he had ever met. He was a strange mixture of opposites. He combined humor with pathos, which gave him a wonderful gift of oratory; he was a poet and a mystic, and at the same time a most practical man. No

one hated war more than he did, yet he was one of the bravest men who served in the War. The terrible inequalities of the human lot became with him almost an obsession, and no monument to him could be more suitable than something on behalf of those who were "down and out."

The S. O. S. Society aims at establishing hostels where men in dire need may find a temporary home until they can earn their own living. The Studdert Kennedy Hostel started its work in December, 1929.

THE COLENSOITE SCHISM

The Cape Town correspondent of the *Church Times* says that a fragment of the Colensoite schism still survives in the north of Natal. It recently brought an action against the authorities of the Church of the province, relating to a matter of trifling importance, but from the evidence some interesting facts emerged. It appears that the Rev. Brandon Laight is "head of the Church of England in Natal." He is reported to have said in evidence that his Church was not controlled by any bishopric (*sic*) in England, but it was, nevertheless, the "Church of England," and that when he wanted a confirmation service he obtained the services of the Bishop of Tanganyika. It is pertinent to ask whether the Bishop of Central Tanganyika is invited, in such case, by the Bishop of Natal, or whether his services are obtained by the Colensoites without reference to the Diocesan. Another Colensoite minister said, in evidence, that it was not necessary for him to be confirmed before being ordained, and that, in fact, he had never been confirmed. By whom he was "ordained" did not appear. "The Church of England in Natal" is but the shadow of a name, under which legal rights are asserted.

SOUTH INDIA REUNION TRACTS

The English Church Union has issued a series of tracts on the dangers involved in the South India Reunion projects. The tracts are concerned with the proposals, as they exist at the present time. They are intended for free circulation, and will be widely distributed through the organization of the society.

ANGLICAN REVIVAL NEWS

It is a striking fact that the most profound study of the Oxford Movement in recent years has come from Sweden, and it is, therefore, appropriate that a new edition of Dr. Yngve Brilioth's book, *The Anglican Revival*, should have appeared in this year of commemoration. Dr. Brilioth himself is being invited to England to take part in the centenary celebrations. On June 17th he will give a lecture in Chichester Cathedral; in the following week he will give a course of three lectures at King's College, London; and he also has engagements at Liverpool and Norwich. Thus, the links between the Churches of England and of Sweden grow closer.

NEWS IN BRIEF

MASSACHUSETTS—Bishop Sherrill, preaching and administering the rite of confirmation in Trinity Church, Boston, on the morning of Palm Sunday, in accordance with the usual custom, confirmed 118 persons, the largest class to be presented in the history of the parish.

Holy Week Fittingly Observed in Chicago

Non-Communicants Attend Services of the Church in Great Number—Churchwoman Is Centenarian

CHICAGO, April 15.—Unusually large congregations have marked Holy Week services in Chicago, especially on Good Friday. Bishop Stewart has preached to audiences which filled the main auditorium at the Grand Opera House noonday services and on Good Friday the crowd overflowed into the galleries. Particularly noticeable was the attendance of many persons of the various faiths.

Attendance at the three-hour service on Good Friday was large in almost every case. At St. James' Church, Dr. Duncan H. Browne had a record congregation. Bishop Stewart went to the Church of the Ascension immediately following the noonday services and had a large congregation there. Dr. Daniel A. McGregor, the new executive secretary of the Department of Religious Education of the National Council, took the three-hour service at St. Paul's, Kenwood, and Dr. John Henry Hopkins, rector emeritus, returned to his old parish, Church of the Redeemer, Hyde Park, for the same service.

In Rogers Park and Wilmette, unusual Good Friday services were held. All non-Roman churches of these communities joined in the three-hour service at Episcopal churches. In Rogers Park the service was held at St. Paul's-by-the-Lake, with the Rev. Charles T. Hull in charge; in Wilmette, at St. Augustine's Church, with the Rev. Dr. Hubert Carleton in charge.

The Rev. George W. Ridgway of Christ Church, River Forest, took the three-hour service at the Cathedral Shelter. The Rev. Canon David E. Gibson, pastor of the Shelter, reported an attendance of more than 1,500 at the noonday Masses at the Shelter chapel during the Lenten season.

In his noonday addresses at the Grand Opera House services sponsored by the Church Club, Bishop Stewart has spoken on God in terms of modern conditions and the Church. Good Friday he spoke on Christ's last words from the Cross. He took occasion during one of his addresses to criticize the address made in New York by George B. Shaw. In another address, speaking on the Church, the Bishop spoke of a broken Christendom.

PRESIDING BISHOP WRITES

The Presiding Bishop expects to visit Chicago's Century of Progress about June 23d on his way back from the Orient, he stated in a letter received this week by Bishop Stewart. The Presiding Bishop spoke feelingly of the importance of missionary work which he has observed in the Orient.

Among other things, Bishop Perry mentioned the loss to Chicago of the late Mayor Cermak and expressed the belief that the city would rise to meet the present emergency. He expressed the hope that



MRS. MARY LANE
Born April 9, 1833

the Church's plans for an exhibit in the Hall of Religions at the Century of Progress might go forward.

BROTHERHOOD CELEBRATION PLANS

Appointment of James L. Houghteling, son of the founder of the Brotherhood of St. Andrew, to be chairman of the semi-centennial celebration committee of the Brotherhood, is announced. The Brotherhood will celebrate its fiftieth anniversary at a national conference to be held in Chicago September 8th, 9th, and 10th.

While the plans for the celebration are still in the making, it is expected sessions will be held at St. James' Church where the Brotherhood was founded and that a nation-wide pilgrimage to the site will be held.

CHURCHWOMAN IS 100

Mrs. Mary Lane, member of the Church of the Good Shepherd, Momence, and probably the oldest Churchwoman in the diocese of Chicago, celebrated her 100th birthday on April 9th.

Mrs. Lane was born in Courtland, N. Y., and came west shortly after her marriage in 1855. Mr. Lane served with the Union Army during the Civil War. He died in 1906. At the close of the Civil War, the Lanes moved to Momence and have lived there since. Throughout the years, Mrs. Lane has been an active member of the Church. Her son in law, Russell O. France, is junior warden of the Church of the Good Shepherd. Mrs. Lane was confirmed by the third Bishop of Chicago, the Rt. Rev. William Edward Mc Laren, D.D.

Many friends and residents of Momence joined Mrs. Lane in the celebration of her 100th birthday.

ST. ALBAN'S REDUCES TUITION

Dr. Charles L. Street, headmaster of St. Alban's School, Sycamore, announces a material reduction in the tuition fees of the school. The tuition has not only been reduced but in the future will include board, laundry, textbooks, athletic equipment, and Scout uniform for members

NATIONAL AUXILIARY MEETING CANCELLED

NEW YORK—Since the National Council is not to hold its usual April meeting, the executive board of the Woman's Auxiliary has also cancelled its meeting which usually takes place just before the Council sessions.

of the Scout troupe. The reduction represents a saving of about \$200 annually and was made because the trustees feel the school should share with its patrons whatever benefit there is in reduced commodity prices.

St. Alban's will open its fall term on September 20th.

RECTOR URGES LOYALTY

Loyalty to President Roosevelt is one of the primary needs of the present time, the Rev. Frederick L. Gratiot, rector of Church of Our Saviour, declared in an address over Station KYW April 12th.

The address was given in connection with plans for the observance of President's Day throughout the country on April 30th, when it is planned to have special services on behalf of President Roosevelt in churches of all faiths and creeds.

PLAN MEN'S CONFERENCE

The second annual conference of men and boys of the northern deanery of the diocese of Chicago will be held at St. Peter's Church, Grand Detour, April 29th and 30th. It is sponsored by the deanery assembly of the Brotherhood of St. Andrew.

Bishop Stewart and Professor Colbert of the University of Wisconsin will be the principal speakers. Missionary work of the deanery will be one of the subjects foremost before the conference. Dudley B. McNeil of Church of the Redeemer, Elgin, is chairman.

NEWS NOTES

Mrs. Theodore W. Robinson, president of the diocesan Church Mission of Help, addressed seventy-five club women from La Salle, Peru, and Ogleby at St. Paul's Church, LaSalle, recently.

A new children's altar was dedicated Palm Sunday at the Church of the Advent, Chicago. Bert Morris, vestryman, was the donor of the altar.

A motor corps of laymen has been organized at All Saints' Church, Ravenswood, to bring the aged and infirm to church on Sundays. Russell Clark is in charge.

An altar in the "Garden of Memory" at St. Stephen's Church, Chicago, is being dedicated by the Rev. Irwin St. John Tucker, rector, Easter afternoon. The altar was built by members of the parish of rehabilitated brick.

MILWAUKEE RECTOR TAKES INDEFINITE LEAVE

MILWAUKEE—The Rev. E. Reginald Williams, rector of St. Mark's Church, Milwaukee, has been granted an indefinite leave of absence owing to ill health. During his absence the Rev. Clarence C. Reimer of Evanston, Ill., is in charge of the parish.

Philadelphia Plans Missionary Meetings

Well Known Methodist, Rev. E. Stanley Jones, and Rev. Sam Higginbotham, Presbyterian, on Program

BY ANNA HARRADEN HOWES

PHILADELPHIA, April 14.—Clergy and laity of the Church in this diocese are taking part in the recently completed arrangements for a two-day series of missionary meetings to be held in Philadelphia on April 27th and 28th, under the auspices of the Philadelphia Federation of Churches.

Two outstanding missionary leaders in the work of their respective communions in India, the Rev. E. Stanley Jones of the Methodist Church, and the Rev. Sam Higginbotham of the Presbyterian Church, will be the guests and principal speakers at the meetings and conferences covered in the two days' program. Among those participating in the gatherings will be the ministers and members of all Protestant communions in the metropolitan area of Philadelphia and adjacent districts of Pennsylvania and New Jersey.

The call for the meeting has been issued by a committee of twenty-two ministers and laymen representing the Federation of Churches. The Rev. A. R. Van Meter, executive secretary of the diocese, is a member of this committee and is chairman of the Church group which will take part in the dinner to be given in honor of the visiting missionaries by 1,000 ministers and laymen in the Penn Athletic Club on the night of April 27th.

On Thursday afternoon there will be a union meeting for women in the First Baptist Church; on Friday morning, in the same place, Dr. Jones will conduct a round table conference for ministers. Dr. Higginbotham and Miss Carol Chen, a young Chinese college professor, will be among the speakers at a public mass meeting to be held on Friday night.

The Rev. E. Stanley Jones, known to many of us through his books, *The Christ of the Indian Road*, *The Christ of Every Road*, *Christ at the Round Table*, and *The Christ of the Mount*, is officially a missionary of the Methodist Episcopal Church serving among the high caste, the educated, and the student groups of India. His missionary labors have taken him into all parts of Asia and have earned for him among the Christian communions of the world the title of "missionary to the peoples of Asia."

He recently arrived in the United States on a year's furlough before returning to his missionary and evangelistic work in India. His missionary work has taken him into all parts of the Far East.

The Rev. Sam Higginbotham, known as the "pioneer agricultural missionary to India," spent his early years in Wales, then came to the United States and graduated from Princeton University in 1903. Immediately following his graduation, he went to India as a missionary of the Presbyterian Church and was assigned to teach economics in Allahabad. He soon decided

BISHOP PERRY IN WUHU ON LOW SUNDAY

NEW YORK—Recent letters from Bishop Perry report brief preliminary visits to Tokyo, Kyoto, and Shanghai while enroute to Manila. Returning after the fortnight in the Philippines, he was in and near Shanghai for Palm Sunday and Holy Week, Hankow and Wuchang for Easter, and Wuhu on the first Sunday after Easter, spending four days in each place and traveling by plane.

that the great need of the people of India was a better knowledge of farming, and with this in mind he returned to the United States and studied agriculture at the Ohio State University. He returned again to India and has, since 1911, been identified with the improvement of crops, the bettering of breeds of livestock, and the instruction of teachers in agriculture in the Allahabad Agricultural Institute. Dr. Higginbotham has also organized institutions for the care of the blind and the lepers in India. The Indian government has recognized his services by decorating him with the famous Kaiser-I-Hind Medal and Princeton has conferred upon him the degree of Doctor of Philanthropy.

MRS. T. J. GARLAND RETURNS

Mrs. Thomas J. Garland, widow of the late Rt. Rev. Thomas J. Garland, Bishop of Pennsylvania, has returned from California where she has been spending the winter. She tells some very interesting things about the earthquake and among them one very amusing story of a doctor's wife who sent her two young sons upstairs to play, just before the earthquake started. As soon as it began, the children ran down and out the door. Their father, knowing what it was, ran out after them, whereupon one of the children turned and cried out, "Me didn't do it, me didn't do it!"

NEW JERSEY CATHEDRAL LEAGUE HAS ACTIVE AIDES

TRENTON, N. J.—The Cathedral League, a group of lay people throughout the diocese, formed to assist in the institutional work of the department of social service, reports from its spring regional meetings at Pleasantville and Pennsgrove that the Young People's Fellowship is becoming increasingly interested in this work and have assisted in holding weekly services in a tuberculosis sanitarium as well as in providing entertainment in many places. The Church Periodical Club sent 12,000 Easter and Christmas cards last year to those in various state institutions, as well as nearly 2,400 Christmas gifts. The Rev. Canon S. G. Welles, executive officer of the department, directs the activities of the league in his work in 73 different public and private institutions in the state. The diocesan altar guild furnishes complete equipment for administration of the sacraments in these places, while the Fruit and Flower Guild and Girls' Friendly Society branches also assist in the ministrations of fellowship and cheer through gifts and cards.

Boston Plays Host to "Character Institute"

Conference Covers Period of Four Days; Bishop Sherrill Chairman—Dr. Brackett Resigns

BY ETHEL M. ROBERTS

BOSTON, April 14.—"Character, not Currency, is our National Problem" is the axiom prefacing the program of the Institute of Character Developing Forces in New England which will be held in Boston, April 17th to 20th inclusive. It is arranged by a citizens' committee of which Bishop Sherrill is chairman, and is under the auspices of the Boston University School of Religious Education and Social Service. The program is absorbingly interesting, taking as the problem to be answered in some measure; What constitutes an adequate character-developing program in a community? The areas to be covered are: Industry; The Family; Government; Leisure-time Activities; Education; Religion. In connection with each subject, certain questions are presented and then, in sequence, will be held an assembly, a conference, and a panel. The last day will be given over to group conferences; reports of the findings (when the minority report rather than the majority report may be accepted); voting; summary of reports, and the closing address.

The personnel of the citizens' committee, the faculty, the list of special leaders, is a guarantee of the valuable material to be presented. Besides the participation of Bishop Sherrill, the Church will be represented by Spencer Miller, Jr., speaker in the assembly on industry, and the Rev. Thomas L. Harris, adviser in religion, Harvard University, in the conference on religion. Names of those giving addresses, selected at random but having more than a local interest, are: the Hon. John G. Winant, Governor of New Hampshire; John H. Fahey, publisher of the *Worcester Evening Post*, and former president of the United States Chamber of Commerce; Norman Hapgood, author, editor, director Columbia Conserve Company; John H. Finley, editor, *New York Times*; Karl T. Compton, president of Massachusetts Institute of Technology; Payson Smith, commissioner of education, commonwealth of Massachusetts; the Rev. Fr. Michael J. Ahern, S.J., of Weston College; Dean Vaughan Dabney, Andover Newton Theological Seminary; Professor Hugh Hartshorn, Yale Divinity School; Professor Kirtley F. Mather, Harvard University.

The questions to be considered in the assembly on religion are: (1) What contribution to character education has religion to offer, which cannot be expected from other sources? (2) Are State and secularism taking the place of Church and Religion? (3) Are the ideals which the Church is teaching always practicable? (4) Are religious sanctions essential for wholesome social controls? (5) What place should the religious teaching of stewardship have in character education?

The outcomes hoped for, in condensed statement, are: that leaders working through various agencies may have a more

comprehensive and scientific understanding of what character is and how it develops; that agencies may regard themselves as means and ends in caring for community welfare; that program building may be stimulated to meet community needs, and coöperative relations among all character-developing forces be perfected; that an attempt be made to discover the technique of securing coöperation of character-developing forces.

TRAINING LEADERS

A remarkable piece of work was begun last autumn in connection with the work among boys by the Cathedral Church of St. Paul. The aim was direct contact with non-secular agencies working with boys and with other Episcopal parishes which might benefit by the facilities and experience of the Cathedral Church. The Cathedral offered its strength in the training of leaders and as a place where intelligent effort might be made toward discovering how the Church might effectively deal with problems arising in fostering the normal, healthy development of boys. To that end, the workers with boys at the Cathedral allied themselves with the Harvard Institute of Criminal Law which is conducting this year research study in the conduct problems of delinquent and non-delinquent boys. Early in October, the Cathedral Church was working not only with its own boys' group and with groups in four smaller parishes, but with three gangs of

boys in the North and West ends of Boston.

Howard P. Kellett, layman in charge of the Cathedral's effort, has given a little account of what has been accomplished in a letter to the *Cathedral Quarterly*. With regard to the two groups in the North End, he says, "Although we cannot say that a complete reformation has taken place in the lives of these boys, nevertheless it is worth noting that to date we have had no breakdowns—that is, boys returning to their delinquent ways—for it must be remembered that the majority of the boys that we are working with in this particular district are considered serious problems and have had at least one court appearance." Another interesting development is the coöperation received from Italian parents for a change in the attitude of the parents to the word of probation is indicated. The full strength of the leaders of the boys is placed in the effort to instil into members of these boys' gangs some of the fundamentals of strong and good character in which they are, alas, sadly lacking. The Cathedral Church in this contribution to the moral health of the community is making a great and valuable gift.

DR. BRACKETT RESIGNS

Dr. Jeffrey R. Brackett has resigned from the diocesan department of social service after thirteen years of service, during the majority of which he was chairman of the department. He initiated the annual supper, conference, and service for

professional social workers who are also Episcopalians, an event of spiritual and inspirational power sponsored jointly by the diocesan department and the social service committee of Trinity Church. Other activities have owed their life and success to his counsel, through which he has generously given from the store of knowledge and experience gained in years of responsible leadership in his chosen field. Dr. Brackett is clerk and also one of the vestrymen of his parish, Trinity.

BISHOP WELCOMES DR. OSGOOD

Bishop Sherrill, visiting Emmanuel Church for the purpose of holding a Confirmation service last Sunday afternoon, extended a formal welcome to the Rev. Dr. Phillips E. Osgood as new rector of the parish on this, the first, episcopal visitation. In the course of his preliminary address, Bishop Sherrill referred to "my personal rejoicing that he is rector of Emmanuel Church, for this is the first opportunity I have had to visit the parish since his coming."

"When I first came to this diocese," Bishop Sherrill continued, "Dr. Osgood was rector of our parish in Roslindale, and for three summers he has been summer rector in Manchester" (where Bishop Sherrill has his summer home). "All these years I have known him and cared deeply for him. It means a great deal to me personally and a great deal to the diocese of Massachusetts that we have his counsel and his wise leadership and his coöperation in every way."

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Baltimore Chapel, Damaged By Fire in 1932, Is Rebuilt

Many Turned Away At Re-opening Service of St. Paul's

BALTIMORE—Church people throughout the diocese were greatly shocked to learn of the severe damage done to St. Paul's Chapel through fire on November 28, 1932. At one time it looked as if the chapel itself and the entire guild house would be destroyed. As it was, much of the damage was done to the chapel, necessitating practically the rebuilding of the same. Within twenty-four hours of the fire, the vestry of St. Paul's Church took action toward the restoration and renovation of the building. Through the good judgment of the vestry, adequate insurance was carried and thus enabled the committee of the vestry having the matter in charge, to proceed with the work not hampered by serious financial considerations.

The chapel was opened for service, fully restored, renovated, and refurnished on April 9th. At the early service the altar and other furniture was dedicated, and a large congregation was present. In the evening, nearly six hundred persons gathered in the church to welcome Bishop Helfenstein on his annual visit for confirmation. Many could not gain entrance. The rector and assistant of St. Paul's Church were present in the chancel and Dr. Kinsolving congratulated the congregation on the restoration of the church and predicted for them greater activity in the future even than in the past. The Bishop preached and confirmed a class of 47. The chapel's rededication will be later on.

The rector, vestry, and members of St. Paul's Church have, from its inception, been deeply interested in this work and without stint have given generously for fabric construction and maintenance of the work.

The Rev. Frank Hays Staples has been vicar of the chapel for more than thirty years.

GIRLS' FRIENDLY SOCIETY NATIONAL MEETING IN JUNE

NEW YORK—Like many other organizations in the Church, the Girls' Friendly Society has for financial reasons changed its plans for its 1933 national convention. The triennial national council of the society, which was to have been held at Occidental College, Los Angeles, July 3d to 10th, has been given up and a two-day business session only will be held in New York City, June 23d to 24th. In announcing this change, Miss Margaret M. Lukens, national president of the society, says:

"By this decision we believe we can help G. F. S. branches in parishes and communities to a brighter future. Many are suffering from financial difficulties, losing heart, not knowing how to meet the problems of these days. We must aid them in every way possible. . . . When national council meets together we will review conditions affecting the branches as they may be at that time

ROCHESTER, WESTERN NEW YORK CONGRESS POSTPONED

By Telegraph

ROCHESTER, N. Y.—The regional Catholic Congress for Western New York and Rochester, scheduled for May 3d, has been temporarily postponed owing to the serious illness of the Rev. Norman B. Godfrey.

and prepare to go forward, with a balanced budget, courageously into that future, in which I believe the Girls' Friendly Society has a big work to do for the Church and for the girlhood of America."

The G. F. S. in Province 8 is retaining many of the features planned for national council in a provincial conference to be held at Occidental College the first week in July.

Emergency measures have already been taken to help the local branches, to tide them over financial difficulties, and to give the leaders every possible assistance. What a Penny Will Bring You is the newest slogan, a penny postcard being sufficient to request any or all of the following free program packets which have been especially prepared: "Personality" Packet; Money Saving Ideas; Recreation and Hobbies; and Summer Conference Suggestions. Groups requesting packets are asked, in return, to write a one-page story of how they used them.

BISHOP URBAN CONFIRMS CLASS IN OWN OLD CHURCH

TRENTON, N. J.—On the evening of Easter Day, the Rt. Rev. Ralph Urban, Suffragan Bishop, visited All Saints' Chapel of the Cathedral parish, Trenton, to administer the rite of confirmation. The occasion is significant since it was to All Saints' Mission that the Rev. Ralph Urban, deacon, came in the year 1900 to a handful of communicants and a vacant lot. His thirty-two years of labor in this one field saw the parish founded and the necessary plant built so that, with the dedication of the new stone church on Easter Day, 1925, there has been constructed parish hall, rectory, and church, and the communicant roll had grown to more than 350 souls. This year marked his first visitation as Bishop and his first confirmation class in the church, over which, however, he still presides as dean of the Cathedral.

CHRISTIAN FELLOWSHIP GROUPS ORGANIZING IN CALIFORNIA

SAN FRANCISCO—The spirit of the Christian Fellowship groups seems to have influenced a good deal of the Lenten preaching, and in some places has resulted in the formation of local groups. At Holy Innocents', this city, there have been formed nine little groups of families that gather twice a month for a kind of cottage meeting, in the nine different neighborhoods where they are living. The rector, for the present, attends at each, and brings the element both of inspiration and of leading.



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Bishops McKim and Graves To Celebrate Anniversaries

Presiding Bishop to Be Guest When Senior
Active Diocesans Observe Event

TOKYO—June 14, 1933, is the fortieth anniversary of the two senior active bishops, Bishop McKim of North Tokyo and Bishop Graves of Shanghai. A joint celebration of this event, a little in advance of the date, is planned for the time when Bishop Perry will be in Tokyo, Bishop Graves coming over from Shanghai for the occasion.

Dr. John W. Wood, executive secretary of the Foreign Missions department, will be present for the celebration as he expects to leave for Japan early in May. The formal opening of the new unit of St. Luke's Hospital, Tokyo, is to take place about May 27th.

BISHOP PARSONS GRADUALLY RETURNING TO ACTIVE DUTY

SAN FRANCISCO—The Cathedral congregation at the 11 o'clock Eucharist on Easter Day welcomed Bishop Parsons, who though not yet able to take full charge of the parochial duties, is taking part in the services. At the Easter service he gave absolution and benediction.

On Palm Sunday a congregation of some eight to nine hundred persons attended service at the Cathedral in the chapel and the new nave and the chancel.

RECTOR OF LOS ANGELES CELEBRATES ANNIVERSARY

LOS ANGELES—Twenty years of successful ministry in one parish was celebrated by St. John's Church, Los Angeles, on April 2d, in honor of its rector, the Rev. George Davidson, D.D., LL.D. At the midday service the rector was the celebrant and preacher. The offertory anthem, "It Is a Good Thing to Give Thanks" was specially composed for the occasion by Roland Diggle, Mus.D., the organist of the parish, and the guild of servers, 40 strong, was in the chancel. In the afternoon there was another great service at which the preacher was Bishop Stevens, who presented to Dr. Davidson an illuminated copy of a testimonial adopted by the recent diocesan convention. The Suffragan Bishop, the Rt. Rev. R. D. Gooden, D.D., conveyed the greetings of the clergy and people of the diocese to Dr. Davidson. Following the service was an informal reception in the parish hall. The offerings at all services were for missionary work.

On Monday the clericus of Los Angeles, more than 50 being present, met at St. John's in honor of Dr. Davidson. The Suffragan Bishop was the speaker at this meeting, and many personal tributes were given to Dr. Davidson.

St. John's Church began in the home of S. V. Landt, April 23, 1890, and purchased land and built its first church the same year. It continued its varied history until the Rev. George Davidson became rector, April 1, 1913. Since that time its history has been one of uninterrupted progress.

Additional property has been purchased for the needs of the parish. A church costing over \$500,000 has been built and consecrated, the parish hall has been enlarged, the first \$200,000 of a proposed \$500,000 endowment fund has been secured, this in 1931. The church has grown until its communicants number more than 2,000.

AMERICAN PRIEST IN MUNICH PLANS PARISH CANVASS

NEW YORK—The Rev. Frederick Charles Wissenbach who recently was transferred to Munich as priest in charge of the American Church of the Ascension, is getting settled with his family in their new surroundings.

Mr. Wissenbach intends to make a thorough parish canvass for local support and believes some new resources for the Church will be found. At the same time he finds that there are in Munich numbers of Americans and English, and Germans too, who are in difficult circumstances and who turn to the Church in hope of relief. The consular service can make no provision for them, and these poor people, with any number of children, are a great drain on the church and the combined resources of the American colony. In all this and in other ways, thanks to Mr. Wissenbach's knowledge of German life and language—he was born in Darmstadt—he is appealed to constantly as one who both represents America and understands Germany, and finds it an interesting but by no means easy office to fill.

RECALL TIMES OF BISHOP SEABURY BY PAGEANTS

WOODBURY, CONN.—In festive array the historic old town of Woodbury, St. Paul's Church in particular, welcomed crowds of people to the gala celebration of the choosing of Samuel Seabury as the first Bishop in America. It was on March 25th, just one hundred and fifty years after that notable event. Suitable costumes and white wigs helped toward the realism of the affair.

In the morning there was a celebration of the Holy Communion. Besides Bishops Acheson, Brewster, and Budlong, Bishop Manning was there from New York and Bishop Burleson, representing the Presiding Bishop. The Rev. Dr. George T. Linsley, historian of the diocese, preached a historical sermon that brought those old days vividly before his hearers.

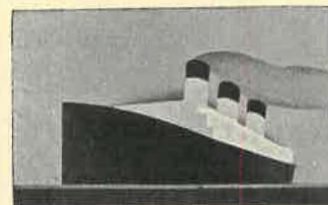
The great feature of the afternoon was the pageant, The Church in Story and Pageant. There was where those old gowns and silver shoe-buckles and wigs came into admirable use. Not only did those willing participants reenact the serious gathering that elected Seabury and sent him on his long quest for consecration but also they reproduced, most effectively, such memorable events as the decision of Timothy Cutler and Samuel Johnson to renounce Congregationalism and be ordained in the Anglican Church.

The next day, Sunday, many of the churches of the diocese recognized the sesquicentennial in sermons and addresses and, in some cases, by pageants.

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MORATORIUM?

NEW YORK—One-third of the year has passed. On the basis of the greatly reduced expectations of the dioceses we needed \$372,567 from them in this period to balance expenditures on the reduced budget. We received \$115,062.

Seven dioceses and districts are in the 100% list. From 34 nothing or only some trifling amount has been received.

Result of this situation—a large loan from the bank.

Is the national treasurer the "forgotten man"?

LEWIS B. FRANKLIN,
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CALIFORNIA ORGANIZES OWN DIOCESAN CITY MISSION

SAN FRANCISCO—Instead of supplying one of the Church clergy as chaplain general under the Federation of Churches, as we have done for some years past, the diocese has this year organized its own city mission, and appointed the Rev. F. K. Howard, who has for some years been the chaplain of the Seamen's Mission, to now become city missionary, the Rev. W. M. Bours, who has been for years doing that work having resigned it owing to ill health. As chaplain for the city Mr. Bours had been ministering at eight different hospitals, besides the other work involved. He still retains his position as chaplain to the Bishop, and Chaplain Howard still retains charge of St. Andrew's, Oakland, and will be living at the rectory there.

FOUR-DAY MISSION HELD AT POLISH CATHEDRAL, BUFFALO

BUFFALO, N. Y.—March 29th was the climax of a very successful four-day penitential mission held at the Holy Mother Cathedral of Buffalo, the largest church in the entire Old Catholic communion. More than 2,000 people attended the final vespers, procession of the Blessed Sacrament, and benediction. The Rt. Rev. John Z. Jasinski, a graduate of the Philadelphia Divinity School, is Bishop of the Buffalo diocese of the Polish National Catholic Church and rector of the Cathedral. He was the officiant at the service, assisted by the Rev. Norman B. Godfrey as deacon and the Rev. Adam Wilichiewicz as sub-deacon. The Rev. Joseph Kula preached the sermon.

On April 2d, Bishop Jasinski went to Toronto to organize a new Polish parish there. He conducted special services in St. Matthew's Anglican Church through the courtesy of the Rev. Canon Joseph Hartley. This new work in Toronto is the outgrowth of a massmeeting held there by interested Polish people March 19th. Bishop Jasinski has been rector of the Holy Mother of the Rosary parish in Buffalo since 1927. In 1928 he was consecrated a bishop. On June 10, 1928, the late Bishop Brent enthroned him as the Bishop of the Buffalo diocese, whose territory is Western New York and Western Pennsylvania. Since then the Polish Church has made great strides and many new parishes have been formed.

WESTERN MICHIGAN RECTOR IS GRANTED LEAVE

MANISTEE, MICH.—The Rev. Joseph G. Madeley, rector of Holy Trinity parish, Manistee, in the diocese of Western Michigan, has been granted a leave of absence on account of ill health, and has sailed with his family for England. The parish will be supplied by the Rev. Dr. F. L. Carrington, Knoxville, Ill.

PROCESSION OF PALMS IS FEATURE AT NORFOLK, VA.

NORFOLK, VA.—The procession of palms, a solemnity of the Church derived from the episode of Jesus' entry into Jerusalem through the frond-bearing multitudes, was presented as in 1929 at the opening of the Palm Sunday services at Christ Church, this city.

This sacred usage, believed to have been first seen in an Episcopal Church in Virginia when it was inaugurated as an annual ceremony at Christ Church in 1929, was viewed by a congregation which taxed the capacity of the church.

Distribution of palms blessed by the rector to the congregation by acolytes preceded the impressive procession. A crucifer with the veiled cross of Passion and Holy Weeks led the procession as it left the chancel, escorted by torchbearers and followed by an acolyte bearing a cluster of palms. Trumpeters followed the acolyte, and behind the trumpeters came the boys of the choir.

The choir boys were followed by a second acolyte with palms, and a second crucifer with a veiled cross, and flanked by torchbearing acolytes, and Dean Peacock, in full vestments, came at the end.

At the close of the service the procession formed once more in the chancel, moved slowly down the nave, and, turning east, proceeded back along the east aisle and out.

The observance of the procession of palms has become a popular feature of the impressive Palm Sunday service with the congregation of Christ Church, and the custom is to be continued annually.

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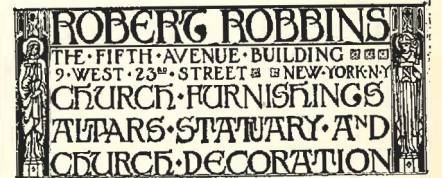
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NEW YORK

Unemployed Clergy Relief Fund Totals Only \$100

Investigation Reveals Conditions Not So Drastic As Reported

NEW YORK—Only \$100 has been received so far for the Presiding Bishop's Fund for the Relief of Unemployed Clergymen, according to an announcement made on April 13th by the Rt. Rev. Hugh L. Burleson, D.D., Assistant to the Presiding Bishop. The statement given to the Church press by Bishop Burleson is as follows:

"At the suggestion of the Presiding Bishop, an investigation was made in the month of January as to the needs of the clergy who are without regular employment. In February the general result of this inquiry was made public through the Church press. It was to a considerable extent reassuring. It showed that the cases of real destitution and suffering among the clergy were far less numerous than had been asserted. Although several hundred clergy are listed as non-parochial, those who are actually out of employment and in real need probably do not exceed 150. Some of these have temporary or occasional work; a few are permanently unemployable, and others are being helped in one way or another by their bishops or brother clergy.

"The bishops uniformly recognize their responsibility for the clergy on their diocesan lists, but oftentimes it is impossible for them to discharge that responsibility, either for lack of funds or because the clergyman has removed elsewhere and is out of touch with his bishop. The whole question of providing either temporary or permanent work for the clergy is still under consideration by the Commission on Placement. It is to be hoped that the present experience may develop some more adequate plan for meeting this need.

"It is a problem to know what can be done to meet the present needs of this group. As a rule, they do not want mere subsidy, but an opportunity to serve somewhere in the Church. Temporary help must be given in certain cases where nothing else is possible. For this purpose the Presiding Bishop started a relief fund to which contributions were invited in order that urgent cases discovered during the conduct of this inquiry might have prompt attention. Only a little over \$100 has come in for this purpose, but even that amount has helped greatly.

ONE PROVINCE DEVISES PLAN

"An interesting plan has been devised by one province, where clergy who are in service are asked to contribute at the rate of one dollar a month to help sustain the few who are unemployed and suffering. This seems a very practical suggestion, though it is too early to know how it may have worked out. If some such method could be followed in all the provinces, it would go far to solve the problem and would provide a point of contact for clergy who are out of touch with diocesan aid.

"A more important question is that of opportunity for serving. Surely the need to extend the Kingdom of God has not really decreased during the depression. The only thing that has been removed is the assurance of maintenance. Never was it more important that people should be tied closely to the heart and life of the Christ. Are we to say to young men who seek the ministry that there is no call for their service? Are we to discourage those who are offering lives for the advancement of the Kingdom? There

must be places where clergy are needed, even if normal support is lacking, and there surely are those who are willing to make the adventure of service without formal guarantee of adequate maintenance. Perhaps the answer is that the ministry should cease to be the most protected profession in the world, and become the most adventurous."

DR. RONALD MORRIS TO SPEAK AT HOBART COMMENCEMENT

GENEVA, N. Y.—The Hon. Ronald Sletor Morris, professor of International Law at the University of Pennsylvania, Philadelphia, and former United States ambassador to Japan, will deliver the commencement address at the 108th commencement exercises of Hobart College, June 12th, it has been announced by Dr. Murray Bartlett, president of Hobart.

Dr. Morris served as ambassador to Japan from 1917 to 1921 and three times was sent to Siberia on special missions during the days of the Russian Revolution.

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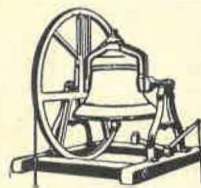
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"May they rest in peace, and may light perpetual shine upon them."

FREDERICK H. BURRELL, PRIEST

CHICAGO—The Rev. Frederick Higginbottom Burrell, retired priest, died at his home here April 12th at the age of 68. He was a graduate of the University of the South; was ordained in 1891, and had served parishes as follows: Christ Church, Arcola, Ill., 1896-98; Kemper Church, Darlington, Wis., 1898-1900; Christ Church, Moline, Ill., 1900-08; St. John's Church, Clinton, Ia., 1908-21. He was secretary of the standing committee of the diocese of Quincy at one time and deputy to General Convention from Quincy in 1907.

ANNE E. BYERLY

NEW YORK—A cable from Hankow notifies the Department of Foreign Missions of the death of Miss Anne Elizabeth Byerly on April 10th. She was 64 years old.

Miss Byerly arrived in China in February, 1901, and has served continuously ever since in the diocese of Hankow. Her work among women and girls brought her into intimate personal relations with hundreds of persons. After acquiring the language and the knowledge of Chinese customs, she was able to make the acquaintance of women and girls in many of the well to do families of Wuchang. Through her visits to their homes and entertaining them in her home, she was able, as not every missionary is, to interpret Christian faith and life to members of the more privileged groups in China.

For the past year or two, Miss Byerly had not been well and was unable to do her full round of work. In recent years she had lived in Ichang with the Chinese clergyman and his wife, to both of whom she was of great service in the earlier years of her work.

Miss Byerly was born at Richmond, Va. Her parochial connection at the time of her appointment to China was Mount Calvary, Baltimore. She was educated in All Saints' School, Baltimore.

HENRY H. HADLEY, 2d

NEW YORK—Henry H. Hadley, 2d, superintendent of Calvary Mission, 346 East Twenty-third street, since its founding seven years ago, died April 9th of heart trouble at the age of 58 at the home of his daughter, Mrs. Kenneth Adams.

The funeral was held from Calvary Church on the 11th and interment was in Kensico Cemetery. He is survived by his widow and the one daughter.

Mr. Hadley was a nephew of Colonel Henry Hadley, who early in the century founded a number of missions throughout the country, and was the son of Samuel Hadley, founder of the Hadley Hall Mis-

sion on the Bowery, near Houston street.

Mr. Hadley, according to his own statements, wasted his youth as "a roustabout and frequenter of Bowery resorts" until twenty-seven years ago, when he was converted by his father and turned to missionary work. In subsequent years he was field secretary of the International Union of Gospel Missions and traveled for some time with E. C. (Ted) Mercer, a well-known evangelist in the jail and hospital field.

In February Mr. Hadley announced that Calvary Mission had been attended by 23,787 homeless men during the last year.

SADIE H. HOWARD

NEW YORK—Mrs. Sadie Hughes Howard, co-founder with her husband, the Rev. Floarda Howard, of St. Jude's Chapel, New York at 19 West Ninety-ninth street, and for twenty years active in evangelical work among the Negroes in Harlem, died of pneumonia April 10th in St. Luke's Hospital, at Amsterdam avenue and 113th street. She was 47 years old.

St. Jude's Chapel, which is supported by St. Michael's Church, was established in 1913, with the Rev. Howard as vicar. Since then Mrs. Howard had supervised the activities of the young persons of the chapel. Surviving, besides her husband, to whom she was married in 1908, are three sons, Floarda Howard, Jr., a pre-medical student at Flower Hospital; Sumner Howard, a student at the Brooklyn Law School, and Bertrand Howard, a student at New York University; four brothers, one of whom is the Rev. Dr. W. A. C. Hughes, executive secretary of the Church Extension Society of the Methodist Episcopal Church, and two sisters.

ALICE MALLON

PATERSON, N. J.—On March 28th occurred the death of Miss Alice Mallon, a communicant of St. Paul's Church, Paterson, and for many years active in the work of the Girls' Friendly Society in that parish. At the time of her death Miss Mallon was vice-principal of School No. 10, Paterson, and had a record of more than forty years as a teacher in the schools of the city.

The Rev. David Stuart Hamilton, D.D., rector of St. Paul's Church, officiated at the funeral on March 31st. Interment was in Cedar Lawn Cemetery, Paterson.

JOHN R. RAMSEY

HACKENSACK, N. J.—Ex-Congressman John R. Ramsey, Sr., father of the Rev. John R. Ramsey, Jr., died in Hackensack on April 10th after an illness of a month's duration. Mr. Ramsey, who was 71 years old, had held the office of county clerk of Bergen County from 1895 to 1910, and had represented what was then the sixth New Jersey congressional district for four years.

In addition to his son, Mr. Ramsey's widow, Mrs. Alice Huyler Ramsey, a daughter, Mrs. H. Meyer Bogert, and two sisters survive him.

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 Sundays, 8, 10, 11 A.M., 8 P.M.
 Daily, 7, 7:30, Tues., Fri., Holy Days, 9:30.

Illinois

Church of the Ascension, Chicago

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

Massachusetts

Church of St. John the Evangelist, Boston

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

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
 REV. AUSTIN PARDUE, Rector
 Sundays 8, 9:30, 11 A.M.; 7:45 P.M.
 Wednesdays, Thursdays, and Holy Days.

New Jersey

All Saints' Church, Atlantic City

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

New York

Cathedral of St. John the Divine, New York City

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

Christ Church, Corning

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

Church of the Incarnation, New York

Madison Avenue and 35th Street
 REV. H. PERCY SILVER, S.T.D., Rector
 Sundays, 8, 10, 11 A.M. 4 P.M.
 Noonday Services daily (except Saturday) 12:20.

CHURCH SERVICES—Continued

New York

Church of St. Mary the Virgin, New York

46th St., between Sixth and Seventh Aves.
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 REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
 Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
 Vespers, Sermon and Benediction, 8.
 Week-day Masses, 7, 8, and 9:30.
 Confessions: Thursdays, 5 to 6; Fridays, 7 to
 8; Saturdays, 3 to 5 and 8 to 9.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
 Sunday Masses 8:00 and 10:00 A.M.
 Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

Pennsylvania

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
 REV. FRANK L. VERNON, D.D., Rector
 Sunday: Low Mass, 8 and 9 A.M. High Mass
 and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
 Daily: Masses, 7 and 7:45. Also Thursdays
 and Saints' Days, 9:30 A.M.
 Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee

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

Clerical Changes

APPOINTMENTS ACCEPTED

CARRINGTON, REV. F. L., LL.D., formerly of
 Knoxville, Ill. (Q); to be rector of Holy Trin-
 ity Church, Manistee, Mich. (W. Mich.).

HANNA, REV. GEORGE A., of the diocese of
 Newark; to be rector of the Church of Our
 Saviour, Jenkintown, Pa.

HOWARD, REV. F. K., formerly chaplain of the
 Seamen's Institute of San Francisco; to be chap-
 lain of the City Mission Society of San Fran-
 cisco and the East Bay region.

TEMPORARY APPOINTMENT

REIMER, REV. CLARENCE C., of Evanston,
 Ill., to be in charge of St. Mark's Church, Mil-
 waukee, Wis.

NEW ADDRESSES

IVINS, RT. REV. BENJAMIN F. P., D.D., 2275
 N. Lake Drive; 804 E. Juneau Ave., Milwau-
 kee, Wis. Effective May 1st.

STAUFFER, REV. PARIS D., 5802 Maple Ave.;
 5703 Winner Ave., Baltimore, Maryland.

WHITLOCK, REV. BERNARD G., 2401 Park
 Ave.; 1916 East 23d St., Kansas City, Mo.

RESIGNATION

DERR, REV. MORRIS W., as rector of St. Mary's
 Church, Keyport, N. J. New address, 31 South
 6th St., Lewisburg, Pa.

ORDINATION

PRIESTS

CONNECTICUT—On March 28th in Christ
 Church, Redding Ridge, Bishop Budlong ad-
 vanced the Rev. LYNDE ELIOT MAY, Jr., to the
 priesthood. The Rev. Raymond Cunningham, a
 former rector of that church, was the preacher.
 Mr. May was graduated from Berkeley Di-
 vinity School in 1931. Since then he has been
 vicar of Christ Church. He is continuing in that
 position.

WESTERN NEW YORK—On April 6th in St.
 Peter's Church, Niagara Falls, the Rev. ALFRED
 LOCK WILLIAMS was advanced to the priesthood
 by the Bishop of the diocese, the Rt. Rev.
 Cameron J. Davis, D.D. The candidate was pre-
 sented by the Rev. Philip W. Mosher and the
 Rev. Henry deWolf deMauriac preached the ser-
 mon.

Mr. Williams is to be priest in charge of the
 Church of the Redeemer and St. Stephen's Church,
 Niagara Falls, with address at 709 Cedar Ave.

NEWS IN BRIEF

CALIFORNIA—The Rev. George H. B.
 Wright, canon precentor of Grace Cathedral,
 who for twenty years, from 1911 to 1931, was
 the rector of St. Stephen's Church, San Fran-
 cisco, has been elected rector emeritus, and
 the congregation placed in the status of a
 mission. The church property having been
 sold to a Russian congregation, a lot was
 bought in a new, southwestern quarter of
 the city, and here Canon Wright has built
 up a flourishing mission. The title of the
 property has now been turned over to the
 diocese, and the Rev. George R. Chambers
 appointed minister-in-charge. The work is
 in promising condition, and will now be
 working its way toward self-support.—The
 scheme of devoting the Wednesday evenings
 in Lent to a series of parochial mission ser-
 vices in each parish, under one priest for
 the whole of the six weeks, has worked well.
 The results seemed to indicate that this was
 productive of more good than either a united
 service at certain central parishes or a series
 of preachers at the different parishes. At-
 tendance was good.

COLORADO—On Palm Sunday, Bishop Ing-
 ley dedicated a new pulpit at St. Andrew's
 Mission, Fort Lupton, in memory of a former
 parishioner, Mrs. Samuel Matlock.—On
 April 10th, Bishop Ingley made his annual
 visitation to St. Bartholomew's Chapel, at
 the Denver Poor Farm, where he confirmed
 three, one of them being the superintendent
 of the farm. The chapel is in charge of the
 Rev. E. J. Skinner.

UTAH—During the Lenten season cottage
 services were held under the supervision of
 the Rev. A. Leonard Wood, of St. Peter's
 and St. John's Churches, Salt Lake City.
 These meetings have become very popular
 and the Bishop is glad to lend his assistance
 in furthering them.—On March 19th, being
 the anniversary of the De Molay Society,
 St. Mark's Cathedral, Salt Lake City, was
 elected as the church in which they should
 hold their annual service. At the service
 conducted by the Very Rev. Henry A. Post,
 there were 150 members of this organiza-
 tion present.—There are 88 members en-
 rolled this year in the Spalding Club, which
 is the Episcopal Student Club at the Uni-
 versity of Utah, Salt Lake City. The meet-
 ings are held at Emery Memorial House, the
 Church institution at the university. These
 students come from Salt Lake City, Ogden,
 and all the surrounding towns, as well as
 neighboring states. A visit from the Rev.
 Thomas H. Wright, acting secretary for col-
 lege work of the department of religious
 education, New York, is anticipated by the
 club.

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ANNOUNCEMENTS

Died

PROSSER—MARGARET CRAWFORD KEELING, on April 1, 1933, at Philadelphia, Pa., wife of Major W. O. H. Prosser, medical corps, U. S. A., only child of the Rev. Dr. Stewart P. Keeling of Washington, D. C., rector emeritus of St. Peter's Church, Germantown, Philadelphia; and the late Gertrude Crawford Keeling.

Memorial

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EXPERIENCED TEACHER, educated in Paris, would teach French and grade subjects if desired, for board during summer months, with transportation. Best of references. Address, B-911, THE LIVING CHURCH, Milwaukee, Wis.

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NEWS IN BRIEF

COLORADO—On April 4th, Bishop Ingle blessed All Saints' Church, Sterling. The church which has just been rebuilt after being destroyed by fire in December, has many structural improvements and the guild hall has also been enlarged and renovated. A Reuter two manual organ has been installed in the church, taking the place of the reed organ formerly in use. Various memorials were also blessed by the Bishop, including an altar canopy and reedos; a plaque and memorial tablet designed and made by a parishioner; a chancel Prayer Book and altar missal.

CONNECTICUT—The annual meeting of the Church Mission of Help of the diocese was held in Trinity parish house, New Haven, on the afternoon of March 29th. Bishop Budlong presided. Miss Florence Sanford, the new field worker, gave an account of the history and fundamental purposes of the organization and of the present undertakings in the diocese. For strategic reasons, headquarters remain in Bridgeport. There is an advisory board of twelve, six of whom were elected at this meeting, as follows: Mrs. John Forsythe, Jr., Fairfield archdeaconry; Ida Hamilton, Hartford archdeaconry; Fannie E. Davies, Litchfield archdeaconry; Leila Eastman, Middlesex archdeaconry; Mrs. Charles Piercy, New Haven archdeaconry; Mrs. Thomas Ritchie, New London archdeaconry.—The Rev. William C. Knowles, the grand old man among the clergy, celebrated his 93d birthday on March 23d. He has been spending the winter with his daughter in North Guilford.—The Rev. Nile W. Heermans, who has been ill for the last three years, has taken up residence in West Haven. His condition remains about the same.—Dean Colladay, of Christ Church Cathedral, is considerably better, and hopes to be "himself" again soon.—The time for the diocesan-wide teaching-preaching mission has been designated for the months of November and December, allowing thus for local convenience as to the precise week.

NEWARK—Portions of The Messiah (Handel), Olivet to Calvary (Mauder), The Darkest Hour (Moore), The Redemption (Gounod), and The Seven Last Words (Dubois) were rendered by the choir of Christ Church, East Orange, the Rev. Charles E. Hutchison, rector, on Palm Sunday evening, under the direction of Leon H. Wood, organist and choirmaster. The story of that part of our Lord's life immediately prior to His death was thus told as though presented in a single musical work.—By the terms of the will of Miss Alice Mallon, whose death occurred on March 28th, St. Paul's Church, Paterson, will receive a bequest of \$200.

NEW YORK—Clifford M. Swan, the master of ceremonies of the Church of St. Mary the Virgin in New York City, has been elected to the office of secretary-general and treasurer of the national Order of St. Vincent which was left vacant by the resignation of Douglas S. Gibbs on April 1st. All communications regarding this well known national guild of altar servers should be addressed to Mr. Swan, at 271 Madison Avenue, New York City.

NEWS IN BRIEF

GEORGIA—On the morning of the Fifth Sunday in Lent, Bishop Reese confirmed a class of eleven, preached and celebrated the Holy Communion at St. Paul's Church, the Rev. H. S. Cobey, rector. In the evening at St. John's Church (colored) he confirmed four young men who were brought into the Church by a layreader, George Lader, and instructed by Mr. Cobey.—A class of thirty-four was confirmed by Bishop Reese at St. John's Church, Savannah, the Rev. C. C. J. Carpenter, rector, on the morning of Palm Sunday, and in the evening he confirmed nine at St. Stephen's Church (colored), the Rev. Gustave H. Caution, rector.

NEW JERSEY—The annual convention of the diocese will be held on May 10th and 11th in Trinity Cathedral.—Princeton University, the Rev. John Crocker, student chaplain, instituted this Lent a ten-minute noonday service in the Marquand transept of the university chapel, where the altar is placed and the weekly Eucharist celebrated. All student chaplains, with the exception of the Roman Catholic, shared in these services and the daily attendance ran from fifty to sixty students. Other activity in student work has been in the form of lectures at the Foundation House. Paul Elmer More spoke on A Skeptical Approach to Religion, and the Rev. Charles Boynton, at present a tutor in General Seminary, New York, on The Faith and Practice of Christianity. Real interest was marked on the part of from 50 to 75 students in attendance.

PHILIPPINE ISLANDS—During the absence on furlough of the Rev. and Mrs. R. F. Wilner from Easter School, B a g u i o, Mt. Province, the Rev. Benson Heale Harvey, canon missionary of the Cathedral parish, Manila, is in charge of the school and out-station work, assisted by Miss Elsie Sharpe. Mrs. G. C. Bartter is looking after orders for weaving of the cloth woven on native looms, from imported thread of guaranteed fast colors.—On February 25th, the members of the Church's Mission in Manila, held a corporate Communion at the Cathedral, followed by breakfast together at Bishopstead, it being the thirteenth anniversary of the consecration of Bishop Mosher. This Lenten season was the first in several years that Bishop Mosher has been in Manila, as confirmation visitations have usually claimed his presence elsewhere. The Bishop remained in Manila pending the arrival of the Presiding Bishop.

QUINCY—The annual meeting of the synod and of the diocesan Auxiliary will be held at St. Andrew's Church, Peoria, on May 9th and 10th.—At St. Andrew's Church, Peoria, on March 17th the Rev. Mother Mary Joan, C.H.N., spoke to a large audience concerning plans for St. Mary's School, Knoxville, and also gave an historical sketch of the Sisterhoods in the Anglican communion.

RHODE ISLAND—St. Martin's Church, Providence, won the Church basketball league championship of Rhode Island recently.

WASHINGTON—A special three-hour service was held at Washington Cathedral on Good Friday, conducted by Bishop Freeman. This service was broadcast in its entirety and by courtesy of the British Broadcasting Company, the introductory address, from 12:30 to 12:45, being re-broadcast throughout England.—The Rev. Henry T. Cock, rector of All Saints' Church, Chevy Chase, was one of the speakers at a massmeeting held in Rockville, Md., on March 26th, to protest against the introduction of beer into dry territory in the state, which includes Montgomery county.

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