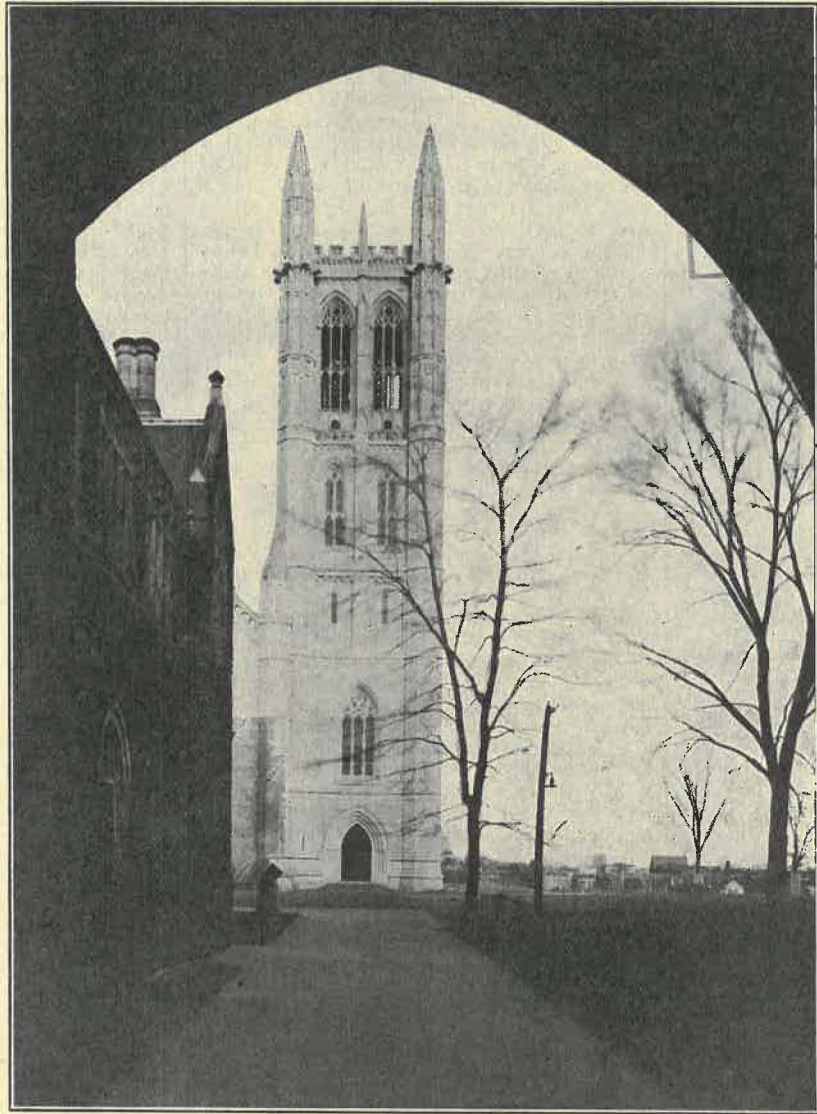


The Living Church



A NEW VIEW OF TRINITY COLLEGE

The Tower Makes a Pleasing Picture Viewed Through the Chapel Cloister

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 Calendar



APRIL

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

30. Oxford Movement Commemoration Sunday.
 President's Day Observance.

MAY

2. Church Congress of the United States at Evanston, Ill.
 Convention of Massachusetts.
3. Oklahoma Convocation.
 Council of Northern Indiana, at St. James' Church, Goshen.
9. New York Convention at Synod Hall.
 Eric Woman's Auxiliary annual convention.
 Convention of Fond du Lac.
 Convention of Quincy.
10. Washington Convention at Chevy Chase, Md.
 Convention of New Jersey.
15. Convention of Rochester.
16. Convention of Connecticut.
22. Conference of Church Army Workers of Canada and the United States at College of Preachers, Washington, D. C.
30. Eucharistic Conference at Elizabeth, N. J.

CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

8. St. Luke's, Easthampton, N. Y.
9. Holy Cross, Jersey City, N. J.
10. Grace, Jersey City, N. J.
11. All Saints', Bergenfield, N. J.
12. Christ, Elizabeth, N. J.
13. St. Margaret's, Brighton, Mass.

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.

"Unemployed Clergy Relief"

TO THE EDITOR: Your very pertinent editorial on Relieving Clerical Unemployment [L. C., April 15th] brings to the surface several aspects of the situation and should be productive of ideas which I hope will result in action.

Your proposition as to retirement being made compulsory is not without its strong points and must have appealed to many in their consideration of the question. It is, however, mechanistic and without consideration for the soul of the priest and the inherent feelings of those who have taken seriously their ordination as a "priest forever," and therefrom their daily or at least Sunday obligation to offer the Holy Sacrifice.

It has been my privilege to have had the fellowship and friendship of a few of the 260 priests who are beyond the retiring age and are yet in active service, and during the year I have been rather closely associated with at least two of them and I think that I know why they hesitate to retire. It isn't that they still yearn for the clash and strife of parish life on one hand; or on the other, the satisfaction of administering a smooth running institution, whichever the case may be, both with all of the attendant duties which demand of them more than their advanced age will allow, but they still desire the privilege of an altar. . . .

In every diocese there are scattered in the smaller communities various churches, missions, and chapels which at the best have only lay services, with periodic priestly visitations, very often irregular, and many of these are often closed during all but a short season of the year. Yet there are children, no matter how few, in each of these cures, and these children as well as the adults grow up members of "the Protestant Episcopal Church," uninstructed, and in most cases very poor Churchmen, accustomed to and content with any kind of a substitute for the Church. Some often move to suburban and metropolitan areas and there add to the chaos of the Church by increasing the numbers of the ignorant laity. They have no conception of their duty toward God or His Church. They are at the best nominal members, and the blame does not rest upon them, but upon the shoulders of the Church which has allowed them to grow up in ignorance. These types of cures are so small that they easily could have been and can be today administered by a priest of retiring age without overtaxing his strength.

Would it not be feasible for each bishop to designate such cures as "chapels of retirement" and assign as vicars thereof those priests of retirement age who are physically able and desirous of having the privileges of an altar? Most of these cures were once prosperous parishes and have rectories. The obligation of the local congregation would be to provide and keep up a home for the vicar. . . .

Thus the soul and sacramental feeling of older priests would be cared for, the Church pension fund would to some extent become enriched financially, the "fear of being burdened with an aged rector" would be removed from parishes, and the Church would be providing priestly supervision to her small and scattered groups of children and adults. (Rev.) JOHN QUINCY MARTIN.

Bayonne, N. J.

Departure During Communion

TO THE EDITOR: ". . . the Priest . . . shall let them depart with this blessing." The rubric is plain enough, and with some instruction regarding the significance of the service that it concludes, the wisdom of placing it there should also be plain enough. The desirability of such an understanding has been emphasized in these columns. With due regard for the importance of instruction in Church school and from the pulpit concerning the solemnity of the Holy Eucharist and the obligation of staying through in body and spirit, I should like to direct attention to one neglected explanation of the efflux that is so embarrassingly common in many parishes. Rightly or wrongly, some people become restless if the service drags. Owing to customs prevailing in some parishes—customs that are relics of days when the altar rail was filled only a few times at best—the length of time required for the Communion reaches what seems an interminable period, and a procession toward the door results. The fact that the proportion (not actual number, but fractional part) of the deserting congregation is usually much greater on special occasions, when the number of Communion is greater, substantiates the argument. The time required for one hundred Communion may vary several fold from one parish to another, while the commotion at the altar rail is in the inverse ratio of the time. This situation can be corrected by a priest interested in correcting it.

Another closely allied contributing factor, on festal days especially, is too much elaboration preceding the Prayer for the Church. With Morning Prayer, Sermon, and Holy Communion all at one sitting, the emphasis is apt to be wrongly placed so that one may get the idea that if he stays through the sermon he has fulfilled his church-going obligations. And if he stays until the recessional is over he may decide that he has had enough church to last him until *next* Easter. Attendance at a three-hour service on Good Friday is quite another matter, for a person goes there with the express purpose of watching and praying for the whole period.

These suggestions probably proclaim me guilty of invading the priesthood; if so, then it is time someone committed the offense for this purpose.

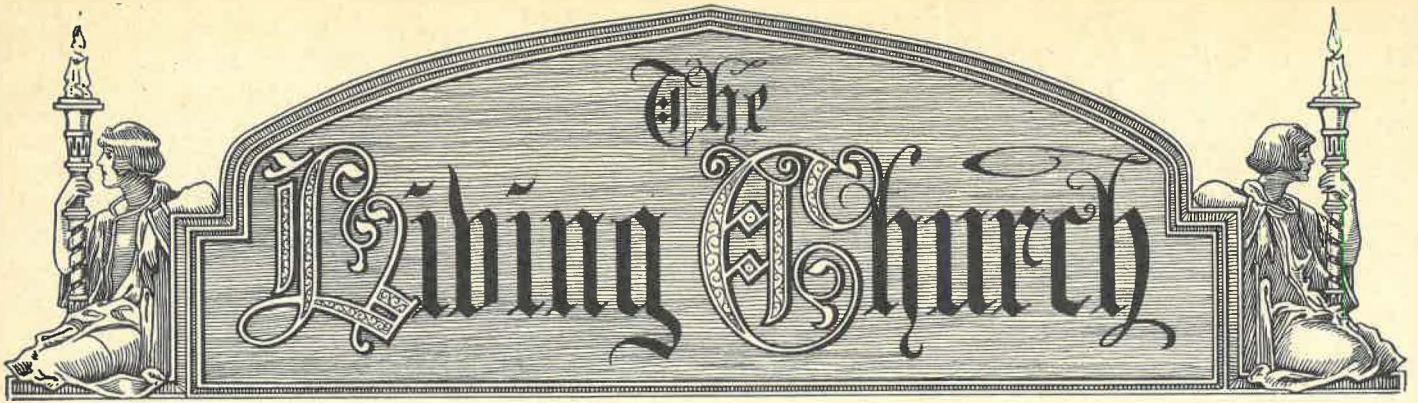
Washington, D. C. W. EDWARDS DEMING.

Commemoration of the Oxford Movement

TO THE EDITOR: May I use your columns to inquire if any other dioceses than Massachusetts, Connecticut, and Albany are planning non-partisan commemorations of the centenary of the Oxford Movement? Pennsylvania is planning the observance of the Sunday after John Keble's birthday (April 25th) as a suitable commemoration day in parishes. But beyond these dioceses, I do not know what is under way. I should be very glad if diocesan secretaries would write me of any plans, and I should also like to know of any special services that are to be held. The Anglican Society is especially interested in promoting in a non-partisan way the observance of the centenary. (Rev.) CHARLES E. HILL.

New York.

Clerical Changes on page 825



EDITORIALS & COMMENTS

The Arc and the Circle

THE PRAYER BOOK has on its title page the words "The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church according to the use of the Protestant Episcopal Church in the United States of America." Most Churchmen know the implications of this studied statement of contents. We begin by declaring that we don't claim to be the whole Church; we are only a part of it. The Holy Catholic Church is a circle but we are only an arc.

The human mind lusts for completeness and perfection, and all too often in its ambition it overreaches itself. Time and again in the history of the Church magnificent efforts have been made to build up an edifice—whether in architecture, art, or thought—which should comprise and expound this sense of wholeness. St. Thomas tried to do it in his *Summa* and the measure of his failure is only adequately seen in the measure of his success. Every time the human spirit waxes too ambitious the very glory of its achievement is the most potent indictment of its failure. It is all a part of the mood of youthfulness. The confidence of youth and the sense of power frequently lead to the delusion that all possibilities are within its scope. We in America, until chastened these past four years, have suffered from this delusion too. "Bigger and Better Elephants" has been the motto in a good many projects in business and in building, and the slogan has been proved more than a bit disillusioning. It won't do to try to be everything, to know everything, and to do everything. It isn't only that it isn't feasible, but the accent is entirely wrong.

A good many Christian folk who are not members of our peculiar communion regard us, with the best intention in the world, as rather a queer lot. Roman Catholics think that Anglo-Catholics are a spurious and cheap imitation of the real thing. Old-fashioned and earnest-minded Protestants are bewildered by the illogicality of a communion which doesn't seem to know its own mind enough to make it up on the question as to whether it is Protestant or Catholic. They find it distinctly annoying when the Episcopalian with a happy smile turns to them and says "Yes—both." We don't really want to be annoying and certainly in our better moods we don't want to irritate

our brother Christians of other communions. As a matter of fact we are certainly not Roman Catholic—nor should we flatter Roman Catholics by being, no matter how inadequately, an imitation of them. Nor are we Protestant—in the sense that Protestants are non-Catholic, or anti-Catholic.

Sometimes we make people feel, not that the truth has got hold of us, but that we have got hold of the truth. It is as if to say that we *are* the Church—"the *true* Church," in fact the *only* Church. It is as if we had patented the idea or that we had some peculiar inside track on the mind of the Almighty. At the worst it isn't we who have got on the inside track so much as that we believe that we have been led into some section of that track. Quite apart from our own personal inadequacies and infelicities we fail all too often to commend our convictions by virtue of the temper with which we hold them.

A week ago there appeared in *THE LIVING CHURCH* a critique of Anglo-Catholicism by a Congregational minister. He is doing his best to see what we are driving at—and cannot see it. Our outlook is one that he would like to share, and he must be pardoned for not being able to share it. To begin with, we have not let him see the right kind of things. Much of what he says is true, especially when he talks about us who are Anglo-Catholics. We hold our treasure in earthen vessels and the frailties of our failure to be worthy of our vocation frustrates the strength of the convictions which we hold. Two or three matters he points out deserve our earnest consideration. There is, for example, the matter of hyphenation. There is also the question as to our antiquarianism. Not the least important is the principle of the relationship between dogma and life, and the much broader matter of the relation of the natural and the supernatural.

ANGLO-CATHOLICISM is certainly a queer name! To hitch together a term that suggests "universal" with one which circumscribes it very completely to a particular unit of the human race is one of those illogicalities and anomalies on which we do well to reflect. It *is* utterly illogical. It *is* quite anomalous, Agreed! But it is also one of those anomalous illogicalities which characterize human existence: mankind is

immortal, while each man is mortal; "the human race" is one in which we all participate (in both senses) yet each several one of us wins and fails. As men we have a certain broad and universal character, while as a man each of us is but a puny, localized, and complete entity. We are all children of God—yet begotten each of us of a particular pair of parents. The complete and the universal clash in each of us; the eternal and the temporal cut across each other in the soul of each person born into this world. Every way by which we try to think of man elicits this anomaly; whenever we fasten our eyes on either of the aspects of his nature we must never fail to see the other if we would be true to the facts. Anglo-Catholicism is a queer term, but it describes the religious aspect of that queer thing, man, in the amazing span of God's destiny for him.

All Catholics value antiquity, but with a difference. The good householder must bring out of his treasures "things both new and old." The compensating balance of emphasis is determined by the needs of the time. Men in their preoccupation with the new and the changing tend to forget the original, the permanent, and the normative. It is vastly important to remind them of the fact that the larger the span of one's interests the more disproportionate their accent may seem to be from the viewpoint of other presuppositions. What is the point, after all, of our past save as both an interpretation of the present and a guide for the future?

As the purpose of history is to put old heads on young shoulders, so the Anglo-Catholic's evaluation of his past is primarily for the purpose of making him a Catholic. What has happened has a certain quality of finality about it, but finality does not mean that it is "over and done with"; it must always be reckoned with. The normative age of Christianity in the beginning is not thought of by a Catholic as a sort of dead hand of past tradition, but as a living present reality that binds past, present, and future into one unit. The Anglo-Catholic desires merely to compensate for the lack of emphasis on the normative period of Christian beginnings to offset the over-emphasis on what is to him a sixteenth century episode of the further life of Christendom. Any Catholic who is really antiquarian in spirit tacitly denies the continued presence of the Spirit in God's Church. There is a true sense in which the appeal to history is treason, for to repudiate the present in order to affirm the past is as vicious a practice as to repudiate the past in affirming the present.

THE CATHOLIC is rather passionate about his dogmas and doctrines. They seem to him clear and important. No one can live for long without having some dogmas and doctrines. They may not, however, be clear, nor may their importance always be perceived. When a man prays the four words "O God, help me," and his prayer is answered in a form which he can understand, his action really embodies several dogmas:

- (1) There is a God;
- (2) God cares;
- (3) God can help;
- (4) God does help;
- (5) I know by experience that this is true.

But it may be said, All very well for the act of individual religious experience, but what of all the cargo of past dogmatic formulation carried thus far down through the ages by that venerable bark, the Church? Ought not a lot of it be jettisoned? What is the point of keeping a lot of theological heirlooms, museum pieces of human thought, antiquities of a by-gone past, as if they were part of the furniture of a modern spiritual domicile? Should museum pieces be used in ordinary

life, when modern science has given us so much that is vastly more adequate?

The Catholic does not feel that his heritage from the past is obsolete or outmoded. He doesn't feel about the Nicene Creed and the utterances of the Ecumenical Councils that they are men's creations or human constructions. He believes that they are insights into truth vouchsafed by God to man; that they are something given—like the priceless gift of the Son of God to the sons of men. He is convinced, of course, that the Incarnation cannot be described in the past tense, nor man's relationship to it only in the active voice. God, who has given, continues to give as He has continued to give and will so continue. The apprehension, too, in its fullest measure of both the significance and terms of that gift rest not only on man's co-operation but as well on God's illumination. The Catholic finds dogma a way of freedom, not a hampering bond of limitation. He finds faith an adventure, drawing man off from the narrow boundaries of self-initiated knowledge and individual experience into the larger regions of corporate life and corporate convictions. The individual is only part—nay more, any specific Church composed of individuals is only part—of a larger whole.

ALL MEN live a double life who live to their fullest, and all men quite literally support a double establishment. Man is both of time and of eternity. The more his interests are confined to the here, the less satisfied are his ultimate needs. The supernatural, after all, is a divinely-constituted complement to the natural. The two are not necessarily antagonistic. In trying to assess the boundary between time and eternity; the natural and the supernatural, we tread on the threshold of mystery. A nun or monk called out of this world to live a life of supreme dedication offers perpetual testimony and witness to the fact of the claim of the supernatural on the natural life of men. Furthermore, our Religious, both monks and nuns, do amazingly efficient work for the Church. That is only a by-product. They have said *No* to certain claims of life in the world to which most men and women say *Yes*. They are not soured on the world; they are neither disillusioned nor disgusted, nor ever—to carry the usual sentimental verdict from society—"crossed in love." They say *No* to this life and its dreams, not because these are bad, but because these are good. They say *No*, in order to say *Yes* with an overwhelming vigor of utterance and action; affirmatively to assume the higher claims of heavenly facts in this business of living. It is God's call to them that they answer, to construe a life apart from the normal demand of ordinary life in terms which declare and show forth the claims of the supernatural. They do good work for the Church. That is true. Their by-products are all too often more efficient than the chief activities of many other lives. These are but symbols of an underlying reality—evidences and finger-posts pointing to an eternal yearning as well of God as of man, and an anticipation of that Communion hereafter which the here but hints at and suggests.

On the whole the very strength of Anglo-Catholicism consists in the fact that it is but an arc. The essence of an arc is that it is incomplete—it suggests, nay more, demands a larger fulfilment. We are confronted with a puzzle then: the more exclusively complete human life is, the less adequate! Tight and tidy solutions are always to be suspected, for their very tightness and tidiness suggest that too many facts have been left out of the question to allow of so simple a solution. The individual Anglo-Catholic, his Church, and all existing parts—one and all—of the Church are in their several ways but arcs of a larger circle.

WHEN Dr. W. Cosby Bell, late professor of Theology at the Virginia Seminary, was told that he was dying, he gave his wife the following beautiful message to his students:

“Tell the boys that I’ve grown surer of God every year of my life, and I’ve never been so sure as I am right now. Why, it’s all *so!*—it’s a *fact*—it’s a dead certainty. I’m so glad to find that I haven’t the least shadow of shrinking or uncertainty. . . . I’ve been preaching and teaching these things all my life, and I’m so much interested to find that all we’ve been believing and hoping is *so*. I’ve always thought so, and now that I’m right up against it, I *know*. . . . Tell them I say ‘good-bye’; they’ve been a joy to me. I’ve had more than any man that ever lived, and life owes me nothing. I’ve had work I loved, and I’ve lived in a beautiful place among congenial friends. I’ve had love in its highest form and I’ve got it forever. . . . I can see now that death is just the smallest thing—just an incident—that it means nothing.”

Any comment on such a truly Christian deathbed message would be superfluous. It will never be forgotten by those to whom it was addressed, the future clergymen who knew and loved him so well; and we doubt not that it will prove to be the most valuable lesson he ever taught them.

THE REPORT of the New York City Mission Society for its one hundred and first year is a record of invaluable work splendidly done. The society has chaplaincies in thirty-four hospitals, nine asylums and homes, seventeen prisons and reformatories; it maintains work in the courts of family relations, the immigration station at Ellis Island, and the Potter’s field at Hart’s Island. In addition it maintains three chapels, four convalescent and fresh-air centers, one community center, one temporary shelter, a work relief bureau, a Goodwill workshop, and four Goodwill stores.

In the report of the capable superintendent, Dr. L. Ernest Sutherland, it is recorded that “the year 1932 was a year of more extensive helpfulness on the part of this society to the unemployed, the sick, and the delinquent than any year in its history.” The reading of his message relating the year’s activities is a revelation of the variety of ways in which this great social organization of the Church is helping thousands of harassed individuals to meet the multitude of problems in a time of economic turmoil.

Of course, as in so many cases, the New York City Mission is faced with the necessity of curtailing its work of mercy unless more funds are promptly forthcoming. We hope that many gifts, large and small, will make such curtailment unnecessary. But this editorial is not an appeal for funds, nor is the report primarily an appeal. What we do urge upon our readers, especially those in and near New York, is a perusal of the report, which is most attractively printed and illustrated, and which may be obtained from the society’s office at 38 Bleecker street, New York City. It will give you a new vision of the meaning of Churchmanship translated into the terms of Christian social service.

ACKNOWLEDGMENTS

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

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PROGRAM OF THE CHURCH	
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COMMENTS ON THE APPRAISAL COMMISSION’S REPORT

BY THE RT. REV. JOHN MCKIM, D.D.
BISHOP OF NORTH TOKYO

THE NATIONAL COUNCIL, in its statement concerning the Report of the Appraisal Commission of the Laymen’s Foreign Missions Inquiry, says that before taking further action it would naturally wish to submit it to its own missionaries in the field and to its administrative officers for their opinion and advice.

Many thousands are disappointed and humiliated by the failure of the National Council to be bold and courageous in dissociating itself from any responsibility or sympathy with the body which, by its own confession, is not Christian; a fact which takes from the report any value which it might otherwise have.

The damage done by the Appraisal Commission is irreparable. So far as their references to the mission of this Church are concerned their opinions are not worth the paper they cover. They met very few of our people, they seemed indifferent and disinterested, asked few or no questions, and were less curious than the average tourist. They met none of our mission outside of Tokyo and it is a crime for them to speak of rural work which they never saw, or of the activities outside of their knowledge or interest. My disappointment in their report may warp my judgment of its value, but I may have expected too much. There is too little of the Gospel of Jesus Christ—the incarnate Son of God—and too much of social progress, ethnical culture, and utilitarian morality which Unitarians and Jews and the Y. M. C. A. can teach equally as well.

The declaration of these fifteen good lay people as to the motive of missions is exasperatingly vague and incomplete. It seems to have been intentionally so. According to them, “the motive of all religious missions is an ardent desire to communicate a spiritual value regarded as unique and of supreme importance.” Too strong an emphasis is laid upon the study of indigenous religions with the suggestion that some of their peculiar excellencies should be adopted. I know of no missionary who is not ready to recognize the truths contained in other religions, neither do I know of any who will not emphatically declare that all such truths are taught more clearly and convincingly by Him who is the fountain and source of all wisdom and knowledge; who is not only the light of Asia but the Light of the World; who is the Way, the Truth, and the Life for all men, the one and only Saviour. Why does not the National Council of the American Church come out boldly and repudiate these suggestions of the Laymen’s Commission as to the object and motive of the Messengers of the Gospel of the Incarnate Son of God?

The report names Jesus with Buddha and Mohammed as one of the great founders of religion, who had been teachers of men. One cannot be surprised that a commission which suggests a composite religion should say that Christian missionaries should lay less emphasis on doctrine. The Church is defined by the commission as a human organization of altruistic people representing any or all religions. . . . We are to consider ourselves not as bearers of a definite message, but as “brothers in a common quest with the non-Christian religions.” The new objective must take the place of the old, which was the conquest of the world for Christ. “The relation between religions must take increasingly the form of a common search for truth.” Nowhere is the deity of Christ recognized. The atoning merits of His death, and the facts of the incarnation and resurrection are ignored. The report claims to have the unanimous approval of its fifteen members, two of whom are communicants of this Church.

“In general the theological basis of the report is that of ‘Protestant Liberalism’ which has been superceded already in Europe by a deep evangelical wave. It is a basis which passes over the ideals which give power to evangelism and to the Catholic faith. Nowhere is there any mention of prayer or of supernatural grace through the sacraments. The religion advocated by the report is not Christianity, but an entirely new religion.”

The Sanctuary

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



CONTINUING THE EASTER JOY

READ Acts 1:1-3; also St. Luke 24:52, 53.

WHAT A STRANGE EXPERIENCE was the experience of the disciples during the great Forty Days! There had never been anything like it in the story of God's dealing with His children; nor has any such been vouchsafed to men since that time. The effect of it on the followers of our Lord is vividly described in the last chapter of St. Luke's Gospel and in the opening verses of the Acts of the Apostles.

St. Luke tells us that the experience left two results behind it—worship and joy: "They worshipped Him and returned to Jerusalem with great joy."

Meditate upon the continuance of the Easter joy. It is by no means easy. Indeed, the tendency of many Christians is, when Easter is over, to consider the spiritual experience of that day quite at an end. A vague memory may remain of fragrant lilies, white-hung altars, jubilant music, but that is all.

Nor is this strange. Joy is less fleeting than pleasure but to maintain it as a deep, ever-flowing spring in the soul of man, something more than human power is needed.

Dr. Pusey says in one of his sermons: "It is easier to serve God in austerity than in joy." Why? Because in our disordered world, there seems so much more of Good Friday than of Easter. The Cross is everywhere! One looks about him and sees unhappy people, bereaved families, men and women in dire poverty and still more dreadful anxiety. If he be a Christian at heart, he finds here the call of God to serve. The need of the world tugs at him and his own inadequacy sends him to God for strength.

On the other hand joy in the soul comes only when a window is opened, as Noah opened the window of the ark in the legend of the flood, and the light of heaven shines in. The first disciples knew joy because they had been with Jesus. He was "seen of them forty days." In the interviews which the Gospels have preserved for us, it is notable what a difference of atmosphere there is from the scenes that precede the Passion and Resurrection.

What a change of note from "My soul is exceeding sorrowful even unto death"—"Father, save Me from this hour" to "Ye shall receive power"—"Lo, I am with you always." "Wait for the promise of the Father."

"The fruit of the spirit is joy," says St. Paul. The permanence of the Easter joy is possible only to those who continue in the companionship of Jesus Christ, and risen with Him seek the things above. The Forty Days were marked in early centuries by standing for prayer to make a distinction from the penitent prostration of Lent.

We may make this a figure of the soul's attitude. "Look up and lift up your heads!"

In our prayers there should be the note of praise; in our meditations, constant dwelling upon the secret joy of companionship with our Lord; in our Communion, the exultant faith of St. Peter's witness concerning their high privilege who "did eat and drink with Him after He rose from the dead." That indeed is what we do, and to know our Living Lord in His feast is to be renewed day by day not only in strength but in joy. Worship and joy at the end of the forty days—Lord, let me not miss them!

Grant us, Lord of Life and Glory, to hold fast to Thee, that during these Forty Days we may be taught as Thy first followers were taught, "the things concerning the Kingdom of God." So teach us that when we come to the end of Eastertide, the joy of Easter may remain, an enduring possession and a compelling power. Amen.

THE BIOLOGY OF HUMAN NATURE

By VICTOR LYLE DOWDELL

UPON FIRST SCANNING this essay on *The Biology of Human Nature* by Julian Huxley, in *Yale Review* (vol. 22, pp. 337 to 353), one reads in eager anticipation of finding as meaty a kernel as the title naturally suggests. A second and third reading simply show that Huxley has culled some great truths, some fine platitudes, from various fields of human and divine knowledge, without digesting them into a careful essay. One repeatedly tastes the spice and looks for the food which never appears. The author gives you the impression of being half right and half wrong all the time, which is much worse than being right half the time and wrong half the time. A good deal can be said in defense of Huxley's thesis, or better, his trend of thought, and it has all been said many times by great thinkers, experts in their various fields, who support themselves with logic and with skilful use of observed phenomena in the realms of the heart and of the head.

The first thing that offends is his dogmatism. In certain realms of thought it is no doubt immature (p. 351) to talk about Ultimates and Absolutes, but if he means that we cannot do so in regard to the supersensible world, he is pretty arbitrary. His naïveté in handling the matter of rationalizations is almost unbelievable. One would like to know why the planning of the new social order must exclude all irrational elements. Maybe it should, but why? Huxley's likes and dislikes are so strong that most of what he says is unworthy of a scientist.

We all know that life today is different from life in the middle of the last century. It is amusing when Huxley tells us why.

"A new unifying concept is now possible by which the individual can fit his severely practical acceptance of limitation into a larger scheme, and can combine stoic resignation with hopeful enthusiasm. This concept is the concept of development."

Does Huxley really think that this is new or that he is contributing anything that will comfort mankind? Does he even think that this idea was novel in the middle of the last century? He tells us that neither the historical nor evolutionary process had been understood until fifty years ago. Does he imply that they are understood even now? As a matter of fact, Dante and Kant and hundreds of others knew a good deal about the evolutionary process of human nature, which is the very thing that Huxley is trying to write about, and it is doubtful if very much has been contributed to the subject since the time of Darwin. Of course, Spencer's *Data of Ethics* gave us a refreshing survey from a new angle, but even then whatever vitality he has is accidental to any theory of evolution, or of development. Another thought that Huxley brings forth, as if it were novel and astounding, is that society itself can develop. Then he goes on (p. 351) with this

"For the empty completeness of abstractions, the static certitude of the absolute, the unreal peace and finality of salvationism, we can substitute the possibility of concrete but gradual progress."

So at times it is not clear whether Huxley is serious or is writing sheer nonsense. Perhaps he is joking with Aristotle! His next paragraph tells us that the time is ripening for a change. The solemnity of such utterances would be amusing if they were not pathetic. To bring about the change, he would have us do away with the immaturity of talking about Ultimates and Absolutes. We should be so much more mature then!

Next, our hopes are stirred up with the thought that we will have some solid meat. He introduces a second time the subject of technique in living. If he would only hint at a really new kind of technique, we could go on imagining and be contented, but he merely predicts development in technique during the next fifty years. After telling us this, he devotes two more of his sixteen pages to a repetition of what he has said before.

IT WAS A BROAD-MINDED MAN, whose outlook has never been equalled, who emphasized the "narrow way" as a fundamental.
—Dr. William Porkess, D.D.

Priests at Large

By the Rev. Benjamin R. Priest

THE KINGDOM OF GOD is the only solution for the problems which the world has ever faced, now faces, or will ever have to face. Anything else is a superficial makeshift, which, while it may afford real alleviation, is only temporary. Whatever else he may be, the Christian priest is a man who is, or should be, devoted to the ultimate realization of the Kingdom of God, *here on earth*, and who gives his life to work for that realization because he believes he thereby renders the best service, both to God and to man, that is possible to render.

In order to do this, he will find two things are necessary: he must first have a very clear conception in his own mind of just what the Kingdom of God is; he must then find out how he is to go about furthering it. Discussion of the first point is not the purpose of this paper. Suffice it to say that, regardless of the multiplicity of the details of his own mental picture, it would seem that, for every man, it must include at least this: the people who make up the Kingdom of God are people whose relations with others are prompted and directed by love and wisdom as opposed to selfishness and mere desire, and who do what they do because the God of Love, who is Love, and who dwells in them, is real to each one. Were all people such, the problems of war, economics, society, and all others, would be dead issues. They would require no solution because they would vanish.

The objection will here be raised: such an Utopian condition is impossible, human nature being what it is. Perhaps. Yet the answer is simple. The Christian priest is bound to believe that Jesus Christ can change human nature, and that such a condition is possible, albeit only ultimately. He is further bound to believe that whether it is possible or not, his labor for such an ideal must make the world a better place.

With this conviction he is ready to consider the second point: how he is to go about it. Opportunities are manifold. Nevertheless, if he believes in the universality of Christ he cannot be satisfied. The Gospel is for all people, yet, great as is the work of organized Christianity, it does not touch all people. How many are left untouched, it would be impossible to say without an adequate survey. Of one group of such people, however, I can speak from experience, and my purpose here is to discuss it with the end in view of suggesting a possible way to reach it and, perhaps, other groups of which there are not a few.

Some years before my final decision to study for holy orders, I was faced with the necessity of living within the limits of a small salary, and, for a considerable period, of no salary at all. It was incumbent upon me to find lodging at a figure about as low as it could be had. My search for it ended in the so-called "Bohemian" quarter of one of our large cities, on the fringe of what, though the public is told it no longer exists, was still the red light district. From the front door of the studio building to which my search had led me, one could throw stones and hit at least twenty-five buildings which were speakeasies, brothels, or both. Nevertheless, here could be found rent at almost any figure—high or low. Here also, I believed, could be found people whose interests were similar to my own, for at that time I was more given to artistic than to theological pursuits, and hoped I might soon afford to study painting. Accordingly, I moved in, to remain for several years.

I was not disappointed in the people; I found even more than I expected. Besides artists, writers, actors, and musicians, there were students, newspaper correspondents, librarians, teachers,

THE AUTHOR of this paper is a young clergyman, recently ordained and now completing his training at the Philadelphia Divinity School. Before his ordination he had occasion to live among the class of people described herein, so he writes with a first-hand appreciation of their outlook on life and their spiritual needs.

dilettantes of every description, loafers, bootleggers, prostitutes, adventurers and adventuresses—in a word, all sorts and conditions of the people who make up a typical cross section of what is popularly known as "Bohemia," and this extended throughout the neighborhood.

I do not contend that all people, whose occupations are like those of this group, are untouched by religion. I do say, however, and know, that there are groups of such people, of which this was one, who are either untouched by religion, or who have been touched by it in such a way that they are sincerely, even bitterly, opposed to it. Yet, it became very apparent to me, religion is exactly what they need.

The people in the group were intelligent and, for the most part, well educated. Not a few had come from excellent families. Something in their normal background was amiss, and they had left it to seek a purpose in life where another philosophy prevailed. Dissatisfied or disgusted with the so-called respectability ordinarily accepted as normal, they had come to the society ruled by an entirely different moral order, where marriage is unnecessary, often even frowned upon, where cynicism is ascendent, where everything is as nearly opposite to what they had left as they could make it. These were not young bloods sowing wild oats; except for a few students they had long since outgrown that. The majority were mature, thinking people who could not find a sufficient purpose in the lives they had formerly led, and had left them, even when it meant leaving husbands or wives and children as well, to seek it elsewhere. They were not finding it, and they knew it, but had become apathetic in the conviction that it did not exist.

With exceptions so few that they could almost be counted on the fingers of one hand, none of them had any time whatever for organized religion. They were indifferent, frankly not interested. Many were actively opposed to it as the prostituted creature of the people they hated. Lest I be thought to exaggerate, I have pages of notes regarding individual after individual, with names and addresses, nearly every one of whom is a typical example of what I describe, not only in regard to religion, but to the strange lives lived, void of any purposeful content, and which produce points of view such as that of a man who said, "Let the race die out; it's criminal to bring children into this lousy world!" And he meant it, most sincerely.

The Christian priest must believe that the Gospel is the solution for the difficulties with which such people are faced. He must, then, accept the problem of getting it to them. Should he go to them as the official representative of a neighboring parish, as likely as not he would have the door slammed in his face. Even should he be suffered beyond the door and be listened to with bored politeness, I question very much the headway he would make with people among whom excessively blasphemous poems—one of which (unfit for publication) is before me as I write—are produced and applauded!

IT MUST BE REMEMBERED that these people do not want religion; they need it, which is a very different thing. Moreover, the priest is an outsider from the start, and such a group is more suspiciously exclusive than any aristocracy. Who does not "belong" is occasionally suffered, more often resented, but almost never taken seriously, unless it be as an enemy. One must come closer than the parish priest to get a hearing, but the approach must never be that of a "nice man trying to help." His

help is not wanted! Nevertheless, I believe it can be done, and my suggestion for accomplishing it is what I have chosen to call the priest at large.

The priest at large should have an affiliation with a local church. This might include taking over some of the early celebrations, but with no necessarily direct connection with the parish as such. The chief feature of this affiliation should be permission to use the church at any time for weddings, funerals, or any other necessity that might arise from such special work. He should then, alone, or with his family if he has one, go and live in the group.

The question has been brought up, by several with whom I have discussed this plan, as to the advisability of such work being undertaken by a married man. Are the conditions not such that it would be unwise to expose a woman to them? I think not, though it would greatly depend upon the individual woman. One who is herself familiar with the problem, and who understands the type of people, would be of inestimable assistance in carrying the project through, even though she might take no active part in the work itself. I am convinced that a priest married to such a woman could accomplish a great deal more than could a single man. The effect of the presence of a Christian home within such a group, and one which would not draw aside its skirts as if shocked by its environment, would, in itself, contribute greatly to the realization of the aim. I would not, however, advise a married man to undertake the work unless his wife herself wanted to enter into it.

The problem of children would be a real, but not, I think, insoluble one. There are vacations, the influence of the home itself, and the possibility of boarding schools. And my own conviction is that contact, carefully guided by the parents themselves, with such an environment, rather than being harmful to the child, can contribute much to the philosophy of life which he, like every other individual, must eventually formulate.

Given our priest living among the people, his priestly office should not be advertised. It should only be made known by its being discovered naturally. The object is that he should become part of the group, and he can do so without in any way behaving as the group behaves. That is, he must live the life of the group, but is not expected to embrace free love or become embroiled in drunken studio parties. If he does so, he had best pack his baggage and move out; his work is done, or done for. His whole enterprise must have as its basis: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." He must win confidence by being like, respect by being unlike. Having done so, he will have all the opportunity for discussion he wants. I have watched many a sun rise upon religious discussions with the wildest of unbelievers. Let him remember, however, he is not to argue. The fact that he is a priest will come out quite naturally as a result of such discussion, and his own life and attitude will be the only argument upon which he can safely rely.

If he is really to belong to the group, he must not be a loafer. Loafers there are, but they are not the most loved members of the group. The priest at large is not to be paid a salary simply for hanging around and being a sweet soul with nothing to do but scatter sunshine. He must earn a living, not only to justify his existence with the Church which sends him out, but with the group itself. It is a very real part of the work. By the very nature of the plan he is cut off from the ordinary type of parish work. Supplying alone would not be satisfactory. It would hardly pay him enough, particularly if he were married, and it would not keep him busy during the week. Questions as to his usefulness in the world would soon be asked. To supplying, let him add a job; clerical, with the city mission, or with the diocese in which he is located, perhaps, or, and better if it can be had, a secular job similar to the occupations of the people in the group, such as teaching, library work, writing for newspapers and magazines, or something of like nature. In this event, the financial responsibility of the Church should be only to guarantee him a minimum wage in case he cannot earn enough otherwise. This, I believe, is only fair. He is undertaking a work that is worth a great deal more than he expects or wants to get for it.

Dr. W. Arthur Warner, of the Philadelphia Divinity School, and of the Home Missionary Society of Philadelphia, however, feels that this secular arrangement would not be necessary. The priest might well be a curate in some nearby parish, only so that he shall have a free hand with this special work which he does not do as officially representing the parish. The work must be his own. Whatever his salaried connection, however, it is essential that he live in the group.

The time will come (I have seen it often) when, as a priest on the spot, such a man can make the contribution of a priest. Love, sorrow, sickness, death; these people have quite as much of them as any others. A case in point is that of two sisters who had come to the city to study art. Having neither work nor money, they discovered that there were numerous sailors about the city who could be induced to help pay the rent. As a result the younger sister became pregnant. An abortion was begun by a Negro druggist who, becoming scared in the midst of the operation, ran off, leaving the job half done. The girl's screams attracted the attention of the man in the next apartment, who rushed her to the hospital where, for a long time, she was in grave danger of death. She recovered eventually, and both girls are now carrying on as before. Believing that they are marked women, they feel they have no incentive to do otherwise. The situation is by no means unique. Others, less spectacular perhaps, but in which there are equally far reaching effects upon human souls, are no less frequent in "Bohemia" than elsewhere. Rather, among people constantly keyed up, by their own natures, to a highly dramatic and emotional pitch, they are apt to be more frequent. Given the priest at large, when such a situation arises, he is there; he is known; he has already won the confidence of the people with whom he is to work. They want him if they want anybody. And his presence may mean the difference between salvation and ruin.

There are, undoubtedly, many obstacles in the way of the smooth working out of a plan such as I have indicated. Nevertheless, I know from experience what could be done in such a group by the kind of priest I describe. I would warn those who send him out, however, not to look for results. Results there will be, but not the kind that show on paper, and they will be slow in coming. Few, perhaps none, will ever go to church regularly, still less contribute, though neither is an impossibility. But they may begin to live larger lives and to think in terms of something higher than they ever had thought before. The two girls just mentioned could have been made to realize that they were not necessarily marked women, and that, even if they were, there was still an incentive for doing something better than become out and out harlots. Such things are a beginning. They are the seed of the Kingdom of God planted in ground which, through slow labor, is being cleared of its stones. The ground itself is good.

The function of a priest is not limited to leading people in worship and administering sacraments, important as they may be. He must also lead people to worship and the sacraments, and that involves leading them to repentance. If he can get people such as these to change their minds in regard to their apathetic attitude which finds no purpose in life, he will have led them to repentance, *μετάνοια*. This, I believe, the priest at large can do. The people are intelligent. They will do something with the seed he has sown if the seed itself is good. He will have introduced a new element into their thinking. That element may, at first, be but vaguely conceived, but an intelligent mind must, sooner or later, find that it is God.

A HAPPY MAN

TO AWAKEN each morning with a smile brightening my face; to greet the day with reverence for the opportunities it contains; to approach my work with a clean mind; to hold ever before me, even in the doing of little things, the Ultimate Purpose toward which I am working; to meet men and women with laughter on my lips and love in my heart; to be gentle, kind, and courteous through all the hours; to approach the night with weariness that *ever* wouls sleep and the joy that comes from work well done—this is how I desire to waste wisely my days.—*Thomas Dekker*.

The Great Chalice of Antioch*

By Mary Alice Jones

AMONG THE RARE TREASURES to be seen at the Century of Progress Exposition, which will open in Chicago on June 1st, few will be of greater interest to men and women of the Christian faith than the great chalice of Antioch on which are "depicted in sculpture the earliest known portraits of Christ, the Apostles, and the evangelists.

This ancient Communion cup has a most interesting history. In 1910 some Arab workmen, digging a cellar in the modern unattractive Antioch, came upon an excavation filled with debris, among which were found a number of silver treasures. These treasures passed from hand to hand until, in 1912, the rights to the entire find were secured by Kouchakji Freres, a Paris firm. It required careful investigation and negotiation to bring together the various objects which were in the excavation when it was unearthed.

By far the most interesting of the objects discovered was the heavily carved silver chalice. Oxidation had reached an advanced stage, and the outer portion was crystallized. This meant that the utmost care must be exercised in handling and cleaning the cup to prevent its being irreparably ruined. The Kouchakji Freres secured the most capable assistants obtainable for the work of cleaning and restoring the treasure.

It was kept in Paris until 1915 when, because of bombardments during the Great War, it was felt to be unsafe. It was then forwarded to New York members of the firm for safe keeping; and there it has remained, except for a brief visit to the Louvre where it had a place of honor in a great exhibit of early Christian art.

Gustavus Augustus Eisen, a scholar of international repute, became interested in the chalice in 1915 and was commissioned by the Kouchakji Freres to make an exhaustive study of it. On this investigation he spent many years. He called into consultation famous scholars in many lines of investigation in an effort to establish the date and the significance of the chalice. Artists, archeologists, and antiquarians, students of portraiture, and scholars versed in the legends of the Holy Grail and the history of the early Church were consulted and made valuable contributions. The results of the untiring study of Dr. Eisen, supplemented by the labor of scores of other scholars, gave us what are coming more and more to be accepted as the true date and significance of this relic.

The city of Antioch in the first century was one of the most important cities in the Roman Empire. Here there was erected a great Cathedral, richly endowed with vessels of precious metal. Troublous times followed, and during the reign of Julian

the Apostate (362 A. D.) the basilica was ordered closed. Considering this a rare opportunity for enriching himself, an officer and relative of the Emperor ordered Theodoretus, the treasurer of the church, to surrender its treasure. Theodoretus refused in spite of torture to reveal the hiding place of some objects of importance which he had concealed. It seems likely that the chalice was among the hidden articles, and it is possible that the find discovered by the Arab workmen in 1910 may have been this collection of treasures.

At any rate, it is established that none of the objects found were later than the fourth century, or the time of Julian. It may be that the treasure was discovered at this time and hidden again when the city was captured by Chosroes II in 611.



THE GREAT CHALICE

To be on display at the Century of Progress Exposition in Chicago

THE CHALICE is in two parts—an inner cup of the size and shape in common use during the first century, rather crudely made, and, surrounding this cup, a holder of silver, elaborately designed and wrought with great skill and patience. The twelve figures on the cup are arranged in two groups, the center of each group being a figure of the Christ. There are five figures grouped around each of these central figures. All five figures turn toward the Christ. After exhaustive study, Dr. Eisen feels that the identification of the figures surrounding the Christ is established. He names them thus: Matthew, Mark, Luke, and John, the four evangelists; James the Lesser, and Jude, the two nearest living relatives of Jesus; Andrew and James the Greater, and Paul. Each of the twelve figures is framed in a vine which forms the unifying motif of the decoration. This gives an open effect, through

which the inner cup may be seen. A spread eagle and a few other symbols complete the design.

The scholars who have studied the cup agree that the figures are not the type figures of medieval art, but that they are actual portraits made while the subjects were living or shortly after their death by an artist who had seen them. The symbols used, the star, the vine, the dove, the lamb, the fish, all are biblical symbols. Other symbols used extensively in the later Church symbolism are missing. These considerations, together with the form and proportion of the cup, and characteristics of the art, date the chalice, in the opinion of a growing number of scholars, in the first century. Dr. Eisen places the date between 60 and 70 A. D.

Shortly after the find became generally known, the theory was advanced that at last the Holy Grail, the cup of the Last Supper, had been found; and this theory was received with a great deal of popular enthusiasm. Because of the numerous claims that had been made regarding the identity of ancient

* One of a series of articles dealing with the Hall of Religion at the Century of Progress Exposition, to be held in Chicago, June 1st to November 1st.

chalices with the Holy Grail, this claim discounted the importance of the cup among certain students of antiquities. The theory was, however, supported by the fact that a very ordinary cup had been honored by a most extraordinary holder, thus indicating that to the first century Christians this unimpressive inner cup had some particular significance.

Whether or not the chalice of Antioch is the Holy Grail is a question which probably can never be settled by scientific investigation. The cup is, however, of unusual interest to Christians because of what it is known to be, regardless of whether or not they think it can be the actual cup which was used at the Last Supper of Jesus with his disciples.

"The chalice proves by its form and decoration to be the earliest artistic Christian object known. It contains admirable portraits of the founder of a great religion; it proves to have been a precious relic of the early years of Christianity." Thus Dr. Eisen sums up his scientific investigations.

Another scholar who viewed the cup summed up her impressions of it:

"A view of the chalice—a view that was full of inspiration and interest. I have always rather resented the atmosphere and the character of what we have known as early Christian art, so arid . . . darkened as the teachings of Christianity came to be by the thoughts and art of those generations who lived in fear and uncertainty from the Dark Ages to the Middle Ages. This direct, beautiful, natural thing, full of worth and vitality, approaches so much more near to the actual source of the Christian movement that it carries with it a fresh assurance of the spirit of the original teachings."

PENANCE

HANDS that have handled the Bread of Life,
Yet dealt with a deadly thing;
Fold you in prayer,
Open to share
The wounds of an offering.

Eyes that have looked on the world's dark lust
While the Face of Love grew dim;
Close you in tears
And the pain that sears,
And lift to the gaze of Him.

Heart of the little, wavering flame,
And the strong, unfettered greed;
Seek of your Lord,
Denied—adored—
The pulse of the perfect deed.

Hands and eyes and heart and mind,
Fickle and frail and spent;
Shatter your clod
At the Feet of God
And break in a Sacrament.

LOUISA BOYD GRAHAM.

WELL, THAT'S THAT!

ON THE SUNDAY BEFORE LENT one of the Church schools in the diocese of Western New York was urging the pupils to observe the season of Lent. The teacher of one of the classes after explaining to her boys the reasons and purposes for giving up things during Lent said to one of the boys, "What are you going to give up this year?" The boy replied, "Nothing." She then explained again to him the reasons for denying ourselves during the Lenten season and then asked him again what he was going to give up and the boy replied, "I do not intend to give up anything." She said to him, "Why are you not giving up anything this Lent?" "Well," the boy replied, "We are having a depression and if I give up anything I will be throwing a man out of work."

—Rev. L. E. Word.



The Living Church Pulpit

Sermonette for the Second Sunday
after Easter

THE GOOD SHEPHERD

BY THE REV. GEORGE F. WHITE
RECTOR OF TRINITY CHURCH, WAUWATOSA, WIS.

"I am the good shepherd and know my sheep, and am known of mine."—JOHN 10: 14.

NO FEELING OF HAPPINESS can compare with the rapture that comes over the Christian when he first comes to a full realization of the truth that God is love. Many a Churchman and conventional Christian goes through life without ever realizing truly this basic fact, that "God so loved the world, that He gave His only begotten Son." All of us know that God gave His Son, but we too often lose sight of the fact that it was because God loved us that He did so. Even those of us who remember it quite well are apt to forget that it was because God loves each one of us—you and me individually—that He sent His Son to us—to you and me individually and as persons. It was not only for the sin of the world that He came, but also for the sins, the personal sins, of each single one of us, and the relationship of God to us is a personal one, God and me, not God and the race. Any feeling of safety or security we may feel in our shortcomings, due to our sense that we will be "lost in the shuffle," is directly contrary to our Lord's own words, that the very hairs of our heads are numbered and that not a sparrow falls but that our heavenly Father knows it.

Knowing all this it is not hard to understand our Lord's repeated assertion that He is the Good Shepherd and that He giveth His life for the sheep. Neither is it difficult to realize that naturally such a shepherd, moved by such a love, would know his sheep. In orderly sequence, as a logical corollary, it must follow that the sheep, cognizant of the love the shepherd has for them, would also know their shepherd and recognize his voice.

This gospel discourse is not only our Lord's own description of the unifying relationship existing between Himself, the great Shepherd, and His sheep, His people. It is also a picture of the type of contact that should exist between the average parish priest and his people. Today is the Sunday set apart in many dioceses for the commemoration of the Oxford Movement Centenary, being the Sunday following the birthday of John Keble. Being such a commemoration it ought to remind us that the splendid type of Churchmanship, which was the aim and to some degree the result of the Oxford Movement, was not primarily a matter of vestments and the other usual manifestations of Churchmanship which are commonly associated with it, but basically and principally a matter of the pastoral relationship between priest and people. All the leaders of the Oxford Movement were great pastors, men whose love of souls was second only to their great love of our Lord, and whose every act was compelled by this great double love. For them the words of our text were a personal challenge, a challenge to use the Church and its full faith and practice, not as the decadent instrument of a spiritually moribund government, but as a device for the salvation of men's souls. Of them it could truly be said that they were good shepherds and knew their sheep and were known of theirs. It is the ideal pastoral relationship, and yet it is one that requires not only the desire of the clergy for its fulfillment but also the earnest desire of the laity. As long as clergy are expected to be almost anything except pastors and shepherds, they probably will be poor shepherds, but given a parish with an earnest, sincere people, seeking righteousness and guidance, and a rector with a love of souls, we will be able to see the pastoral relationship which most nearly approaches the ideal set up by our Lord: "I am the good shepherd; and know my sheep, and am known of mine."

A Jones on Parnassus

By the Rev. Desmond Morse-Boycott

THERE has lately passed to rest an American poet who could write, in the city of skyscrapers:

Across the fields of yesterday
He sometimes comes to me,
A little lad just back from play—
The lad I used to be.

And yet he smiles so wistfully
Once he has crept within,
I wonder if he hopes to see
The man I might have been.

That poem is culled from *The Rose Jar* (published by the late Thomas Bird Mosher), and the "little lad" bore the prosaic name of Thomas S. Jones. He was born on November 6, 1882, in the little town of Boonville, in the mountainous and lake-bejewelled region of northern New York State. His father was a successful lawyer, whose mother had come from Holyhead in the early century, her father having been a native of Wales in the neighborhood of Chester. His mother, a lover of nature, music, and poetry, was born in New York City, descendant of a family named Clarke, of Norwich. She was Sarah Blackett of the Northumbrian Blackett family, and her mother was born near Limerick. So Thomas Jones' blood was Celtic, with a Northumbrian tinge. Some mystic influence was at work to help him write many beautiful poems about Celtic saints and holy places, for (he once told me) those poems, alluding to Celtic scenery, were written before he visited the scenes, to find them precisely true.

The strongest early influences upon him were the beauty of the Northern country—the wonder of the open spaces: the woods, lakes bathed in moon or starlight; birds, flowers, and sunshine. Awake in bed he would look out upon the little English church amid a grove of trees—a building of soft red brick, with high pointed nave, topped with a great Celtic cross, and a tower at the left adorned by pinnacles. It was to him both peace and beauty. It had been copied from one in the homeland. He used at times to go in it, though never compelled to.

Here was born within him, I think, that gift that gives his poems "the fragrance of a lost simplicity." Miss Jessie B. Rittenhouse, who is foremost in America in appraising him, seems to feel this, for she writes:

"It is this vision (of Perfection) which has been the source, the inner compulsion, of his poetry . . . it is inherent in all his work. . . . Deep within a certain wistful note, as a tone within a tone, is a serene and ineradicable joy which gives a mellow beauty to all that he does."

I wonder if the tides of Spring
Will always bring me back again
Mute rapture at the simple thing
Of lilacs blowing in the rain.

If so, my heart will ever be
Above all fear, for I shall know
There is a greater mystery
Beyond the time when lilacs blow.

I would quote her words more fully if I did not desire to render independent homage. But I cannot but repeat this passage:

"Into one line of an early lyric he has put perhaps the secret of that beauty which trances his work with a certain magic stillness, the line which speaks of

"that last strange peace whose name is loneliness."

"Here is a mystical turning back of the soul from all external things . . . no poet of our day has known this 'strange peace,' this sense of the divine immanence, more deeply than Mr. Jones has known it; at least no poet has made us more conscious of it in his work."

THOMAS S. JONES, who died a year or so ago, was one of the most deeply spiritual of modern American poets. Because a number of his works appeared originally in THE LIVING CHURCH we are particularly glad to publish this tribute from an English priest and critic who is also a frequent contributor to our columns.

WHEN Thomas Jones was four years old, his father was elected district attorney of the county, and the family moved to Utica, N. Y. There his mother died when he was twelve. He was sent to a boarding school, where he began to write what he describes as "foolish things with no attempt at seriousness." In his senior prep-school year he was elected class

poet. He entered Cornell University in 1900, and at once came under the influence of Hiram Corson, professor of English and the friend of Browning and Tennyson. He made the acquaintance also, of Charles Tyler, friend of Max Müller, of Oxford. He graduated in 1904. During that year his work began to be accepted by magazines, and at the close of it he became a dramatic writer for the *New York Times*. After three years he became editor of the Reuter Cable Service, while contributing poetry to the leading American magazines. Then came the publication of his first book of verse, *The Rose Jar*, and his first visit to England. *From Quiet Valleys* was published in 1907; *Interludes* in 1908. During those years he spent much time with Clinton Scollard, the poet, and published books with him. In 1908 he met Jessie Rittenhouse, whom I have quoted.

There followed *The Voice From the Silence*. In 1915 a famous publisher, the late Thomas Bird Mosher, inaugurated his first series of modern American poetry with Jones' *Rose Jar*. During that year, when the war began, he wrote nothing, but at the beginning of 1919 his *Sonnets* were begun, the finest flower of his genius. Let me quote one:

By grange and castle when the fields were cool
Saint Anselm rode and marked how swans afloat
Upon the lilled waters of the moat
Reposed in love untaught by rod or rule;
And while he paused beside the reedy pool,
A brindled hare with blood upon her coat
Took refuge from the pack's deep baying note
Beneath the scarlet housings of his mule.

But when the savage hunters sought their prey
At his command their hounds refused to spring,
Held back like wolves within a forest snare;
And with bent bows, they watched him ride away,
Tender as Christ who heals each broken thing
Bearing against his breast the wounded hare.

I have, perhaps, said enough to draw attention to this neglected poet. I use the word "neglected" with care, because he has been lauded by discerning critics, but not upon this side. And here let me make a complaint. I have, from time to time, brought his poetry to the notice of editors of English literary magazines, but none has been ready so much as to listen, content, forsooth! to leave Ella Wheeler Wilcox in command of the States, or to devote space to crabbéd condemnations of Longfellow.

Or they say (as one said) "He is on Parnassus all right, but assuredly not on the peak," admitting the beauty of his work, but deprecating its wealth of simile.

Every great poet has a new message to humanity—Byron, the value of man's lower part; Wordsworth, the immanence of the divine in nature; Tennyson, the necessity of law and order; Swinburne, the return to paganism from an unnatural Christianity—and so on. The message of Jones was uttered in a still, small voice in the land of the skyscraper and one hundred percentism. It is a call to silence and beauty. It is an appeal back to former wisdom, addressed to a new humanity.

But, when they come to a knowledge of this poet's work, and

appraise its loveliness, and say: "Look whom we have discovered," let them remember a voice that cried in the wilderness. Years ago, when I was a novice in letters, it fell to my lot to accept and publish, for the now defunct Society of SS. Peter and Paul (when the directors were well away!) the first poems of Mr. Jones to appear in this country, in a tiny book that received scant appreciation. Wherefore I have a file case full of beautiful letters and, on the fly-leaf of a baby's Log-Book, this fragment:

FOR MARY:

Nothing is judged according to its size.
Between the great, the small, Love sets no bar,
And in the violet's purple incense lies
All the immortal wonder of a star.

THE GRIEVANCE PSYCHOSIS

BY FREDERICK S. ARNOLD, A.M.

SOME PEOPLE may be yes-men, but others are certainly no-men. They are incapacitated by a grievance psychosis. These are the people, whose pleasure in life, somewhat pathological perhaps, consists in that they are aggrieved. They are not just the men who are aggrieved, which sooner or later is probably every one of us, but they are the men and women who take a romantic pleasure in their grievance.

Among Anglicans it is no wonder Catholics sometimes acquire this psychosis, because they often come into a minority in their parishes. The prominent men on the vestry, or more often the rector, are opposed to Catholic practices. At first this grievance hurts. A protective mechanism, however, is later developed. The aggrieved Catholics come to take a romantic pleasure in their grievances.

The pity of it is that this grievance psychosis destroys effectiveness. It even leads those affected thereby to injure their own cause. A new rector enters the parish. He is Anglo-Catholic. All Catholics in the parish ought to rally to him and hold up his hands. Not they! The grievance psychosis has possessed them. They are not long in finding new grievances. The rector does not aggravate them in Protestant fashion, but he is human, and faults, weaknesses, or mistakes will certainly become evident.

Or the aggrieved may simply nurse the grievance that the rector does not go ahead fast enough. So they draw off from his side. After that, he cannot go ahead in a Catholic sense at all, because his only loyal supporters are the Protestants.

In some city, a new rector in one parish is openly Anglo-Catholic. The Catholics ought to leave their old Protestant parishes and flock around him. Then, when his parish began to grow from their accession, he would have the power that success gives. Not they! They stay in their Protestant parishes and enjoy the romance of their grievances, while the new rector finds it necessary to move very slowly on his unsupported course.

Certainly this romance of grievance may be more like an abnormal psychosis than like a mortal sin. Nevertheless, Anglo-Catholics ought to examine themselves, whether they are not surrendering their own effectiveness and marring rather than edifying the cause they love.

WHATEVER IS IS BEST!

WHATEVER IS is best!" once sang the bard
Whose lips had tasted fickle wine of Fate
Until his world became a fixed estate,
Without escape or prospect of reward,
No matter how he strove. To ease his woe
He turned within himself and probed and mined
The secrets of his soul, only to find
A catchword to uphold the status quo!

"Whatever is is best"? No! No! My friend;
This shibboleth is not for man made free
To make the world the place that it should be.
You mouth a creed that no man dare defend;
For God endowed each human soul, at birth,
With power to grow and change its state on earth.

E. GUY TALBOTT.



Churchwomen Today

Ada Loaring-Clark, Editor

IN HER SEARCH FOR TRUTH a young college student writes me as follows:

"It is curious and almost incomprehensible to me that there is no statement to be found, of which I can learn, made by Pilate himself on the most important and sensational event of his life—the trial of Jesus. How can I believe in the historical accuracy of the resurrection?"

Possibly Pilate did not regard the trial of Jesus in any such light. To us this event is of supreme importance, to Pilate it was but another fanatical outbreak, to be treated with contempt.

If the Resurrection did not happen, what was it that did happen, the effect of which was so startling and profound that it wholly changed the character and temper of the disciples? According to all human precedent and anticipation, they should have been finally scattered at the death of Jesus. Groups do not usually, or for long, survive the death of great teachers, especially when the teacher is infinitely above the group, and has perished under circumstances of the greatest ignominy. As a matter of fact this dispersal did begin immediately on the death of Jesus. Peter went back to his fishing, and the disciples, one and all, were scattered. What was it that suddenly arrested this dispersal? What turned the most crushing defeat into victory?

On the night before Easter the movement seemed utterly at an end; immediately afterwards we find these same disciples, especially St. Peter, so completely transformed in temper and purpose that they defy the ecclesiastical powers of their day, and prepare themselves for a vast missionary crusade, that of preaching and teaching the Gospel of the Lord Jesus Christ, which was destined to change the entire course of history and of civilization. The disciples said the reason for the change was the indubitable proof they had that their Lord was risen from the dead. It seems to me that the Resurrection is a subject on which the difficulties of *disbelief* are far more serious than the difficulties of *belief*.

DID YOU HEAR of the two women, one an invalid, living on a small pension of \$300 a year? They have a United Thank Offering mite box in which they place a small thank-offering whenever the invalid has a good night. The total for eighteen months was one hundred and seventy coins, amounting to \$2.50. Similar gifts from five hundred thousand women

of the Church, in three years, would amount to more than twice the largest U. T. O. ever given.

THE COMMITTEE on Literature for the Blind, owing to economic conditions, has been obliged to limit the publication of its Braille magazine *The Church Herald*, to five issues for this year. January was published as usual. An issue in February

From Monthly
to Quarterly

contained the Church school lessons for February and March. The first regular quarterly issue was published in April and other issues will be brought out in July and October. It has also been necessary to limit each issue to six hundred copies only. Already a list of names is on hand of those anxious to secure the magazine. These must wait for some reader to fall out before the magazine can be sent to them. The Church School Lessons, transcribed into revised Braille, Grade 1½, printed at the American Printing House, Louisville, Ky., published in the *Episcopal Church Home Department Quarterly*, are used in many institutions.

Anglican Doctrine Restated

Some Notes on the 1930 Lambeth Conference

By the Rt. Rev. Rocksborough R. Smith, D.D.

Bishop of Algoma, Canada

AN IMPORTANT RESULT of the conference with the Eastern prelates, and one which has not received the attention it deserves, is that the whole body of Anglican bishops has defined the teaching of our Church on certain important points of doctrine more clearly than has ever been done before. The statement I refer to deals with certain vital matters. Thus, it is laid down in the report:

(1) That in matters of doctrine the decision would be given in the Anglican communion by the body of bishops without excluding, however, the coöperation of clergy and laity during the discussions. The bishops are the final authority in doctrinal matters (Report, page 138).

(2) That Holy Order is distinctly stated to be a Sacrament, that is the outward and visible sign of a spiritual gift (page 134).

(3) That if there is any ambiguity in the Thirty-nine Articles, as there undoubtedly is in some places, the Articles should be interpreted by what the Prayer Book itself says. This is a most important principle which will no doubt in future be always borne in mind. The Greeks stated that in some of the Articles "there seemed to be a certain want of clearness"—a very polite way of referring to a defect of which Protestant controversialists have not been slow to take advantage (page 135).

(4) That the Church of England has always carefully preserved the Apostolic Succession, and considers that there is undoubtedly thus a link with the Apostles (page 135).

(5) That the doctrine of the Real Presence is taught by the Church of England though guarding against materialistic theories and against the doctrine of Transubstantiation as it had been taught in the Medieval Church. It was further stated that after the administration of the Communion to the faithful, the consecrated Bread and Wine are still regarded as a Sacrament of the Body and Blood of Christ "in that they have the same efficacy as before the administration" (page 135). It will be noted that this is, of itself, sufficient ground to justify the Reservation of the Blessed Sacrament for the Communion of the Sick.

(6) That "we truly teach the doctrine of Eucharistic Sacrifice, guarding against the error that the one Sacrifice offered by Our Lord on the Cross could in any way be repeated." By it, they say, we mean that "we plead and represent before the Father the Sacrifice of the Cross, and by it we confidently entreat remission of sins and all other benefits of the Lord's Passion for all the whole Church." It goes on to say "this whole action, in which the people has necessarily to take its part with the priest, we are accustomed to call the Eucharistic Sacrifice" (page 136).

(7) That when in the prayer called the Prayer of Oblation we pray "that we and all Thy whole Church may obtain remission of our sins and all other benefits of His Passion, we include the whole company of faithful people, living and departed" (page 139).

The bishops here admit clearly that those theologians are right who say that the present Prayer Book does contain prayers for the departed.

It is most suggestive that all these passages on these important points of doctrine, to which I have referred, occur in a report which was accepted by the whole conference unanimously. The conference was not summoned as a synod, it is true, to issue any statement laying down doctrine; yet it declares that "it records its

*I*N A RECENT CHARGE to the synod of his diocese, the Bishop of Algoma drew attention to certain clarifying restatements of the doctrinal position of the Anglican communion, set forth by the bishops at Lambeth in reply to certain questions propounded by the Eastern Orthodox representatives. ¶ While these statements are to be found in full in the official Lambeth Report, the publication here of some of the most important ones, with Bishop Smith's interpretation of their significance, is perhaps timely and worth while.

acceptance of the statements of the Anglican bishops . . . as a sufficient account of the teaching and practice of the Church of England and of the Churches in communion with it" (page 49).

May we therefore venture to hope that when we, as Anglicans, teach such doctrines as the Apostolic Succession, the Real Presence, the Eucharistic Sacrifice, and Prayers for the Departed, we shall no longer be accused of any tendency toward Romanizing the Church.

ANOTHER POINT of considerable importance which has not received as much attention as it deserves is that in 1930, for the first time, I believe, the Anglican communion as a whole ventures to make a definition of itself and what it stands for in the Christian world. Hitherto we have been content to refer to the Anglican Church as a body of certain provinces and dioceses which are held together on the basis of a certain conception of Christian truth which is different from that of the Roman communion on the one hand, and of the Non-Conformists on the other, but we have never stated definitely in any official document what is the ideal to which we bear witness. Now, however, in Resolution 49, the following statement is set forth:

"The Anglican communion is a fellowship, within the One, Holy, Catholic and Apostolic Church, of those duly constituted dioceses, provinces, or regional Churches in communion with the see of Canterbury, which have the following characteristics in common:

- (a) they uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorized in their several Churches;
- (b) they are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian faith, life, and worship; and
- (c) they are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the bishops in conference."

You will observe that this statement laid stress upon four points:

(1) The Anglican communion is a true part of the One, Holy, Catholic and Apostolic Church, and makes no claim to be a Protestant body which, at the Reformation, or at any other time, separated itself from the main stream of development of the Church as it has flowed on down the ages.

(2) The various Prayer Books of the different parts of the Anglican Church are expressive of Catholic faith and order. The reference is not merely to the Prayer Book of 1662, but includes such books as those of the American and South African Churches which are more definitely Catholic in some respects than our own.

(3) The principle of national Churches is insisted upon as in the 34th of the Thirty-nine Articles, which refers to the authority possessed by "particular or national Churches," within certain

(Continued on page 811)

The Next Step for Religious Education

By the Rev. J. Herbert Smith

Associate Rector, Calvary Church, New York

ST. PAUL'S INDICTMENT against some enemies of the early Church "Ever learning and never able to come to a knowledge of the truth," might very well be made against much of our modern religious and secular education. In spite of the passion of educators to bring children to a knowledge of the truth, they seem to fall far short of their ambition. Church schools, colleges, and schools of all kinds are turning out young people conversant with the facts of life but strangers to the truth behind the facts.

However, it is not my desire to be negative. My ambition is to point to a positive step ahead. To accomplish this we shall review some of the present facts about religious education in general, we shall then face the need for a clearer and more widespread expression of its aim and methods, and finally we shall examine the aim and methods used in Calvary Church school.

Let me say first that all education should be religious, in that it is supposed to train young people for maximum living. This cannot be done by making God an adjunct to life. Children must be taught that life is God, since He created it and is able to guide and empower it. Education should make clear to our children that God, the unifying Force and Truth in life, binds the factual into a true pattern. Religious education, then, must be carried on both inside and outside the Church school.

It is quite evident that the Sunday school is not the force that it should be in the lives of its children and young people. For one thing it is seldom successful in maintaining its hold upon its pupils after they reach the age of 16. When religion is most needed, interest seems to die. I have talked with many adults who have told me that they were turned against the Bible and the Church by their Sunday school training. They gave me the impression that their teaching had been dull, dreary, and unreal. Undoubtedly some of them were victims of extremely bad pedagogy. Because their teachers sought to drive home a few biblical facts wrested from their historical background and context, along with too much moralizing, many were convinced that there was something unreal about the whole procedure. Where these same conditions prevail today, it is not surprising to see adolescents in large numbers forsaking the Church school and the Church. This could never happen if our young people were being taught to know God and His personal relation to their twentieth century problems.

But secular education is missing the mark too. In no small measure is this failure due to the Church. For some reason the Church in the past agreed to a separation between herself and education. Today this separation has become almost a complete divorce. There was a time when the Church held the only key to the culture and the training of those who were to shape the destiny of the world. This is no longer true. In one sense this absence of direct control is as it should be. But in another sense the Church should exercise far more than it does its function of inspiring and creating vision for the field of education. This would result in a spiritualization of all learning. After all, if education is to accomplish its goal of character-building and life-planning, it must have a spiritual dynamic, because life cannot be complete without a knowledge of God and His Plan. Facts, then, are still necessary, but unless correlated by the help of God, become a maze in which puzzled young people search for the truth. Facts need the cement of the Spirit to bind them together in a unified, intelligent, and truthful whole.

Thus, the emphasis of education is of greatest importance.

HOW the movement variously called the First Century Christian Fellowship, the Oxford Groups, and Buchmanism is applied to the Church school is shown by this article based upon the religious education methods of Calvary Church.

The future of our civilization hangs upon it. We must remember that there is dynamite as well as dynamic in our young people and, unless we teach them properly, tragedy will ensue. Someone has said, "Titanic forces put into the hands of unmoral giants

can only mean a terrible menace to everything pure and true and beautiful and good." Stanley Jones once said, "A generation which travels sixty miles an hour must be five times as civilized as one which travels only twelve." We are a sixty mile per hour generation and it is high time that we properly equip our children so that they may cope with the terrific speed, strain, and responsibility of their day. If our methods of education are inadequate, then we must find new ones. If our emphasis is all wrong, we must change it. If our children are "ever learning and never able to come to the knowledge of the truth," then let us help them to discover the truth.

Education, both religious and secular, needs to rethink its aim. I say aim, because I think that in the ultimate analysis both are working for the same result. Dr. Rufus M. Jones in his book, *A Preface to Christian Faith In a New Age*, says, "All education, however much its final aim may bear on preparation for a profession, or for technical tasks, must be equally concerned with the formation of ideals of life, with the building of character, and with the adjustment of the individual to the larger groups to which he belongs." To attain such a goal education must be spiritual. It must give the Truth.

Far be it from me to impugn previous aims of religious education. Undoubtedly it has aimed at character building, life planning, and the relation of the individual to the social whole. Its failure has been largely due to its inability to transmit the real truth to children. Too often learning has stopped with the facts. Part of this failure can be attributed to poor and antiquated methods. But it is so easy to blame methods. In recent years some of the larger Church schools, especially in our cities, have reorganized their work according to the best pedagogical and psychological methods. The very best equipment has been installed. In some instances trained teachers have been hired. But latest methods and best equipment have not brought religious education any closer to the fulfillment of its aim. Religious education has continued missing the mark because its teachers were purveyors of facts, rather than bearers of the truth. The teachers, themselves, are primarily to blame, for often they have not known the Truth. It has been said that "religion must be caught, not taught." If so, this makes it necessary for the teacher of religion to have in her possession facts which she can relate and an experience of the Truth in her own life which is bound to infect those lives exposed to it.

OUR AIM for education in Calvary Church school strikes me as being both sound and complete. It is threefold in its content. First, we aim at giving each child "a progressively deepening experience of God and Christ and the Holy Spirit, adequate for the human needs of every age." It is our hope to make God real and natural to each child. I can well remember the way in which my invalid mother made God real to me, although I was but a child of 5. The natural way in which she spoke of Him made me feel as if I too knew Him. It is this kind of personal intimacy with God and Christ and the Holy Spirit which we strive to cultivate. Secondly, we teach the children that life is a series of relationships which necessitates their

learning how to live in fellowship with others. The inspiration of that fellowship will come through their personal knowledge of Christ's love. Finally, we have as our ultimate goal the relating of these young lives to the Divine Plan. Thus, our aim coincides with that of education in general, except for the fact that we believe that its accomplishment will come through acquainting our children and young people with God and His Plan.

There are four ways by which our aim is being accomplished. The first is through worship. Our children and young people are being taught how to worship the God whom they have begun to experience. The worship service which is held from 9:30 to 10 o'clock in the church each Sunday morning is planned in such a way that it is not wholly foreign to the Prayer Book services, and yet it is fashioned so as to be comprehensible to the children whose ages vary from 5 to 20 years. At regular intervals I have celebrated the Holy Communion for the Church school, but only after it had been carefully explained beforehand. I have seldom seen reverence, attention, and devotion equal to that shown by our children.

The reason for their reverence can be traced to another part of the children's worship which takes place at the beginning of each class session. I refer to the Quiet Time in which all members of the class including the two teachers share. This is the second part of our plan. The children are taught that God is real enough to speak to them through their thoughts if they are free from the barriers of all conscious sin. Two way prayer in which they not only speak to God but He also speaks to them, appeals to the children. Each class begins with a period of silence and listening and waiting on God. This varies with the age of the children. Usually some member of the class will close the Time of Quiet with audible prayer. It is amazing to see the quick and natural way in which the children respond. Even the most self-conscious soon lose their inhibitions. After the Quiet Time the members of the class are encouraged, but not forced, to share the thoughts which came to them. Sometimes personal problems of the home or school are frankly shared with the group. This gives the teachers a real opportunity for personal talks later on. The results have shown that this Quiet Time has brought God and the children much closer together. They are thrilled with the knowledge that God is interested in them and their problems. He is no longer the venerable old gentleman with white whiskers dwelling peaceably among the clouds. He is their Father.

THE THIRD FACTOR which leads to the accomplishment of our aim is the Bible teaching. Having once established a personal intimacy with God, the factual side of the training takes on genuine interest. The stories of the Bible begin to lose their air of unreality, since the children soon see the relationship between their lives and the lives being studied. First hand experience of God, Christ, and the Holy Spirit naturally creates a desire in them for further knowledge of the Bible. Thus, dead facts become resurrected and living facts since the children realize that they do add to their own growing experience of God.

But worship, quiet times, and biblical teaching are only a prelude to that fuller outreach which must come ultimately if our aim is to be fully attained. Our children must learn how to adapt their lives to a group. They must be taught how to discover that larger Plan of God into which their own life plan must fit. This grows out of the God-guided relationship between teachers and pupils. The teachers in our Church school are chosen as a part of the Plan of God for it. Thus, it becomes a privilege to teach in our Church school. The teachers are selected because they have a definite religious experience which they can give to their children. This makes teaching not only a privilege but a responsibility, for it lays upon the teacher the heavy duty of keeping his or her life open to communion with the Living God. Our teachers, then, are not only leaders of thought, but also mediators of the truth of God.

The fact that both teachers and pupils are sharing together an experience of God begins to awaken the children's minds to the

meaning of fellowship and team-play. The centrality of God blots out self-consciousness between teacher and pupil. In time the idea of adult-imposed religious education is well nigh dispelled. This small group of children plus two grown teachers form a tiny social group. In it our young people begin to learn their elementary lessons which eventually lead them to the assumption of their full responsibility as members of society.

There is a real danger that many will view impersonally this matter of the next step for religious education. My appeal has not been alone for your interest in what is being done in our own Church school. My concern is much greater. I desire that everyone will be aroused to a personal interest in helping to solve some of the baffling problems which we are facing in the training of our youth. It is of little import what we as a generation possess of the Truth unless we are able to transfer that which we have to those who follow after us. Some of us have children or grandchildren in schools or colleges. If so, we owe it to them to see that they are grasping the truth about life. We should see to it that they are shown the way to find the best. To be content with the good is compromise. Some of us have children and young people in the home. We have a responsibility to them in the home which no other institution or person can discharge for us. And those of us who have children attending Church school should take care to see that our children are discovering there an experience of God which they can call their own.

Thus, all of us, regardless of age, position, or talent, have a responsibility in this venture, this next step for religious education. It is to this cause that the teachers and officers of our Church school dedicate themselves. But let us remember that it is not their task alone. Let us, with them, offer ourselves to that high calling of making God real in the lives of our children and young people.

ANGLICAN DOCTRINE RESTATED

(Continued from page 809)

limits, of ordaining, changing, and abolishing ceremonies or rites of the Church.

(4) There is nothing corresponding to the Vatican system in the Anglican Church, for the Churches of the Anglican communion are not bound together by any central authority, although of course the Archbishop of Canterbury possesses tremendous influence as adviser and guide of the various dioceses of our communion.

The conference looks on the different provinces and dioceses as bound into one communion by a loyalty which finds its expression in the Lambeth Conference and similar gatherings of bishops. The characteristic principle of our Church is clearly, then, that we all hold in common the faith and order of the Catholic Church of Christ and yet are free to develop upon our own individual national lines within its limits. So the conference declares that: "Liturgical uniformity should not be regarded as a necessity throughout the Churches of the Anglican communion" (page 162).

The Anglican Church is proud of the characteristic for which she has always been famous, namely, her comprehensiveness. As I pointed out in my last charge, the ideal of the Church of England is the noblest attempt yet made to fulfil the mind of Christ Our Lord by combining three aspects of the Christian faith, namely, (1) Ordered Devotion, and Sacramental Life, (2) Evangelical and Prophetic Values; and (3) the claims of Modern Knowledge. That is to say, she holds the three elements of Catholicity, Evangelicalism, and Modernism. It is a truly evangelical Catholicism, free from any desire to be obscurantist and to shut one's eyes to modern thought, which we have to present to a world that sadly needs it. So the Church of England dares to be at the same time Evangelical, Catholic, and Critical. This is her mission to the world, and you, my brethren of the clergy, are commissioned to take that message to the people of this diocese.

BOOKS OF THE DAY

Rev. William H. Dunphy
Editor



A FÉ NACIONAL. By Salomão Ferraz, São Paulo, Brazil, pp. xxi-257. \$2.00.

FROM OUR CHURCH in Brazil, the trumpet call of a vital Evangelical Catholicism is sounded. *A Fé Nacional* (National Faith) is one of the best presentations of a Christianity at once scriptural and sacramental, uniting the elements of personal responsibility and corporate authority, which this reviewer has seen for some time. The author analyzes in turn the despotism and clericalism of Rome and the license and disintegration of modern Protestantism, especially in its "Liberal" forms, and finds them both sadly lacking. Not on such precarious foundations can the spiritual life and destiny of his nation, still less of all mankind, be built. Only a religion which encourages its children freely to seek for truth, and especially to drink from the fountain-head of Holy Scripture, but which at the same time presents its divine credentials, which speaks with more than human authority, and which nourishes the individual and corporate life of its members on the true Body and Blood of Christ in the divine Eucharist—only such a religion can stand the test, and offer a full, well-rounded, integral Christianity. The Church's authority must spring first from the living Christ and the invisible world of great spiritual realities, secondly from the living experience of emancipated souls and consciences, and only thirdly from hierarchical pronouncements. "*A sede suprema da autoridade está em Cristo, no mundo invisível das grandes realidades espirituais, e, depois, na consciência individual emancipada, e só em ultimo lugar na hierarquia ministerial*" (p. 76). His conception of authority has marked affinity with the views of Bishop Gore, on the one hand, and with modern Orthodox theologians like Zankow and Boulgakoff on the other. It will give small comfort to the mere authoritarian or to the unbelieving or half-believing Modernist.

The sense of the vital, organic solidarity of the members of Christ is always present. One may fail to discern the Lord's Body in His Church as well as on the Cross or in the Blessed Sacrament, and this is the sin of sins. "*O grande pecado, denunciado por S. Paulo, era o de não se discernir o Corpo do Senhor. Ora o Corpo do Senhor não é somente o Corpo que foi pregado na cruz, nem o Corpo sob a forma sacramental da Eucaristia, mas é a Igreja, que é insistentemente chamada o Corpo de Cristo*" (p. 175). Autocratic centralization and ambition, like that of Diotrophes, and sectarianism resembling the factions at Corinth, alike rend the Lord's Body and sin against the Christian brotherhood.

The Roman question, and the question of the unity of the Church are convincingly dealt with, as well as the problem of nationalism. The weakest part of the book is that which has to do with the ministry. It is incorrect to say (p. 139): "*E a unica condição, de ordem essencial, imposta por Cristo, é a que se resume nas suas palavras: 'Onde dois ou tres estiverem reunidos em meu nome, aí estou eu no meio deles.'*" The promise to the "two or three gathered together in Christ's name" is, as Turner points out, not a charter of individualism but of corporate fellowship, and must, moreover, be taken in conjunction with the promises and commission to the Apostles. It is questionable whether the position taken in this section is consistent with the writer's general point of view, and doubtless it will be corrected when he has thought himself through. The given-ness of religion and the Church, on which he rightly lays such emphasis, carries with it the given-ness of the ministry as well, if the organic conception is to be preserved. The sections dealing with the Sacra-

ments, on the other hand, and especially the Blessed Sacrament of the altar, are among the best in the book—the glowing expression of a glowing faith. It is to be hoped that the work will shortly be translated into English. — W. H. D.

THE HOLY GHOST THE COMFORTER. By Canon Peter Green. Longmans, Green & Co., 1933, pp. 124, \$1.50.

WHAT THE WORLD NEEDS TODAY is a new Pentecost, a new baptism of the Church with the Holy Ghost and with fire." This is the central theme of Canon Green's book. He does not claim that ignorance of the office and work of the Holy Spirit is the only cause of religious apathy today, but he emphasizes the need of a right belief as essential for right living—especially for right Christian living. What part does knowledge of the Holy Spirit play in helping men to live right? The point to be remembered is that we cannot separate the work of the Persons in the Trinity, but that "every act of God is the act of the entire Godhead" (p. 12). But on the other hand, One of the Persons may be thought of as having a special sphere of activity. So we may think of the Holy Spirit as the Divine Agent in all acts of nature and grace, but must remember that all religious experience is the experience of God, whose essence is one and inseparable. Belief in the Holy Spirit has been weakened because of the unfortunate tendency which leads us to think that we must experience Him apart from the Father and the Son.

Such, in the main, is the thesis. In the chapters which follow the author treats of The Nature of Spirit; The Holy Ghost in Creation; Regeneration and Conversion; Edification and Sanctification; The Sacraments; The Church. He stresses the need for the life of the individual as a member of Christ's Body—His Church, and the necessity of the Sacraments to refresh the soul along its journey toward God, and to heaven, our true home. The tone of the book is scholarly, but not excessively heavy, and while not in any sense light reading, will adequately repay for the time and thought necessary for the careful reading and mastery of its contents. — W. J. A.

CLARK WARBURTON at the instance of the Association Against the Prohibition Amendment has made a study of *The Economic Results of Prohibition* in which he considers such questions as: Has prohibition reduced the consumption of liquor; has prohibition increased the efficiency of American industry; how has prohibition affected taxes; what is the annual liquor bill under prohibition? The author, who seeks to adopt scientific methods to answer questions that of necessity involve approximations, involving as they do an illegal industry publishing no records, reaches the conclusion that prohibition has not reduced the consumption of liquor nor increased efficiency. There will, of course, be general agreement that this policy has had an adverse effect on taxes. In fact all his conclusions or answers to these queries are in the negative. (New York: The Columbia University Press, \$3.25). — C. R. W.

A HIGHLY INTERESTING volume on *The Presbyterian Churches and the Federal Union* (1861-1869) has been written by Lewis G. Vander Velde and published in the Harvard Historical Studies. It tells a story of religious controversy with fairness and candor. It is published by the Harvard University Press. — C. R. W.

NEWS OF THE CHURCH

Manhattan Parishes In New Relief Plan

Purpose of Proposed Dollar-a-Month-for-Six-Months Project is to Aid Church's Unemployed

NEW YORK, April 21.—On Low Sunday our people in parishes throughout Manhattan will hear of a new plan for financing relief of the unemployed. It is a dollar-a-month-for-six-months-plan; its goal is \$100,000; and its purpose is to aid 1,500 needy Church families. The plan is the outcome of a meeting recently held in the office of Bishop Manning, at which the Rev. Drs. Aldrich and Darlington and the Rev. Mr. McCandless were appointed a committee to assist Bishop Gilbert in the furtherance of this project. The aim is to secure 10,000 such pledges, that is of \$1 a month for six months, which means but 25 cents per week.

Bishop Gilbert has announced that since October 1st of last year the sum of \$101,000 has been raised for the relief of needy families among our own parishioners of Manhattan. This represents a daily contribution of \$690. The amount has been disbursed at an average rate of \$12,000 a month to aid in the neighborhood of 550 families.

A splendid piece of relief work has been done. Now, by this new plan, the way is made easy for many others to contribute to the needs of their brethren in local parishes.

VESTRY ELECTION AT ST. MARK'S CHURCH

Many events transpiring at St. Mark's Church-in-the-Bouwerie are attended with a measure of publicity and with a kind of publicity which is to no advantage to that parish or to the Church at large. Columns of printed matter and of pictures have featured the annual election of vestrymen which took place last Tuesday morning. By reason of parish laws, dating back a century and more in the life of St. Mark's, the rector has unusual rights at such a time as the parish election. It happened, therefore, that the rector, the Rev. Dr. Guthrie, could pass upon the eligibility of all who desired to participate in the voting. Out of 71 ballots cast only 15 went unchallenged by either side. The result was 53 for and 18 against the slate of vestrymen supported by Dr. Guthrie. The new vestry, of which four men are attorneys, are proceeding at once to withdraw the charges which had been presented by the former vestry to Bishop Manning petitioning for the removal of the Rev. Dr. Guthrie from the rectorship of St. Mark's.

MISS ELIZABETH MANNING ENGAGED

The Bishop of New York and Mrs. Manning have announced the engagement of their younger daughter, Elizabeth Alice

BISHOP PERRY ARRIVES IN HANKOW SAFELY

NEW YORK—Word comes from Hankow that Bishop Perry arrived there on Easter Even, April 15th, by plane from Shanghai where he had held the three-hours service on Good Friday. He preached in St. Paul's Cathedral, Hankow, on Saturday and at St. Hilda's School, Wuchang, on Easter Day. The following Tuesday he visited the mission in Changsha. Wednesday, Thursday, and Friday of Easter week were to be occupied with visits and conferences in the three "Wuhan" cities, Hankow, Wuchang, and Hanyang.

van Antwerp Manning, to Griffith Baily Coale of this city.

Miss Manning, who is widely known among the Church folk of this diocese, has during the past several years been engaged in business as one of the heads of a leading travel agency.

Mr. Coale, who is a widower, is an artist by profession. He has of late years devoted himself to mural painting, some of his best known works being in prominent local bank buildings. Mr. Coale maintains a town house with studio in West Eleventh street, and a summer home at Stonington, Conn.

DR. RAY'S TENTH ANNIVERSARY

On Low Sunday the Rev. Dr. Randolph Ray will observe his tenth anniversary as rector of the Church of the Transfiguration.

Two special features will mark the day. A window, designed and given by Miss Jessie Van Brunt, will be dedicated. Its place is in the clerestory over the south aisle; the theme of the design is the Golden Rule, with the central medallion showing Love Triumphant. Also, there will be dedicated a missal, bound with antique silver mountings, a thank-offering from Mrs. George Stone-Alcock.

ITEMS

The annual meeting and presentation of the United Thank Offering of the Woman's Auxiliary in the diocese of New York will be held at 10 o'clock the morning of May 2d, at the Cathedral. The corporate Communion will be followed by the business meeting in Synod Hall when the election of officers for the ensuing year will take place.

The annual service for the presentation of the missionary offerings of the children of the diocese will be held at the Cathedral on the afternoon of May 20th.

Rear Admiral Reginald R. Belknap, retired, bursar and registrar at the General Theological Seminary, has been elected a member of the vestry of Trinity parish.

The April meeting of the Clerical Union for the Maintenance and Defense of Catholic Principles (New York branch) will be held on the 25th, at the Chapel of St. Mary of the Angels, East 24th street, the Rev. Lorenzo DiSano, priest in charge.

Manila Enjoys Visit Of Presiding Bishop

Bishop and Mrs. Perry Arrive in City in Time for Sunday Services; Makes Missions Inspection Tour

MANILA—Presiding Bishop and Mrs. Perry arrived in Manila early on the morning of March 19th and were driven at once to Bishopsted, the home of Bishop and Mrs. Mosher. A combined service had been planned for the Cathedral congregation, the Chinese Missions of St. Peter and St. Stephen, St. Luke's Filipino Church, and the House of the Holy Child—an orphanage for mestizo children (American fathers and Filipino mothers). A large delegation from these missions were on hand as well as many members of the American and British communities and army and navy circles. All were deeply sensible of their privilege in hearing and seeing for the first time in the mission field of the Orient, a presiding bishop of the Church, at this, his first service in the Philippines.

Later in the day the members of the mission, resident in Manila, had an opportunity of meeting Bishop and Mrs. Perry at tea on the porch of Bishopsted.

The evening brought together practically all of the nurses of St. Luke's Church, on the hospital grounds, for the annual baccalaureate service of the class of 1933. This, too, was attended by Bishop and Mrs. Perry. Due to a street *fiesta* it was impossible for the guests to reach the hospital in cars. They had to fight their way through the crowds on foot.

The next day was spent by the Presiding Bishop and Bishop Mosher in an inspection of all the work of the Church in the city and late in the afternoon they met with a general committee, appointed by the convocation of the district, to consider ways and means of carrying on St. Luke's Hospital and discussing its future policies.

The commencement exercises of the training school that same evening were picturesquely set out-of-doors on an open-air stage, with a background of flowering trees. Lights shaded by palm fronds were strung across the platform on which sat the two bishops, the Rev. J. C. W. Linsley, hospital chaplain, Dr. Clark Yaeger of the Rockefeller Foundation, Miss Uychauco, dean of women of the University of the Philippines, Bayard Stewart, and Miss Weiser of the hospital staff and a half circle of graduates, nineteen in number. There is a pretty custom at St. Luke's graduation of the nurses rising and approaching the front of the stage, repeating the Florence Nightingale pledge, then receiving at the hands of the same number of undergraduates a basket of white *cadena de amor*. Each graduate, when

seated, takes exactly the same posture and places hands and feet in the same position giving to the scene a precision and order that is very attractive. The school was delighted at having Bishop Perry address them.

The following morning Bishop Perry met with a specially called meeting of the women's board and heard from an enthusiastic president, treasurer, and finance committee chairman the story of the board's devices for raising money and maintaining the interest of the public in the worth and value of the hospital. In the afternoon, at the request of the Woman's Auxiliary of the Cathedral, Bishop Perry conducted a "quiet hour" Lenten devotional service, in the Cathedral, and the following morning, with Bishop Mosher, left Manila on the S.S. *Mayon* for a visit to the mission work in Zamboanga.

AT THE MISSIONS

The first port of call was Iloilo where there was an opportunity given to the Presiding Bishop to meet the members of the residents of the small American and British community comprising the "mission-by-mail" congregation of the canon missionary of the Cathedral in Manila—the Rev. Benson Heale Harvey. The next day was spent at Zamboanga, where work among the Moros is carried on.

Arriving early in the morning Bishop Perry celebrated Holy Communion at Holy Trinity Church at 8:30 o'clock. Later in the morning Bishop Perry and Bishop Mosher attended the commencement exercises at the Moro Settlement School, in Kawa-Kawa, which is part of the Church mission work in the islands, and witnessed the graduation of the school's first high school class. Two of the older boys went through a native dance to the accompaniment of the hand-beaten drum or "tom-tom," each wearing his entire Moro costume. This was a most unusual and interesting feature of the commencement exercises, arranged especially for Bishop Perry.

An inspection tour of the Bishop Brent Hospital followed and Bishop Perry expressed himself as delighted with the healthy condition and progress of the mission work in Zamboanga.

At noon the visiting bishops were guests of honor at a luncheon given by the Rev. E. G. Mullen, rector of Holy Trinity Church and Mrs. Mullen. Others present at the luncheon were: Miss Frances E. Bartter, head of the Moro Settlement School; Miss Edith Haslam, chief nurse of the Brent Hospital; Miss Georgie Brown, principal of the settlement school; and the Rev. Leo G. McAfee, in charge of the mission at Upi, Cotabato province, which station is too far distant and isolated to permit of a visit by Bishop Perry.

The following day Cebu was reached. At this place we have a much larger group of Church people. These, too, are visited regularly throughout the year, by Mr. Harvey. Many of them came to the ship for luncheon to meet the two bishops. While at Cebu Bishop Perry had an opportunity of visiting the Eversley Childs Treatment Station, one of the finest colonies in existence for leprology research work and treatment of cases where hope

All-Orthodox Synod Again Postponed

Attempt to Bring Churches Together for Solution of Problems Fails; Conference Now Unlikely

BY DONALD A. LOWRIE

WELLS, SOMERSET, ENG.—Information now available indicates that the Pan-Orthodox Pro-Synod planned for last spring and then postponed will not be held for some time to come. The reasons given for the failure of this first attempt in hundreds of years to bring all the Orthodox Churches together for solution of common problems are interesting.

One reason was the question of representation. There are more Russian Orthodox than of all the other nationalities combined. But divisions in the Russian Church both at home and abroad, combined with the obstacles in the way of any intimate contact between Christians in Soviet Russia and the rest of the world, prevent the participation in a Pro-Synod of anything which might clearly represent the Russian Church. Besides this, the plans for the Pro-Synod omitted the Bulgarian Church whose canonical differences with the Ecumenical Patriarch have not been regulated. A proposal to reconsider these difficulties encountered a new wave of sentiment in Bulgaria itself. Under the influence of the new nationalism, which is rising in Bulgaria, some of her leaders are upholding the idea that the separation of the Bulgarian Exarchy is an essential element in the nation's life. To make terms with other Orthodox Churches at this time would be only weakening the true individuality of the Bulgarian nation, another step in the direction of eventual absorption into some all-Balkan state. With both the Russian and Bulgarian Churches left out, the Pro-Synod could not consider itself as representing the whole Eastern Orthodox Church.

Another reason given for postponing the Pro-Synod is the unsettled state of two of the other Eastern Patriarchates. For the throne of the Patriarch of Antioch there were, until recently, two claimants, each issuing to all the other Churches official notice of his own canonical rights to the position. In Jerusalem the deadlock between Greeks and Arabs continues to prevent the choice of anyone to fill that vacant throne. The unofficial suggestion that the Russian Bishop of Jerusalem, Anastasie, be put up as a compromise candidate has been refused by both Greeks and Arabs.

But aside from the difficulties of repre-

is entertained for the arresting of the disease in its early stages.

The following afternoon, Sunday, the Presiding Bishop returned to Manila to prepare for a five days' trip to the Igorot missions of Northern Luzon.

sentation, the Pro-Synod encountered other obstacles. It was found impossible to reach an agreement as to the nature and jurisdiction of the proposed gathering. Should it be a law-making or merely a consultative body? Could any body other than a Universal Council promulgate new regulations for Orthodoxy? When it was suggested that the Pro-Synod would have merely advisory functions in questions of major importance but might legislate on certain subordinate problems, subject to reconsideration by an eventual Universal Council, it was found impossible to agree on what were major and what minor problems. The Greeks suggested that the question of which calendar the Church should use was a secondary problem the Pro-Synod might settle, but the other Churches refused to consider it of such minor importance.

Another difficulty arises from the uncertainty of the position of the Patriarch of Constantinople, and his relationships with other Churches. The *locum tenens* for the Patriarch of Moscow considers that Constantinople has intervened unlawfully in the affairs of the Russian Church in Western Europe. The Greeks claim that the Patriarch of Constantinople is so limited in his actions by Turkish law as to interfere with his calling the meeting. For these, as well as other reasons, it seems unlikely that the all-Orthodox Conference will meet in the near future.

WORK OF THE BROTHERHOOD OF ST. PAUL

The Brotherhood of St. Paul in Athens has just completed a report covering the past fourteen months of its activity. After ten years of work as an unorganized group of young intellectuals, mostly theologians, the society was incorporated last year and has greatly enlarged its work of "evangelizing youth by presenting to them Christian teaching in language and form which will be attractive," to quote from their constitution. The chief product of the society's work is a series of pocket-size pamphlets published weekly, printed in attractive form and distributed by the members of the society themselves. The series bears the title *The Voice of the Lord* and each pamphlet deals effectively with some timely problem facing modern youth. During the period under review, over 130,000 copies of these pamphlets were published and distributed, chiefly in schools, colleges, and churches, but also in hospitals and even in theological seminaries. The society is thus editor, publisher, and distributing agent for one of the most widely-read items in the apologetic literature in Greece. As most of the pamphlets are distributed free, the society is embarking now on a financial campaign to supplement its own modest means and make possible a much wider sphere of activity.

During the New York Bible Society's 123 years of existence, it has furnished the Scriptures to soldiers of four wars: the War of 1812, the Civil War, the Spanish American War, and the World War. The society is financed largely through gifts, bequests, and Church collections. The small net income from the sale of Bibles at the society's headquarters is all used to extend free Bible distribution.

Herald Columnist Pays Tribute to Dr. Osgood

"As a Preacher He Will Make His Own Niche," Says the Boston Observer—Convention Plans

By ETHEL M. ROBERTS

BOSTON, April 21.—"For a season which, everywhere else, has been marked by retrenchments and surrenders which have euphemistically been called consolidations, that period of Church life, in which Easter is a milestone, has somehow been a pathway of progress." Such is the opening statement of The Observer writing in the columns of the Boston *Herald*. His article refers to some augmentation of fabric and, in the main, to changes in pulpit personnel. Of the latter, the new epoch in the interesting history of Emmanuel Church, Newbury street, receives first attention. Referring to the rector, the Observer says:

"Dr. Osgood has made a great name for himself throughout the Episcopal Church—and the fame of it has carried to other communions—as a leader in pageantry. There is a great field for that in Boston, and the setting is a very lovely one at Emmanuel. As a preacher, Dr. Osgood is so utterly and completely different from either Dr. Worcester or Bishop Washburn that it is pointless to think in terms of comparison. . . . Merely to read the parish leaflet is to be made certain that old methods will no longer be used. Dr. Osgood will make his own niche."

A recent issue of that parish leaflet bore a reproduction of a crayon sketch of an abandoned quarry—and it is a good sketch, satisfyingly well done—with a paragraph of crisp, staccato sentences below it calling attention to the deterioration that comes, parable-wise, when one stops quarrying in the soul for more yield. That was an unusual note. The weekly plan is for the leaflet to bear informative notations, giving the theme for the service, pointing the thoughts to be carried away from the reading of the lessons; for Dr. Osgood believes that the building of a service is just as difficult and just as important as the preparation and delivery of the sermon.

CONVENTION PLANS

Our diocesan convention is near at hand. On the evening of May 2d at 8 P.M., the opening service will be held in Trinity Church with the clergy and all members of diocesan departments and officers of organizations in procession. This service will be occasion for the delivery of addresses by Bishop Sherrill and Bishop Babcock. On May 3d, after a celebration of the Holy Communion at 8 A.M. in the Cathedral Church of St. Paul, and breakfast for clergy and lay delegates in the Boston City Club, business sessions will begin at 10 A.M. in Ford Hall. Bishop Lawrence will address the convention at noon. At the afternoon session, beginning in Ford Hall at 2 P.M., there will be an address by Bishop Cook of Delaware; and a discussion of the question, What is the Function of the Diocesan Convention in regard to Social, Political, and Economic Problems? The Episcopalian Club of Massachusetts

will be the host to clerical and lay delegates to the convention at a dinner in the Copley Plaza at the close of the day.

Bishop Babcock will be the guest of honor at this dinner; the feature of the evening will be the celebration of his twenty years of distinguished service as Suffragan Bishop of Massachusetts.

BATTLE OF LEXINGTON ANNIVERSARY

Its own special holiday was observed by the commonwealth of Massachusetts on April 19th, the 158th anniversary of the Battle of Lexington. Commemorative exercises were held on the evening of the 18th in Christ Church (Old North) on Salem street. The Rev. Francis E. Webster, rector, conducted the service; the address was given by the Rev. Dr. Frederick Harlan Page, president of the Massachusetts Conference of Congregational Churches. After describing the causes leading to the battle and describing Paul Revere's ride, Dr. Page said that if we were disposed to hang two lanterns as symbols in the steeple of our American civilization of today there would be quite general agreement that two of the greatest dangers confronting us were "racial narrowness" and "distrustful democracy." The two actual lanterns burning in the chancel during the service, were carried up 148 steps to the height of 175 feet in the steeple above the street by Miss Betty Brady, 17, of New York City, a direct descendant of Robert Newman, the sexton of the church, in the time of the Revolution, who had made arrangements with Paul Revere for the hanging of the signal lights. The chimes were played before and after the service by Charles Francis Jewell who has played the chimes of the church for 51 years. These bells were the first peal of eight to be brought from England in 1744.

DEATH OF MRS. WILLIAM H. BENT

In Passion Week, St. Thomas' Church, Taunton lost one of its oldest and most loyal parishioners by the death in her nintieth year of Mrs. William H. Bent. This remarkable woman kept to the end her keen interest in matters of Church and State. She was the widow of a long-time faithful adherent of the parish who was the son of a former rector of St. Thomas'.

NEWS IN BRIEF

Deaconess Williams of Dante, Virginia, will begin a visit in the diocese on April 28th, speaking that same evening, if she can be here in time, at the 6:30 P.M. dinner, under the auspices of the Boston Chapter of Church Army Associates, in the Cathedral crypt. Other engagements to be filled by Deaconess Williams include May 2d, at 3 P.M., St. Thomas' Church, Taunton; May 5th, afternoon session of the middle district in St. Paul's Church, Dedham; May 8th, 3 P.M., Trinity Church, Boston; May 10th, afternoon session of the western district meeting in St. Andrew's Church, Wellesley.

CHURCH ARMY RECEIVES FIRST BEQUEST

NEW YORK—Under the will of the late Mrs. Annie Olivia McNally, Church Army receives its first legacy, and its funds benefit to the extent of \$500. This sum will be devoted to maintaining the work of those Church Army missionaries at work in fields too poor to pay salary.

Church Congress Convenes May 2d

Chicago Plans Many Social Affairs for Entertainment of Visitors; Bishop Spencer Guest Preacher

CHICAGO, April 22.—Plans were completed this week for the entertainment of some 500 guests in connection with the national Church Congress, to be held at St. Luke's Pro-Cathedral, Evanston, May 2d to 5th. The Rev. E. Ashley Gerhard, rector of Christ Church, Winnetka, and chairman of the Congress committee, announced that trips to the Century of Progress grounds and to Hull House are among the latest arrangements.

Also it is announced that the Church Club will give a luncheon at the Sherman Hotel, Tuesday noon, May 2d, to welcome the Congress to the city. This luncheon meeting will be combined with the annual meeting and election of officers of the Church Club. Bishop Stewart and the Hon. Charles P. Taft, II, of Cincinnati, will be speakers at the luncheon.

A tea will be given at the Saddle and Cycle Club Thursday afternoon, May 4th, for those attending the Congress. The reception committee for this affair includes Mrs. George Craig Stewart, Mrs. Duncan H. Browne, Mrs. George H. Thomas, Mrs. E. Ashley Gerhard, Mrs. Dudley Scott Stark, Mrs. Frederick C. Grant, and Mrs. Dwight F. Clark.

The Congress sessions proper start Tuesday evening, May 2d, at St. Luke's Pro-Cathedral parish house, with Mr. Taft and the Rev. John Nevin Sayre of New York speaking on the subject: Is the Conduct of Business for Private Profit Consistent With Christian Principles? The sessions of May 3d, will feature a discussion on intercommunion, with Bishop Scarlett of St. Louis and Bishop Johnson of Colorado speaking. This discussion is expected to be one of the salient features of the Congress, in view of the St. Louis case of some months ago. Mrs. Harper Sibley of Rochester, N. Y., and Bishop Creighton of Long Island are discussing the submissions on May 4th, and on the 5th, the Oxford Movement, its contributions and limitations, will be discussed by the Rev. T. L. Harris of Harvard and the Rev. Frank Gavin of General Theological Seminary.

The Rt. Rev. Robert Nelson Spencer, D.D., Bishop of Western Missouri, will deliver the Congress sermon, May 3d, in St. Luke's.

EASTER ATTENDANCE LARGE

In spite of a steady rain which fell throughout Easter Day, the attendance at churches throughout Chicago was generally large and entirely satisfactory. The "Easter parade" was dampened somewhat but on the whole it was a glorious Easter for all the parishes.

At St. Luke's Pro-Cathedral, for example, the attendance on Easter numbered 3,000 and the Communion 1,200. The offering was \$2,000 which is approximately the same as last year. St. Chrysos-

tom's and St. James' Churches each had congregations which filled the churches and St. Paul's congregation compared favorably with previous years.

A particularly striking fact is that the number of Communion in a number of parishes was larger than last year. All Saints', Ravenswood, for example, had fifty-two more Communion this year than last. At St. Barnabas' the church was filled for three services and Communion numbered 507. Epiphany Church reported a total attendance of 460.

Sumner Chapel at the Cathedral Shelter was packed for Easter services. At historic Grace Church, connected with St. Luke's Hospital, a feature of the Easter service was the rendering of the same musical service which was given thirty-three years ago when Bishop Anderson was consecrated at the old church on Wabash avenue.

LOG CABIN TO FAIR

Out of the south this week came a little log cabin, to take its place on Chicago's Century of Progress grounds as part of the forthcoming World's Fair. It came all the way from North Carolina and represents the exhibit of the Penland Weavers and Potters, a community organization in the mountains.

Dedicated to the dual purpose of reviving the old arts and crafts of a century ago, the Penland Weavers and Potters project started in connection with the Appalachian School, a mission school of the Church, ten years ago. Miss Lucy Morgan, superintendent of the work, came with the log cabin and will remain here through the Fair. A number of well known Churchwomen are interested in the undertaking at the Fair.

APPOINT ST. MARY'S HOME CHAPLAIN

Appointment of the Rev. Gardner A. MacWhorter, rector of Calvary Church, Batavia, for the past two years, to be chaplain of St. Mary's Home, is announced by Bishop Stewart. Fr. MacWhorter has resigned as rector of Calvary Church and will assume his new duties early in May. The Rev. Edw. L. Aldworth, member of the staff of St. Alban's School, Sycamore, has been appointed locum tenens of Calvary parish.

NEWS NOTES

The fifteenth anniversary of the consolidation of Holy Cross and Immanuel Churches was celebrated this week. The celebration began April 17th with a choir party. April 18th, a Fathers' and Sons' banquet was given. April 19th was the main celebration with a parish dinner to which all present and former members of the combined churches were invited. April 20th, the program included a parish dance. Holy Cross Church was founded in 1898 and Immanuel in 1899. The two were combined in 1918.

A service for inmates of the Illinois Home for the Blind in Chicago has been started by City Missions. The Rev. John O. Weaver is in charge.

The Rev. Hugh M. MacWhorter, rector of Christ Church, Ottawa, has established a record of not having missed a scheduled service in his parish in ten years.

Miss Lily E. Meade has presented the Chapel of Western Theological Seminary with a white linen chasuble, in memory of the late Dean DeWitt.

COUNCIL SUPPLEMENTARY OFFERING IS \$19,544.15

NEW YORK—During the past week \$4,443 has been added to the Supplementary Offering fund which now totals \$19,544.15. The total needed is \$158,000. Three more gifts of \$1,000 each have come in and 126 smaller ones, the total number of givers direct to the National Council now being 392. Word comes that plans are being made in many places for special offerings on Whitsunday.

MISSOURI-WEST MISSOURI TO HOLD CONFERENCE JUNE 18TH

COLUMBIA, Mo.—A summer school is to be held at Christian College, this city, from June 18th to 23d. An excellent faculty has been secured consisting in part of Bishop Scarlett, Bishop Spencer, the Rev. Franklyn Cole Sherman of the American Guild of Health, Prof. Arthur S. Emig of the University of Missouri, Miss Eleanor Sprague of Omaha, the Rev. E. M. Tasman of the National Council, the Rev. R. O. Kevin, Miss Dorothy Fischer, Dr. Sears F. Riepma, the Rev. Claude W. Sprouse and the Rev. Richard M. Trelease. The courses are arranged for all interested Church people, both clerical and lay. The facilities at Christian College are excellent for both indoor and outdoor classes. There are good recreational facilities, including a fine swimming tank, and the food is of the highest quality, delicious and plenty of it. The Rev. W. W. S. Hohenschield of St. Louis is again to be dean, assisted by the Rev. Mr. Trelease. The price for the whole conference, including registration, will be \$11.00 or \$11.50.

BISHOP DARLINGTON MEMORIAL DEDICATED IN "TINIEST CHAPEL"

BROOKLYN, N. Y.—Founder's Day will be observed May 7th in St. Thomas' Chapel, the "tiniest chapel in the world," Church of the Redeemer, Brooklyn, by the unveiling and dedicating of a bronze tablet in memory of the late Rt. Rev. James H. Darlington, D.D.

This tablet is made possible through the contributions of Bishop Darlington's friends. It is similar to the Bishop Burgess memorial tablet dedicated in 1926. Joseph M. Kratura was the sculptor in each case as well as for the Bishop Leonard Memorial arch.

PLANTING OF PALM TREES IN HONOLULU HAS SIGNIFICANCE

HONOLULU—Planting palm trees on or near Palm Sunday to emphasize the importance of the day at all churches and missions is a plan sponsored by the Outdoor Circle of Honolulu. The forestry department of the University of Hawaii entered wholeheartedly into the idea and distributed as many free cocoanut palms as were called for at the experimental station. It is hoped that in future years other palm tree countries may plant palms on that day, so that honor may be accorded Christ in this special way.

Birds Responsible for Memorial to Bishop's Wife

Organ Bells Presented to Jacksonville, Fla., Parish by Mrs. R. P. Daniel

JACKSONVILLE, FLA.—St. John's parish, Jacksonville, the Rev. Newton Middleton, rector, is proud of her Easter memorial—a chime of organ bells—presented to the parish and dedicated at the 11 o'clock service on Easter Day. These bells were given to St. John's by Mrs. R. P. Daniel as a memorial to Mrs. Edwin Gardner Weed, wife of the late Bishop of Florida.

A plate upon the organ bears the following inscription:

"The Bird Bells, to the Glory of God and in loving memory to Mrs. Edwin Gardner Weed, the chimes in this organ are given by Mrs. R. P. Daniel, Easter, 1933."

An interesting story is recounted in connection with the memorial. Among the many interests of her varied life, according to this story, Mrs. Weed held a deep affection for birds and the Episcopal residence always contained a number of canaries. This interest Mrs. Weed shared with her friend, Mrs. R. P. Daniel, and when Mrs. Weed presented Mrs. Daniel with three of her finest canaries the recipient made them most welcome. As the time passed the canaries increased in number and the Daniel home was continually filled with melody. In time the giver of the first birds passed into the Greater Life.

To Mrs. Daniel came the thought, "Why not have the birds give a memorial to Mrs. Weed." Many had tried to buy birds from her, for they were noted for their unusual song. Mrs. Daniel began to sell them. The fund grew steadily and after much thought Mrs. Daniel made her decision as to the memorial.

OLD PAWTUCKET, R. I., RECTORY, ONCE A TAVERN, DOOMED

PAWTUCKET, R. I.—Trinity Church, Pawtucket, has for a rectory an old colonial brick building known as the Slack House which was used in stage coach days as a tavern for travelers on the road between New York and Boston. Of late years it has fallen into serious disrepair and when it was discovered that it would require something like \$4,000 to restore it the vestry reluctantly decided to tear it down. When news of this action reached the older generation of Pawtucket folk, who loved the historic and architecturally beautiful building, loud protests were raised. The officers of the diocese also regretted the prospect and did what they could to save Slack House. Now the vestry has decided to delay the work of destruction to see if these protests can be turned into financial assistance. If Pawtucket loves this ancient bit of architecture sufficiently—this is about the way the rector, the Rev. Thom Williamson, puts it—it can be saved.

Religious Press Editors Confer at Washington

Present Message to Daughters of American
Revolution Regarding National Problems

WASHINGTON, D. C.—Some two dozen or more editors of Protestant and non-Roman Catholic periodicals attended the annual meeting of the Editorial Council of the Religious Press, held here April 18th and 19th. This organization, formerly a part of the Federal Council of Churches, has now been reorganized as a separate entity representing nearly a hundred religious papers.

One of the most interesting actions taken was the unanimous adoption of a message to the Daughters of the American Revolution, in session in Washington at the same time, reading in part as follows:

"In sending this word of greeting to the women of the D. A. R., we wish to express our appreciation of the invaluable service to the nation and the world that can be rendered by a great patriotic organization such as yours, composed of able women whose loyalty to the traditions and genius of our nation is equalled only by their keen interest in the perplexing national problems of today. It is because of our appreciation of the influence on public opinion that it can wield, that we view with some apprehension some of the statements made by your leaders and positions taken by your congress as reported in the public press.

"While we realize that the subjects on your agenda are entirely a matter for your own decision, yet we regret the apparent preponderance of your concern with purely domestic matters when so many important international and world-wide problems are pressing for solution. We should like to see your concern for an adequate national defense matched or overshadowed by a demand for limitation and drastic reduction of world armaments by international agreement. We should rejoice if your plea for the suppression of communist agitators in this country were paralleled by a protest against the private ownership of the munitions industry, thus enabling individuals to profit by the fomenting of wars and rumors of war. We should hail with pleasure a firm stand on the part of your organization for the permeation of our national policy with the spirit of the Kellogg-Briand Pact of Paris—that war as an instrument of national policy may be relegated to the history of past ages along with feudalism and slavery.

"May we, in all friendliness, beg you to adopt a broad, liberal, forward-looking policy in these matters, recognizing that the United States of America is not a separate, isolated entity but a member of the world family of nations, and that the solution of our present ills depends in large measure upon our friendly cooperation with the rest of the world?"

In addition to their conferences, the editors were addressed by the well known Methodist missionary, Dr. E. Stanley Jones, and by the Hon. Henry A. Wallace, secretary of Agriculture. The Episcopal Church was represented by the Rev. Dr. Guy Emery Shipler, editor of the *Churchman*, Clifford P. Morehouse, editor of *THE LIVING CHURCH*, and Arthur E. Hungerford, publicity counsellor of the National Council.

DR. HENRY DARLINGTON'S DOG "GETS RELIGION"

NEW YORK—There is a saying that animals are more human than some men, but we are now inclined to believe that at least one of the former is also more religious-minded.

Dr. Henry Darlington, rector of the Church of the Heavenly Rest, Fifth avenue, New York, entered his study on the morning of the 14th—Good Friday—to reread the sermons he had written for the three-hour service and for a radio broadcast that night. The rug was covered with shreds of moist paper, and Sandy, Dr. Darlington's wire-haired terrier pup, was chewing up the last page of the manuscript. Well, to make a short story shorter, Sandy recovered rapidly from his first taste of religion, but Dr. Darlington had to work feverishly to rewrite his sermon in time for the noonday service.

BRANCH OF LAYMEN'S LEAGUE FORMED AT FALLS CHURCH, VA.

FALLS CHURCH, VA.—A branch of the national Laymen's League was recently organized in Old Falls Church, Falls Church, Va., with twelve charter members. The branch received the first charter to be issued in the State of Virginia and the 19th to be issued in the United States.

Members are showing much enthusiasm and the committees are already actively assisting the rector, Dr. Clarence Stuart McClellan, Jr., in the work.

AGENT GENERAL OF INDIA IS MEMBER OF ANGLICAN CHURCH

NEW YORK—An official who is useful in promoting better race relations in the Union of South Africa is the agent-general for India. Large groups of people from India are resident in South Africa; the agent-general is a native of India, one of their own number.

An English bishop in South Africa reports that the present agent-general, Sir Maharaj Singh, is a member of the Anglican Church, the first Christian to hold the office, and that he and his wife are giving valuable help to the Church and to the Indian community.

DISCIPLINE PLAYS LARGE PART IN PAWTUCKET, R. I., FIRE

PAWTUCKET, R. I.—The Church school children of St. Paul's Church, Pawtucket, maintain such excellent discipline that when fire broke out during a moving picture performance in the parish house on April 18th, they all walked out quietly, only one forgetting to take his coat and hat with him. The films burst into flames in the operator's room, while the rector, the Rev. Roberts A. Seilhamer, was delivering a lecture in connection with the pictures. Asking the children to leave the building quietly, the rector sent for the sexton who turned in a fire alarm.

Lyman Mason, a member of the Church school staff, and the parish secretary, Miss Gertrude Conant, assisted the rector in directing the children, and to this combination of efficiency is due their safety.

CLAIBORNE MEMORIAL TABLET TO BE DEDICATED AT SEWANEE

SEWANEE, TENN.—On May 14th at Otey Memorial Church, Sewanee, a tablet will be dedicated to the memory of the late Rev. William Sterling Claiborne, who was rector of that parish from 1900 to 1914, and who had so large a part in the founding of the dozen odd missions associated with it. Bishop Gailor will preach the sermon. A simple ceremony has been planned but tribute will be paid to the great service Archdeacon Claiborne did for the people of the Cumberland mountains. Bishop Maxon will also be present and take part.

The tablet will be of white marble and will bear the inscription, "To the glory of God and in proud and loving memory of William Sterling Claiborne, Priest, Doctor of Divinity, Archdeacon of Sewanee, Rector of this parish 1900-1914. Greatest was he among us; he served his fellow men." It will be placed next the window which Archdeacon Claiborne gave in memory of his daughter, and near a similar tablet to two heroes of the World War, local boys who gave their lives a day or two before the Armistice of 1918.

ANOTHER CHURCH IN JAPAN IS CONSECRATED

NORTH TOKYO—On April 23d, the new Church of St. Mary at Ashikaga, Japan, district of North Tokyo, was consecrated. It helps to fill what some believe to be the present need in Japan, small country churches, small enough to keep the cost of lighting, heating, and general expense within the reach of the congregation. The new church and parish house at Ashikaga were built by a country carpenter after plans made by the Rev. Dr. Robert W. Andrews of Tochigi, who has been in Japan more than thirty years and is in charge of the work at Ashikaga. The cost of the new building was 5,000 yen, which normally would be \$2,500 but at the low rate of exchange prevailing when payment was made was only about \$1,400. Most of the money was given by the diocese of Iowa as an advance work project.

RELIGIOUS JOURNAL AIDS IN SAVING ONE MAN'S LIFE

NEW YORK—"You never can tell what kind of a tight place *The Survey* will help you out of," says the editor of that valued monthly, and goes on to tell an instance happening to Walter Kidde who is a member of the National Council and was recently presiding officer of the New Jersey Conference of Social Work.

"Mr. Kidde wakened one fine night to discover a masked burglar going through his clothes. On a bedside table, on top of a pile of *Surveys*—evidently Mr. Kidde's favorite reading—lay the intruder's revolver. Moved by the same impulse, Mr. Kidde and Mr. Burglar sprang for the revolver. But leave it to *The Survey!* It obligingly slid off the table, taking the gun with it and, if you please, exploding it. Mr. Kidde got his man. Moral: *The Survey* is indispensable.

No one grudges any credit to *The Survey*—but of course we wish it had happened to be *THE LIVING CHURCH*.

Key West, Fla., Parish Celebrates Centenary

Since Its Inception, St. Paul's Church Three Times Razed

KEY WEST, FLA.—The 100th anniversary of the establishment of St. Paul's Church of Key West was commemorated April 19th and concluded Low Sunday, April 23d.

The centennial program began with confirmation on Wednesday evening at which time a large class was confirmed by the Bishop of the diocese, the Rt. Rev. John D. Wing.

One hundred years ago the desire to worship God found its place in the hearts of the band of citizens who but a few years before had been responsible for the founding of Key West and a meeting of the town council was called. Wardens and vestrymen were selected from the most prominent citizens, who can easily be recognized as the ancestors of many of Key West's present prominent citizenry. From that date on this church has been one of the controlling religious forces of the city, maintaining as it has a succession of able rectors.

The first house of worship built by the Church was erected out of coral rock at a cost of \$6,500. It was completed in 1839. In the hurricane of October, 1846, it was destroyed and was succeeded by a frame house in which the first service was held July 30, 1848. The later building met its fate in the great fire of 1886. The site of these houses of worship was on Eaton street in the lot which was donated to the church by the will of Mrs. John William Fleming.

In the same year of the big fire, 1886, another frame building was erected and furnished with a set of chimes. At this time these were the only chimes in the state of Florida. In October, 1909, just sixty-three years after the first church had been destroyed by a hurricane, this church was destroyed by a similar disaster.

Work on the present church building was started in 1912, and the cornerstone laid in 1914. Since the completion of the building, many improvements have been

YOUNG PEOPLE'S FELLOWSHIP FORMED AT MANILA

MANILA—The formation, at the Cathedral of St. Mary and St. John, Manila, of a Young People's Fellowship group, has just been completed. The only other branch of this organization in the Philippine Islands is at Baguio where the membership is made up entirely of Igorots.

made. New pews replace the old benches and chairs which were originally installed. The chimes which had been silent since the hurricane of 1909 were repaired and put in use. A marble altar adorns the sanctuary. Memorial windows can be seen on all sides of the church and a sanctuary lamp as a memorial to Fr. Crittenton has been donated by the Sunday school. The church was consecrated by Bishop Cameron Mann May 9, 1926.

Fr. Arthur B. Dimmick, present priest of the parish, came to Key West in 1927. Since his coming, a large pipe organ was installed and first played at the midnight Mass Christmas Eve, 1931.

PATERSON, N. J. RECTOR 38 YEARS IN SAME PARISH

PATERSON, N. J.—The Rev. David Stuart Hamilton, D.D., rector of St. Paul's Church, this city, this Easter celebrated the 38th he has spent as rector of the parish. The Easter offering of \$6,156.15, which again made St. Paul's the leader in this respect among the churches of the city, was in part a thank-offering for the rector's preservation.

VACATION TERM FOR BIBLICAL STUDY AT CAMBRIDGE, ENGLAND

CAMBRIDGE, ENG.—The thirty-first vacation term for biblical study will be held at Cambridge, England, from July 29th to August 12th. The main theme is Revelation.

Accommodation for women will be provided at Newnham College and a list of recommended lodgings will be sent to men who apply. Further particulars may be obtained from the secretary, Miss E. Lawder, 25 Halifax road, Cambridge.

DETROIT PARISH OBSERVES ITS SEMI-CENTENNIAL

DETROIT—Celebrating the fiftieth anniversary of the establishment of St. Thomas' Church, Detroit, on April 20, 1883, the Rev. Irwin C. Johnson, rector of the parish, preached an anniversary sermon on April 23d, at a service attended by a large number of former members of the parish, many of whom are descendants of its founders.

Started in a building which is still standing, the original quarters of St. Thomas' were quickly outgrown and a year later the first church was established in a building located in what was then known as Hubbard's Grove, now the corner of West Grand Boulevard and Shady Lane. The site for the building was given by the late Bela Hubbard, long a distinguished citizen of Detroit, one of the pioneers in the early days of St. Paul's Cathedral, and a leading layman of the diocese of Michigan. It is of interest to note that in the early days of the struggling parish fires were built each Sunday morning by a boy in the neighborhood who received two cents weekly for the effort. He is still living and is today head of the Abbott Printing Company, located adjacent to the church.

In 1911 the (then) Rev. Warren L. Rogers, newly graduated from the University of Michigan, and a minister in the Baptist denomination, came to St. Thomas' as rector, and his first official service in his new charge was his ordination as a minister in the Episcopal Church, conducted by the late Rt. Rev. Charles D. Williams. Several years following his incumbency at St. Thomas', Bishop Rogers returned to Detroit as dean of St. Paul's Cathedral, from which position he was chosen to become Bishop of Ohio.

The present rector of the parish, the Rev. Mr. Johnson, has been for some years head of the work for boys and young people in the diocese, and was chosen in November last, at the time of his ordination to the priesthood by Bishop Page, to succeed the Rev. John Ashlee, retired.

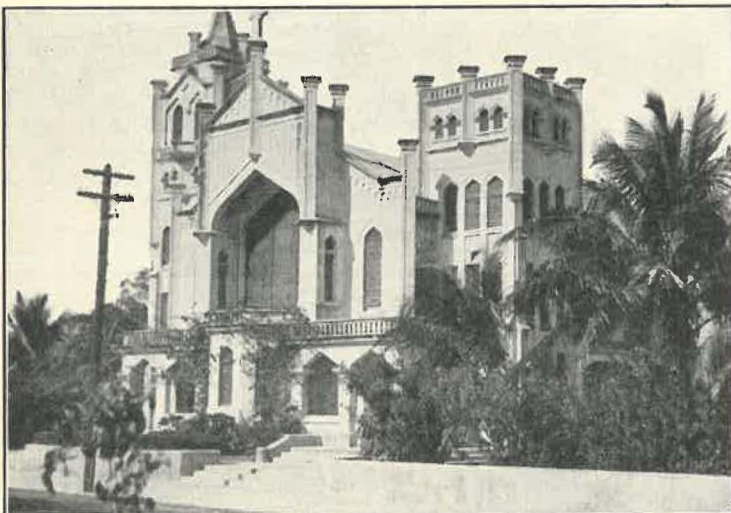
WIFE OF MILWAUKEE RECTOR SUING FOR DIVORCE

MILWAUKEE—Mrs. E. Reginald Williams, wife of the socially prominent rector of St. Mark's Church who took indefinite leave of absence recently after writing a letter to the members of his congregation advising them that he had been ordered to "drop everything and go away," has instituted divorce action against her husband in a complaint filed April 21st.

Mrs. Williams, who is said to be in California, asks custody of the children, Katherine, 23, and Bernard, 7 years of age.

BURTON MANSFIELD'S ART GALLERY BRINGS \$54,965

NEW HAVEN, CONN.—An auction sale of the paintings and pictures belonging to the late Burton Mansfield was held recently in New Haven and brought \$54,965. Had they been sold four or five years ago the amount received would have been much larger. Dr. Mansfield was a member of St. Thomas' Church, New Haven, and chancellor of the diocese.



ST. PAUL'S CHURCH, KEY WEST, FLA.

Which celebrated its centennial April 19th.

Canada's Restoration Fund Gets \$8,632 Gift

Christ Church, Deer Park, Gives it as an Easter Offering—Dean of Qu'Appelle Dies

TORONTO, April 21.—A special feature in Toronto on Easter Day was the generous gift by the congregation of Christ Church, Deer Park, of an Easter offering of \$8,632 to the Restoration Fund, which normally would have gone to the reduction of the debt on the church building.

The Restoration Fund campaign culminates in an every member canvass in every parish and mission in Canada next week. At the service on April 23d a letter from the Primate will be read in all churches, while in the afternoon a massmeeting in the Auditorium, Winnipeg, will be broadcast throughout Canada by the courtesy of the Canadian National and Canadian Pacific Railways, the Bell Telephone Company of Canada, and the various local stations participating. The principal speaker will be Dr. Cody, president of the University of Toronto.

LAMENTED DEATH OF DEAN DOBIE

The Church in Canada, especially in the West, has suffered a great loss in the death of the Very Rev. G. N. Dobie, dean of Qu'Appelle. After a course at the Missionary College at Burgh, he came to Canada to be ordained and to work under Bishop Anson in the diocese of Qu'Appelle in 1887. Ever since that time his life had been dedicated to the service of the Church in that diocese. For many years he was rector of Indian Head, but for the last 25 years he had been warden of St. Chad's College in Regina, and in that position he accomplished a work of tremendous benefit to the Church in the West. Countless students have passed through his hands into the ranks of the sacred ministry, who owe their training and their vision of the glories of the priestly life to his wise guidance.

HONORARY DEGREES AT TORONTO COLLEGES

Tonight Trinity College confers the honorary degree of Doctor of Divinity on Canon C. E. Riley, the new rector of Christ's Church Cathedral, Hamilton, and dean designate of Niagara.

On Thursday, Wycliffe College will similarly honor Canon C. H. Marsh, a member of the first class of Wycliffe College, who has been rector of St. Paul's Church, Lindsay, for the past 46 years; the Rev. R. A. Hiltz, who graduated in theology from Wycliffe in 1904, and is now general secretary of the General Board of Religious Education of the Church of England in Canada; and the Rev. R. A. Armstrong, who graduated in arts from the University of Toronto, and in theology from Wycliffe in 1901, and is now rector of the Church of the Redeemer in Toronto.

SOUTHWARK CATHEDRAL CANON THOUGHT SUICIDE

LONDON—Canon Horace Granville Monroe, sub-dean of Southwark Cathedral, disappeared from aboard the S.S. *Berengaria* bound for New York April 17th. He is thought to have taken his life.

Canon Monroe was journeying to Newfoundland for his health. He was known to have grieved greatly over the death of his wife early this year.

ANGLICANS SHARE IN RUSSIAN SERVICE

An unusual gathering was held at the Russian Church of Christ the Saviour, Toronto, when an Anglican Church choir and an Anglican priest participated in a service.

With the permission of the Rt. Rev. Derwyn T. Owen, the choir of the Toronto district A. Y. P. A. assisted the choir of the Russian church and the Rev. Gordon Hern, rector of the Church of Nativity, acted as deacon of the service during the chanting of the Orthodox Liturgy.

The capacity congregation included many Anglican laymen and clergy. The Rev. Fr. Alexander Pyza, parish priest, was in charge of the service.

MISCELLANEOUS NEWS

The Rev. George Luxton, a former curate of Christ Church Cathedral, Hamilton, and at present rector of Christ Church, Calgary, has been appointed to succeed the Rev. Canon Riley as rector of St. George's, St. Catharines.

To the memory of Amy Eliza, wife of the late Sir Gilbert Parker, a stained glass window was dedicated in St. Thomas' Church, Belleville, Ont., by the Rev. A. Beauchamp Payne. It was originally intended that Sir Gilbert Parker himself should dedicate the window. Mrs. E. Beaumont Jarvis, sister of Sir Gilbert, was in attendance from Toronto at the ceremony.

Archdeacon Scott, a war-time padre, is resigning as rector of St. Matthew's Church, Quebec. After thirty-seven years' connection with the parish, thirty-four of which he served as rector, the archdeacon will resign on May 1st. He will continue, however, to be archdeacon of Quebec.

The Rev. Canon Heeney, rector of St. Luke's, Winnipeg, will be the convocation speaker at the Montreal diocesan college convocation on May 7th. The convocation will mark the 60th year since the founding of the college. It was considered fitting that a former graduate should be the principal speaker at this great jubilee function this year.

During Lent the Bishop of Toronto held 40 confirmations and confirmed 1,498 candidates.

The Moosehide A. Y. P. A., in the diocese of Yukon, whose members are Indians, decided to help their church by cutting and hauling the wood for next winter's supply of fuel. Twenty of the members with seven fine teams of huskies went four miles down the river on the ice to obtain the wood. While the men were cutting and loading the wood the girls cooked the noonday meal over an open fire although the thermometer touched 31 below zero that day. This A. Y. P. A. claims to be the most northerly branch on the continent.

Canterbury Comments On Holy Year Ruling

Is More in Agreement With Pope, However, Than is Dr. Temple—Chaplain of Savoy Chapel Dies

By GEORGE PARSONS

LONDON, April 7.—The Archbishop of Canterbury has followed his brother of York in making allusion to the Pope's call to observe 1933 as a Holy Year. He is more in sympathy with His Holiness in this matter than Dr. Temple appears to be, and in his Passiontide letter to his diocese says:

"This year may rightly be regarded as the nineteenth centenary of the Crucifixion. At a time when the new sense of the unity of human life past and present inspires the observance of all sorts of centenaries, it would be strange indeed if a centenary of the greatest event in the world's history were not very specially marked. It ought to give a fresh emphasis to all the Christian's yearly commemorations of the Cross. The fact that His Holiness the Pope has called the faithful of the Roman Church to observe this 1933 as a Holy Year may well be used as an opportunity, surely most welcome in the midst of our deep divisions, of joining with a great multitude of our fellow Christians throughout the world in a united reverent and thankful remembrance of the Supreme Act of the world's redemption. For this reason, I trust that this year in this diocese, and indeed in all parts of the country during Holy Week, and especially on Good Friday, our own thoughts and the services in our churches may be filled by a spirit of real and deep devotion—a devotion which will leave its mark on all the rest of the year."

CHURCH RELATIONS COUNCIL APPOINTED

In accordance with requests of the Church Assembly made in 1928 and 1930, that the Archbishops of Canterbury and York would appoint a Council for the Relations of the Church of England with Foreign Churches, the Archbishops have constituted a Church of England Council on Foreign Relations to survey and advise upon all matters concerning the contacts and relations of the Church of England with (1) the Roman Catholic communion, (2) the Eastern Orthodox communion, (3) the Assyrian Church and the communion consisting of the Coptic and Abyssinian Churches, the Syrian-Orthodox (Jacobite) Church, including its daughter Church of South India, and the Armenian Church; and (4) the Protestant Evangelical Churches of the Continent.

Foreign Churches within the area of independent provinces of the Anglican communion are necessarily excluded from the reference of the Council.

The officers of the Council are: president, the Archbishop of Canterbury; vice-president, the Archbishop of York; chairman, the Bishop of Gloucester; honorary general secretary, Canon J. A. Douglas; and honorary assistant secretaries, the Rev. C. B. Moss and the Rev. Philip Usher.

The members of the Council include thirteen bishops, three deans, three arch-

deacons, twenty-five priests, and twelve laymen.

PORTSMOUTH CATHEDRAL NEWS

Plans for the extension of Portsmouth Cathedral have been prepared by Sir Charles Nicholson, who was responsible for the alteration of the old parish church of St. Thomas', Portsmouth, for the purposes of the Cathedral of the diocese. The cost of the building is likely to be about £70,000, and towards this two anonymous gifts of £8,500 and £500 have been received by the Bishop. A condition of the gifts was that steps be taken at once. Out of this sum the additional ground needed has already been bought. Action is now being taken to apply the balance to the first stages of the work in connection with the scheme.

PILGRIMAGE TO OBERAMMERGAU IN 1934

The Bishop of Chichester, Dr. Bell, has provisionally consented to lead a pilgrimage to Oberammergau during the summer of 1934 on the occasion of the tercentenary production of the Passion Play there. It is hoped that during their visit the pilgrims may be received by prominent religious leaders in Germany. The arrangements for the pilgrimage are being made by Canon W. Godfrey Bell, and any readers of THE LIVING CHURCH who are interested might note that all inquiries (in envelopes marked "Oberammergau") should be addressed to Canon Bell, at the Church House, Brighton. Although it will not be possible to specify the cost of the pilgrimage until the autumn, it is expected that this will be somewhat lower than heretofore.

DEATH OF THE REV. H. B. CHAPMAN

Last Saturday there passed to his rest the Rev. H. B. Chapman, chaplain at the Savoy Chapel since 1909. He was in his 80th year, and before his appointment to the Savoy Chapel was vicar of St. Luke's, Camberwell, for twenty-four years (1885 to 1909).

The interesting little chapel of the Savoy was originally built in 1505 as the chapel of a hospital which Henry VII erected on the site of the ancient Savoy Palace, burned down by Wat Tyler. In the eighteenth century the chapel acquired notoriety under its incumbent, a Mr. Wilkinson, who seems to have rivalled Keith, of the chapel in Curzen street, in the number of irregular marriage services that he celebrated, for which, in 1756, he was sentenced to fourteen years' transportation. In 1773 King George III, by patent dated November 27th, made it a chapel royal. In 1842 it was badly injured by fire, and was restored at the expense of Queen Victoria by Sydney Smirke. In 1864 all but the walls was completely destroyed by fire. Again it was restored by Queen Victoria, in memory of the Prince Consort, Smirke being once more the architect. Some years ago it was officially deprived of its status as a chapel royal, and its future is understood to be uncertain.

NEWS BRIEFS

At the spring session of the Sodor and Man diocesan conference, held at Douglas

last week, the vicar-general introduced a bill "to constitute and confer powers on parochial Church councils, and to amend the law relating to the parochial organization of the Church of England in the Isle of Man, and for other purposes connected therewith." After a discussion, further consideration was postponed to a special meeting to be called by the Bishop after conferences between the legislative committee and representatives of the rural deaneries.

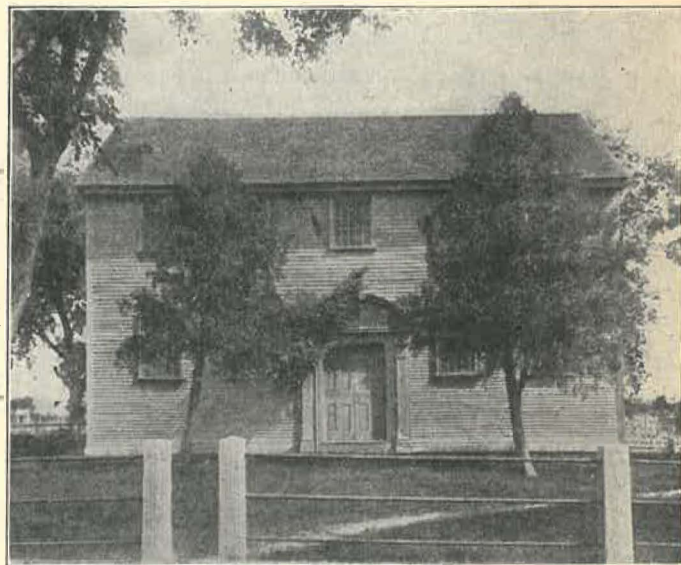
The Melanesian Mission has placed the contract for a new mission ship with Messrs. Cammell Laird & Co., of Birkenhead. The new *Southern Cross*, which will take the place of the ship which was wrecked in the New Hebrides on October 31st on her maiden voyage, will be built of steel, and will be 20 feet longer on the waterline and 3½ feet wider than the last ship. She is to be ready on the Mersey for delivery to the mission at the end of August.

BISHOP JETT CONSECRATES CHURCH AT PEARISBURG, VA.

PEARISBURG, VA.—At a most inspiring service on the morning of Palm Sunday, the Rt. Rev. Robert Carter Jett, D.D., Bishop of the diocese, consecrated Christ Church at Pearisburg in Giles County. Prosper Lugin, on behalf of the trustees holding the property, read the instrument

THE OLD NARRAGANSETT CHURCH

To which \$5,000 was bequeathed by Mrs. William D. Miller.



of donation and the Rev. Herbert H. Young, dean of the associate missions, read the sentence of consecration. The service closed with a celebration of the Holy Communion by the Bishop, assisted by Dean Young and the Rev. Edward W. Hughes. As assistant to the dean, Mr. Hughes has had especial charge of the work at Pearisburg for many years.

Particularly interesting and gratifying is the fact that the other churches of Pearisburg were closed in order that their congregations might join with the Episcopalians at this time. Assisting in the vested choir were members of the churches at Bluefield, Pocahontas, and Richlands.

This church building, on the main street of the town, was erected several years ago but only recently was the last of the indebtedness on the church discharged.

Bequest Given to Wickford, R. I., Parish; Wrong One

Legacy Properly Belonged to Old Narragansett Church

PROVIDENCE, R. I.—St. Paul's Church, Wickford, received a bequest of \$5,000 through the will of Mrs. William Davis Miller of Kingston, only to be told by her son, William Davis Miller, that his mother intended the bequest for the old St. Paul's Church of Narragansett. The old Narragansett building was moved to Wickford in 1799. This building is historic, for it was here that Dr. James MacSparran held services for more than half of the eighteenth century. It is visited by many people, especially in the summer time when it is opened for services.

The rector of St. Paul's, the Rev. Herbert J. Piper, is also the rector of the old Narragansett church, and for this reason the legal confusion arose. The vestry, after considerable discussion, decided to give up the bequest but made the reservation that should the old church be destroyed, the legacy should return to St. Paul's Church, Wickford.

PILGRIMAGES TO BE MADE TO HOUSE OF RETREATS

BERNARDSVILLE, N. J.—Pilgrimages to the House for Retreats and Conferences, in order that laity and clergy of the metropolitan district may learn of its location and purposes, are planned for the Sundays of May.

The Rev. Thomas A. Conover, secretary, has issued an invitation to all rectors in the district, suggesting the following schedule: Parishes in the diocese of New Jersey take the first Sunday in May; those in the diocese of Newark, with Paterson as the center, the second Sunday in May; those in the diocese of Newark, with Newark as the center, the third Sunday in May; those in New York and Long Island, the fourth Sunday in May.

NEW JERSEY CLERGY SCHOOL TO MEET AT ISLAND HEIGHTS.

TRENTON, N. J.—Summer school activities for the diocese of New Jersey as now outlined cover three distinct groups. The clergy school will be held at Island Heights from June 19th to the 23d, a faculty consisting of the Rev. John Richardson and the Rev. Cuthbert A. Simpson of the General Seminary, the Rev. Percy L. Urban of Berkeley, and the Rev. Chauncey E. Snowden of St. Paul's, Overbrook, Pa.

The summer school for women and girls will be held at historic Burlington from July 3d to 9th with a faculty drawn from priests of the diocese under the Rev. Mervin W. Pettit as dean and the Rev. John Talbot Ward as chaplain.

A new conference for young men and boys is also being undertaken this year at Bernardsville.

CHURCH IS CONSECRATED IN SHANGHAI, CHINA

SHANGHAI—The Bishop of Shanghai, eighteen of his clergy, and some 350 lay Christians—200 women, 100 men, and 50 children—took part in the consecration of Grace Church within the Walls, Shanghai, on the morning of Lady Day, March 25th.

The new building is of red brick within and without with concrete trim. The windows are of frosted glass with metal frames. The roof is tiled and supported by open timbers—hammer-beam construction. There is a small Lady Chapel to the south of the choir and a gallery over the porch at the west end. Wooden panels cover the lower part of the sanctuary wall. All together the building makes a very pleasing and dignified impression and should long furnish a suitable place of worship for the oldest congregation of the Church in Shanghai. It is the successor of old Christ Church, founded by the first Bishop Boone in 1850 and later combined with the congregation gathered by the English Church Missionary Society under the name of the latter, Grace Church.

Under the present pastor, the Rev. S. H. Shen, a graduate of St. John's University, the number of Church members has largely increased, the worship has become more orderly and reverent, and substantial progress has been made toward self-support.

MECHANICSBURG, OHIO, MISSION HAS A LIBRARY

CINCINNATI, OHIO—In the past year and a half a collection of books, old and new, some 1,100 odd, were collected by the Church Periodical Club of Calvary Church, Cincinnati, to be given as a memorial to their late rector, Dr. Albert Neilson Slayton.

The placing of this memorial was no small matter of consideration, since a town or community receiving it should have no prospect of ever owning a library of its own and should be isolated enough from a large city probably never to receive books from it.

The interesting, though small, mission, the Church of Our Saviour at Mechanics-

burg, was chosen to receive the books since it met the demands of location, and since Dr. Slayton, as a young student at Bexley, conducted his first services there and never lost interest in it.

The response to the Church Periodical Club's appeal in Calvary parish was most gratifying. Books came from all sources, from members and friends of the Church, those who knew Dr. Slayton's love of good reading and his devotion to helping others enjoy what it was his privilege to read. He had planned that his parish at Calvary should give a whole library to a mission in a community that could never hope to have a library otherwise.

The Church Periodical Club believes Mechanicsburg and the adjacent rural community as a whole will enjoy these books since the mission is offering the use of them to the community. It expects to make this project its very own, that of keeping the library in circulation, but lending it to their friends and neighbors. It meant no small job to the mission to raise the money, with the aid of friends, for new shelves, labels, and many other necessities, and to secure volunteer carpenters and other workers.

The library is housed in a room of the Odd Fellows' Temple in the heart of the town. Other volumes have been donated by friends in Mechanicsburg and since the Church Periodical Club of Calvary Church expects to donate continually to this collection, the mission will soon discover what it means to handle a real library, and will have the great joy of sharing with others.

CONFIRMATION AT THE U. S. NAVAL ACADEMY, ANNAPOLIS

ANNAPOLIS, MD.—On Easter Sunday afternoon, Bishop Helfenstein made his annual visitation to the United States Naval Academy and confirmed a class of nineteen presented by Chaplain Frank H. Lash.

KNIGHTS OF SAINTS JOHN IN LONG ISLAND DOING WELL

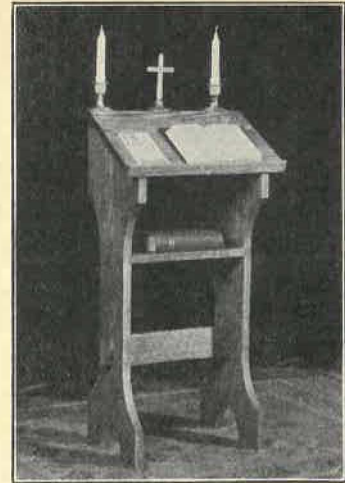
BROOKLYN, N. Y.—The Knights of Saints John in the diocese of Long Island have been active, and the field director reports to the headquarters very creditable results were obtained especially in St. Phillip's, St. Paul's, and St. Mark's, Brooklyn. The new Coadjutor is one of the national advisors, and the fraternity is approved and recommended by Bishop Larned.

John T. Davis, Brooklyn, is in charge of the diocesan organization. He has been recently awarded the degree of Emperor Knight for his meritorious services by the Grand Commander.

The diocesan council of Pennsylvania is to meet at the University Christian Association at 2 P.M. on May 6th. An installation service is scheduled for knights of this diocese at Christ Church at Evensong on May 7th. The Rev. A. R. Van Meter is to make the address, and the accolade will be conferred upon those awarded the king degree for rendering excellent assistance to their respective rectors and parishes.

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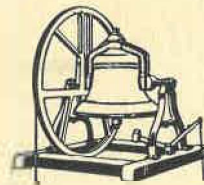
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FLORIDA SUMMER CONFERENCE DATES ANNOUNCED

JACKSONVILLE, FLA.—Plans have been completed for four separate conferences to be held during June, July, and August at Camp Weed, situated at Beacon Beach, on St. Andrew's Bay, overlooking the Gulf of Mexico, and a record breaking attendance is expected. The Camp Weed property was bought by the diocese several years ago for conference purposes.

The young people's service league camp, under the direction of Bishop Juhan, will open on June 14th and will close June 26th. Following this camp will be one for junior girls, from 10 to 14 years of age, under the direction of Mrs. Frank Swann of Jacksonville. The dates for the junior girls' camp are announced as June 27th to July 7th.

The adult conference, especially planned for clergy, teachers, lay readers, the Auxiliary, and others interested, is scheduled for July 10th to July 22d.

The closing camp of the season will be for junior boys, under the direction of the Rev. William S. Stoney, of Gainesville, the dates of which are July 24th to August 8th.

Information relative to these summer camps and conferences may be secured by writing to Mrs. William P. Cornell, registrar, 325 Market street, Jacksonville.

WELLESLEY CONFERENCE REDUCES RATES

WELLESLEY, MASS.—On behalf of the conference committee, George L. Benedict, general manager for the 1933 Conference for Church Work, to be held at Wellesley from June 26th to July 7th has just made an important announcement. The registration fee for the conference has been reduced to \$5.00, so that the entire cost for the ten-day summer school is now only \$35.

This reduction is made in view of the existing financial stringency and the change will not in any way affect either the number of courses to be presented, their always high standard of excellence, or the length of the conference. The program, now ready, can be had by applying to the conference secretary, Miss Marian DeC. Ward, 50 Commonwealth avenue, Boston, Mass.

SEWANEE SUMMER SCHOOL CONVENES AUGUST 1st

SEWANEE, TENN.—What purports to be one of the best summer schools ever had at Sewanee—if the leaders and subjects for discussion are any criterion—is to be held August 1st to the 26th. This period of time, of course, covers the three divisions: clergy school, August 1st to 11th, Bishop Mikell, director; a dult division, August 1st to 14th, Bishop Green, director; young people's division, August 14th to 26th, the Rev. Gordon Reese, Vicksburg, Miss., director.

About forty courses will be offered. The leaders in this training of leadership are among the Church's best.

The National Council sends: Dr. John W. Wood, the veteran of missionary leadership; the Rev. Dr. D. A. McGregor, the newly elected executive secretary of religious edu-

cation; the Rev. Dr. R. W. Trapnell, of the field department; the Rev. Thomas H. Wright, secretary for college work; Miss Edna B. Beardsley, assistant secretary of the Woman's Auxiliary; and Miss Sallie Phillips, secretary for young people.

Other leaders are: Bishop Mikell, Bishop Green, Bishop Juhan, Bishop Gailor; the three members of the provincial educational staff, Dr. Tucker, Dr. Starr, and Miss Stout; Prof. Roy Colbert of the University of Wisconsin; the Rev. Gordon Reese of Mississippi; Mrs. John Loman of Philadelphia; Chaplain Guerry, Dean Wells, and Prof. Myers of the University of the South; Leon C. Palmer, national secretary of the Brotherhood of St. Andrew, and Mrs. Palmer; the Rev. Franklin L. Gibson of Los Angeles; the Rev. W. B. Spofford of the *Witness*; Mrs. A. H. Sterne of Atlanta; Mrs. George B. Myers of Sewanee.

Rates for the clergy school (clergy only) room, board (10 days), and registration, \$20; for the adult division (13 days), room, board, and registration, \$28; for the young people's division (12 days), room, board, and registration, \$26.

SHRINE MONT SUMMER SCHOOL CONVENES JUNE 12TH

ORKNEY SPRINGS, VA.—Shrine Mont summer school, which begins June 12th with lay conferences and closes July 14th following the summer school for clergy, is eagerly awaited by women, men, and young folks particularly of the third province. An exceptionally fine program is in store for all, and at a cost of about half what it has been in former years.

The clergy summer school convenes July 3d and concludes on the 14th. Arrangements have been made for the accommodation of wives of the clergy who wish to accompany their husbands.

The Oxford Movement will be the subject of one of the courses this year, which will be conducted by no less a personage than the Rev. Thomas L. Harris, adviser in religion at Harvard University. The Rev. C. Breckenridge Wilmer, D.D., will conduct the course on Preaching by the Case Method. The Very Rev. Wallace E. Rollins, D.D., will handle the Church history end of it in a course on Three Elements of Religion in Church History. Each course will consist of ten lectures.

The lay conferences cover the period between June 12th to July 1st:

June 12-16—Junior Woman's Auxiliary of the Third Province.

June 17-19—Junior Auxiliary Missionary Rally.

June 19-23—Church Workers.

June 24-July 23—Girls' Friendly Society.

The costs: *Clergy School*—(12 days): \$2.00 on registration and \$10 on arrival; with wives at vacation costs. *Vacations*: Per day \$1.50; per week \$10; children under 10 years of age, 25% less. *Lay Conferences*: Registration and cost of lodging and fare vary with each conference. See individual prospectuses.

Prospectuses and other information may be obtained from the heads of the several organizations, or from the Rev. Edmund L. Woodward, M.D., director, Shrine Mont, Orkney Springs.

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EDWARD E. BURGESS, PRIEST

BALTIMORE—On Good Friday, April 14th, in the Church Home and Infirmary, Baltimore, the Rev. Edward E. Burgess, rector of St. Mark's parish, Frederick and Washington counties, died after an illness of several months. He spent several weeks at the Church Home in December and January and was able to return to his parish, but about the middle of March he had a relapse and was brought back for further rest and treatment. Mr. Burgess was rector of St. Mark's parish for more than eighteen years.

The funeral service was conducted by Bishop Helfenstein and the Rev. Walter B. McKinley, rector of Antietam parish and dean of the convocation of Cumberland, in Grace Church, Brunswick. Interment was in St. Mark's Cemetery, Petersburg.

CHARLES HITCHCOCK, PRIEST

SAN MATEO, CALIF.—In the early morning of April 20th the Rev. Charles Hitchcock, retired priest, died at the Mills Memorial Hospital, San Mateo, after six months' illness, at the age of 68. The funeral was held at St. Matthew's Church, San Mateo, on April 22d, the Ven. A. W. Noel Porter officiating, with the rector and the rector emeritus assisting.

Mr. Hitchcock founded and had for many years conducted the Hitchcock Military Academy at San Rafael, which still flourishes. Later he served as priest in several parishes and missions at other places in the diocese of California till his retirement on account of ill health.

WALTER L. LOFLIN, PRIEST

OKMULGEE, OKLA.—On March 28th occurred the death in this city of the Rev. Walter Lee Loflin, rector of the Church of the Redeemer, Okmulgee, and vicar of Grace Church, Henryetta, since January 1, 1932. The funeral service was held in the church on the 30th following a requiem celebration by the Bishop, the Rt. Rev. Thomas Casady, D.D. Interment was in Okmulgee Cemetery.

Mr. Loflin was born February 11, 1886, in Rowan county, North Carolina; began his preparation for the ministry under the Rev. F. J. Murdock, rector of St. Luke's Church, Salisbury, N. C.; continued his studies at St. John's School for Postulants at Uniontown, Ky., and at Virginia Theological Seminary. He was ordained deacon by the Rt. Rev. Joseph Blount Cheshire, Bishop of North Carolina, June 2, 1912; served nine Rowan county missions for four years, and was ordained to the priesthood June 12, 1917 by the Rt. Rev. Edwin Gardner Weed, Bishop of Florida.

He began his work as priest at Quincy, Fla., and was successively general missionary of the diocese of Atlanta; rector of St. Luke's, Denison, Texas; Ascension, Pueblo, Colo.; St. Stephen's, Sherman, Texas; and was rector of the church in Omulgee at the time of his death.

REGINALD P. SKINNER, PRIEST

SALINA, KANS.—The Rev. Reginald P. Skinner, priest in charge of the missions at Cimarron and Garden City, in the district of Salina, died at the age of 46 in Garden City on April 12th after being stricken with illness while conducting a service five days earlier. He is survived by his widow, four daughters, and two sons, one of whom, Donald, is a student at Seabury Divinity School. The funeral was held in Garden City in St. Thomas' Church, built a year ago under his supervision, on Easter Even with Bishop Mize officiating, assisted by the Rev. F. V. R. Moore. The combined choirs of the churches at Cimarron and Garden City united in the service.

Fr. Skinner was the son of the Rev. Frederick Skinner, dean of St. Michael's Cathedral, Barbados, and was the sixth successive generation of priests in the family. He was ordained in the diocese of Montana in 1929 and served the missions at Virginia City and Townsend.

JOHN BIMSON

FAIR LAWN, N. J.—On April 14th occurred the death of John Bimson, Jr., a communicant of St. Mark's Church, Paterson. Mr. Bimson was 59 years old, and for thirty-seven years had been connected with the public service corporation of New Jersey, relinquishing his work there last August. The funeral took place on April 17th. Interment was at Cedar Lawn Cemetery, Paterson.

Mr. Bimson was affiliated with Hamilton Wallace Lodge, F. & A. M., and the Fraternal Aid Union.

His wife, a daughter, a granddaughter, and a sister survive him, as does his father, John Bimson, Sr., formerly chief of police of Paterson.

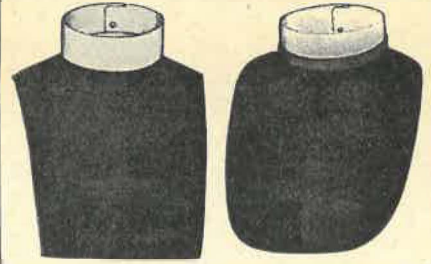
TRYPHENA M. BROWNE

LOS ANGELES—On the evening of April 14th occurred the death of Tryphena Margaret Browne, widow of the late Canon J. D. H. Browne, in the 96th year of her age.

The funeral was in St. Augustine's Church, Santa Monica, on April 17th, the officiating clergy being the Rev. Wallace N. Peirson, rector, the Rev. Edwin Weary, vicar of St. John's Mission, West Los Angeles, her rector, and the Rev. George Davidson, D.D., rector of St. John's Church, Los Angeles. Interment was in Santa Monica.

Canon and Mrs. Browne came to the diocese of Los Angeles in 1884 before the formation of the diocese and labored in a number of fields in southern California where there are now flourishing churches.

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He was the editor of the Los Angeles *Churchman* from 1897 until his death in 1931. To this paper Mrs. Browne contributed a number of her poems which were later published separately.

H. ALBERT OLIVER

NASHVILLE, TENN.—Herndon Albert Oliver, vestryman and former senior warden of the Church of the Advent, this city, died suddenly of a heart attack on Easter Monday morning, April 17th, aged 53 years. He had been present at both early and late Easter services the day before, assisting in taking the offering at 11 o'clock. A delegate to the diocesan convention of 1916, and at every subsequent session save two, he had been a member of the standing committee since 1926, and several times a deputy to the synod of the province of Sewanee. He was also diocesan treasurer of the Church school service organization for the Little Helpers' Offering and similar funds.

Surviving him are his widow, one son, a senior in university, his mother, and two brothers. The burial service was from the Church of the Advent on Tuesday afternoon, the Rev. Dr. Prentice A. Pugh, rector, officiating.

NEWS IN BRIEF

CONNECTICUT—It is rumored that the Rev. Stephen S. Sherman, rector of St. John's Church, Bridgeport, has sufficiently recovered to return to his parish and assume his normal duties.—A new branch of the Girls' Friendly Society was formed at St. Paul's, Willimantic, recently.—The Rev. Niles W. Heermans, former rector of Christ Church, East Haven, is not yet able to speak, due to a stroke of paralysis a few years ago. A special committee of the New Haven archdeaconry is caring for him and his children. His address is 453 Third Ave., West Haven.

GEORGIA—Bishop Reese celebrated the Holy Communion and preached at St. Matthew's Church, Fitzgerald, on Easter morning and preached again that night. While there are a number of faithful Church people at Fitzgerald, it is not a large town and to have the Bishop of the diocese there on a great feast day like Easter brought joy to the members of St. Matthew's and to the people of Fitzgerald generally.

HONOLULU—The radio has been of great value to the Church in the Hawaiian Islands, especially for the isolated. During Holy Week, the two local stations gave to the Church clergy a certain period each forenoon which enabled the people of other islands to share in this method of preparing for Easter Day.—A lecture on the Cathedrals of Northern France was given at the Honolulu Academy of Arts during Passion Week by Mrs. S. H. Littell, wife of the Bishop of Honolulu. The proceeds were added to the Lenten fund of the Church School Service League of St. Andrew's Cathedral.

LONG ISLAND—There is no depression at the Church of the Redeemer, Brooklyn, as demonstrated at the chowder supper given recently. The women cleared \$65 in one hour.—Mrs. Kate Beach, for many years connected with the public school system, has retired and will spend a year abroad. She welcomed the rector, the Rev. T. J. Lacey, D.D., when he came to the parish. Mrs. Beach's son is a vestryman in the church.

MARYLAND—The Bishop of Maryland was unusually busy during Lent. From Ash

Wednesday to Easter Even he confirmed 561 persons. Without exception, the congregations were much larger than those of preceding years. All parishes throughout the diocese report crowded churches at the Easter services.

NEWARK—On the occasion of his first visit to St. Paul's Church, Wood-Ridge, Bishop Washburn dedicated a pew presented to the church by the Church school and a memorial window designed and executed by the Tiffany Studios, Inc., of New York, and given by Joseph Briggs of Wood-Ridge in memory of Joseph Ashworth Briggs. The Rev. Rowland F. Nye, vicar of St. Paul's and Grace Chapel, East Rutherford, presented a class of fifteen for confirmation. At the chapel, on the same evening, April 10th, he presented a class of eighteen, ten being adults.

NEW JERSEY—The Rev. Morris W. Derr, formerly rector of St. Mary's Church, Keyport, suffered a heart attack on February 8th, and since then he has been seriously ill. He has been advised by his physician to take a complete rest for an indefinite period. He has therefore resigned his parish and gone to Lewisburg, Pa., to reside.

NEW YORK—On May 20th in the Cathedral of St. John the Divine, the annual presentation service of the children's missionary offerings is to be held. Shield awards will be given to those schools which increase their offerings from 1% to 99%. The usual honor certificates will be presented to those schools whose 1933 offerings are 100% or more than the amount paid last year. The banner awards this year will be for the largest percentage of increase over the amount paid last year, and the two per capita awards will be eliminated.

RHODE ISLAND—On Palm Sunday a class of 46 was confirmed by Bishop Bennett in the Cathedral, the largest class in the history of the Cathedral. The class had a majority of adults. At this service there was also the largest Palm Sunday congregation—550 people. A campaign had been conducted to have at least 400 present.

WESTERN NORTH CAROLINA—The diocese, being without a bishop, is depending on visitations from neighboring bishops, Bishop Finlay of Upper South Carolina having recently confirmed classes at Rutherfordton and Hickory, and Bishop Penick of North Carolina having confirmed a class at Franklin.

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 and Holy Days, 9:30 A.M., also.
 Confessions: Saturdays from 3 to 5 and 7 to
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 Days, 10); Morning Prayer, 9:30; Evening
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 Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
 Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

NEWS IN BRIEF

MASSACHUSETTS—All previous records of attendance were broken at Grace Church, Everett, the Rev. William H. Pettus, rector, on Easter Day, when 719 persons, at the three celebrations of the Holy Communion, received; 1,994 persons attended the six services.—Two first cousins, William Harvey and Faith Johnson, contributed \$14.10 and \$11 respectively in their Lenten offering boxes, which were presented Easter Day at the Church school festival service in Grace Church, Everett.

NEWARK—At St. Clement's Church, Hawthorne, the Rev. Frederick J. Warnecke, rector, there was a remarkable attendance at children's services this past Lent, seventy-six Sunday school pupils attaining a perfect record in this respect, exceeding by thirty-four the number present at every children's service in Lent, 1932. The average number present this year was 100. The church has a junior choir of thirty-five voices.—Bonnie Brae Farm for Boys, Millington, publishes a quarterly, of which the Easter issue is the second number. It has several pictures illustrative of the interests of the boys, a description by one of his work in the poultry department, and some items of news, each contributed by a boy. The first item states that Judge Harry V. Osborne, president of the organization which directs the work of the Farm, has visited it twenty-four times since the year began.

WASHINGTON—President and Mrs. Franklin Delano Roosevelt, James Roosevelt, and a group of friends constituted a party which worshipped at the morning service at the Washington Cathedral and heard an inspiring Easter sermon by the Rt. Rev. James E. Freeman, D.D., LL.D. The Rt. Rev. Julius W. Atwood, D.D., and the Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio, were also present. Easter lilies for the altar were presented by the President and Mrs. Roosevelt.—Bishop Freeman is among the representatives of the Church who have formally endorsed the idea of setting aside Sunday, April 30th, as President's Day, when the entire nation will join in prayers and felicitations. It is understood that the day will be suitably observed by a special service in the National Cathedral.—The Rev. C. Ernest Smith, D.D., thirty years rector of St. Thomas' Church, now known as "the President's church," has been elected honorary vice-president of the Washington Humane Society.

Clerical Changes

APPOINTMENTS ACCEPTED

BATCHELDER, REV. ROBERT C., Jr., formerly assistant at St. John's Church, Waterbury, Conn.; to be rector of St. Stephen's Church, Ferguson, Mo. Address, 33 N. Clay Ave.

BLEIL, REV. BERTRAM FREDERICK, formerly assistant priest at All Saints' Church, Montecito (L.A.); to be vicar of St. David's Church, Pittsburg and priest in charge of Grace Church, Martinez, Calif. Address, Pittsburg, Calif.

MILLER, REV. FREDERICK C., now vicar of St. Paul's Mission, Walnut Creek; also to be vicar of St. Mark's Mission, Crockett, Calif.

NISSEN, REV. LOUIS P., formerly in charge of St. Martin's Church, Pittsfield, is now rector of St. George's Church, Lee, and in charge of St. Martin's Church, Pittsfield, St. Andrew's Church, Washington, and St. Paul's Church, Otis, Mass. Address, 51 Franklin St., Lee, Mass.

RIEPMAN, REV. SEARS F., formerly priest in charge of Trinity Church, Independence, Mo. (W. Mo.); to be rector of Christ Church, Springfield, Mo. (W. Mo.). Address, 328 S. Kimbrough Ave.

ROBERTSON, REV. WILLIAM C. B., formerly chaplain at Kent School, South Kent, Conn.; is priest in charge of Emmanuel Parish, Somerville, Mass. Address, 142 Brattle St., Cambridge, Mass.

THOMAS, REV. HENRY BONNELL, formerly chaplain of Donaldson School, Ilchester, Maryland; to be rector of Holy Cross Church, Baltimore. Address, 2547 Ashton St.

NEW ADDRESSES

EARLE, Chaplain EDWARD H. LAT., P. O. Box 693, Little Rock, Ark.; P. O. Box 37, Windsor, Ontario, Canada.

FLEMING, REV. FREDERIC S., D.D., 550 West 155th St.; 72 Wall St., New York City.

RATHBUN, REV. GEORGE ST. J., 2910 Lawrence Ave.; 3012 Burlingame Ave., Detroit, Mich.

RESIGNATIONS

FERGUSON, REV. GEORGE W., as rector of St. Peter's Church, Springfield, Mass. Effective June 1st. Address after this date, South Hero, Vt.

NICHOLSON, REV. GEORGE BRUCE, D.D., as rector of Emmanuel parish, Somerville, Mass.; to be rector emeritus of that parish.

SILVERLIGHT, REV. A. C., as vicar of Grace Church, Martinez, Calif., and has accepted living at Warrington, Lancashire, England.

CORRECTION

THROUGH A CLERICAL ERROR, the name of the Rev. L. V. KLOSE was omitted from the diocesan list in the *Living Church Annual* as assistant priest at Gethsemane Church, Minneapolis, Minn., where he has served for the past year.

ORDINATIONS

PRIESTS

CONNECTICUT—In Christ Church, Redding Ridge, the Rev. ELIOT MAY LYNDY was advanced to the priesthood by the Bishop Coadjutor, the Rt. Rev. Frederick G. Budlong, on March 28th. The candidate was presented by the Rev. Raymond Cunningham who also preached.

Mr. Lynds is to be rector of Christ Church.

SOUTHERN VIRGINIA—On April 12th, in Emmanuel Church, Craddock, HENRY HERMAN MARTENS, deacon, was advanced to the priesthood by the Rt. Rev. Arthur C. Thomson, D.D., Bishop of the diocese. The sermon was preached by the Rev. Taylor Willis, rector of St. Luke's, Norfolk, and the presenter was the Rev. Dr. Frederick W. Ribble, of Petersburg. Assisting in the laying on of hands were the Rev. C. H. Holmead, the Rev. M. E. Travers, and the Rev. Norman E. Taylor.

Mr. Martens has been placed in charge of Emmanuel, and may be addressed at 32 Farragut St., Craddock.

Rates for Classified Advertising

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
- Resolutions and Memorials, 3½ cts. per word, including one-line heading.
- All other classifications, 3½ cts. per word where replies go direct to the advertiser; 4½ cts. per word when keyed in our care to be forwarded by us.
- Minimum price for one insertion, \$1.00.
- No time, space, or cash discounts on classified advertising.

ANNOUNCEMENTS

Died

FENTON—On Wednesday in Holy Week at her home in New Haven, Conn., NELLIE FENTON, in the 84th year of her age.
"It is sown in weakness; it is raised in power."

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wis.

ST. MARY'S CONVENT, Peekskill, New York. Altar bread. Samples and prices on request.

BOARDING

General

HOLY CROSS HOUSE, 300 East Fourth Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

LADY WISHES BOY 14-16 years as paying guest for summer. Canadian lake camp. Clergy and other references given and asked. Mrs. ROBERT MITCHELL, 99 Harrison Ave., Baldwin, Long Island.

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

Health Resort

ST. ANDREW'S Convalescent Hospital, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10-\$15. Age limit 60.

Houses of Retreat and Rest

SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Address the SISTER IN CHARGE.

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

FOR SALE—Miscellaneous

FOR SALE OR EXCHANGE, valuable property, near several big cities. Now a girls' dormitory, ideally situated, mountain view, artesian water. Ample grounds and porches. Comfortably furnished, steam heated. Adapted for summer Sanitarium or Retreat. Easy terms. Apply, Mrs. HARRISON, Oakhurst Circle, University, Va.

LENDING LIBRARY

MARGARET PEABODY LENDING LIBRARY for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

CHURCH LINEN. New Economy Price List, just issued. Surplice linens from 65 cts. per yard. Reductions throughout our line. Send for samples to MARY FAWCETT Co., 812 Berkeley Ave., Trenton, N. J.

GOTHIC VESTMENTS REDUCED. Five-piece sets, all colors, sent on approval at short notice. \$60, or \$70. Stoles from \$9. St. CHRISTOPHER'S GUILD, 23 Christopher St., New York City. Chelsea 2-7941.

POSITIONS WANTED

Clerical

PRIEST DESIRES POSITION. Address, D-915, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, trained musician, long associated with choirs of high rank, successful with boys, available May 1st as curate and choirmaster. Five years in present position. Sound Churchman, considered good preacher. Address, "PRECENTOR," care THE LIVING CHURCH, Milwaukee, Wis.

WANTED SUMMER SUPPLY for Grace Church, Syracuse. Use of rectory. Possible exchange. Rev. C. PATERSON-SMYTH, 819 Madison St., Syracuse, N. Y.

Miscellaneous

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.

GRADUATE, Church Training School, broadly experienced, is available for Church work in parish or school. Salary moderate. References. Address, P-914, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST, CHOIRMASTER, experienced, holding responsible winter position will donate services summer months, northern church. Rooms and good organ desired. Wife experienced soloist. Box 236 Palm Beach, Fla.

TRAVEL

ANGLO-CATHOLIC Centenary Congress. Select all expense tour sailing on S.S. *Adriatic* June 24th, returning Southampton S.S. *Minnewaska* July 22d, visiting Chester, Leamington, Warwick, Kenilworth, Stratford, Shotton, Oxford, Windsor, Winchester, Hursley, London, with complete sight-seeing. Price \$285, plus \$5.00 U. S. tax. OFFICIAL CONGRESS AGENTS, Transatlantic Tours, 452 Fifth Ave., New York.

Books Received

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

CHURCH ASSEMBLY, MISSIONARY COUNCIL, Westminster:

With One Accord. A Unified Statement of the Need of the Church Overseas in the Year 1933. Foreword by the Archbishop of Canterbury. Paper, one shilling.

EDWIN S. GORHAM, INC., New York City:
Prayers for Schools and Colleges. Compiled by Joseph Buchanan Bernardin. \$1.50.

HARPER & BROTHERS, New York City:
The March of Faith. The Story of Religion in America Since 1865. By Winfred Ernest Garrison. \$2.50.

MOREHOUSE PUBLISHING CO., Milwaukee:
The Art of Intercession. By the Rev. Francis Underhill, D.D. Paper, 50 cts.

The Catholic Faith and This Generation. By the Rev. T. Dilworth-Harrison. Paper, 70 cts.

Farewell Worry. By James Brent. Paper, 35 cts.
Know Thyself. By the Rev. James Wareham. Paper, 70 cts.

OXFORD UNIVERSITY PRESS, New York City:

The Oxford Group Movement. By Herbert Hensley Henson, D.D. \$1.00.

FLEMING H. REVELL CO., New York City:
The Finality of Jesus Christ. By Robert E. Speer. \$3.00.

THE BOARD OF SOCIAL SERVICE, Trenton:

The Diocese of New Jersey's "Blue Book" of Achievement for the Kingdom of God. 1932. Through Its Agencies of Christian Social Welfare. Paper.

RUSSELL SAGE FOUNDATION, New York City:

Social Work Yearbook, 1933. A Description of Organized Activities in Social Work and in Related Fields, second issue. Fred S. Hall, Editor. \$4.00.

WILLIAM FARQUHAR PAYSON, INC., New York City:

The Disappearing City. By Frank Lloyd Wright. \$2.50.

House of Refuge. By Grace S. Leake. \$2.50.

NEWS IN BRIEF

OHIO—The Rev. Franklyn Cole Sherman, rector of Grace Church, Cleveland, who is also president of the American Guild of Health and director of the Society of the Nazarene, has recently conducted teaching missions in Christ Church, Winnetka, Ill.; Grace Church, Grand Rapids, Mich.; Christ Church, Chicago; and St. Paul's Church, Kansas City, Mo. In March he was a speaker at the noonday services in the Garrick Theater, Chicago, and conducted a class in Christ Church Cathedral in Louisville, and spoke at the noonday services in that city.

UPPER SOUTH CAROLINA—Churches of all denominations joined in the three-hour service held on Good Friday in the Church of the Resurrection, Greenwood, the Rev. A. R. Stuart, rector. Pastors of the Methodist, Presbyterian, Lutheran, Baptist, and the Reformed joined with the clergy of the Episcopal churches in the service.

WESTERN NEW YORK—The spring meeting of the Church schools of the district and of the Southern Tier deanery will be held at St. Paul's Church, Mayville, on May 20th.

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NEWS IN BRIEF

HONOLULU—At the 31st annual convocation of the missionary district of Honolulu a public service was held to hear Bishop Littell's annual report of conditions, accomplishments, and possibilities in the district. On one evening of the convocation the oratorio *Elijah* was presented. Other events of the convocation were the meetings of the district council of the Young People's Service League and the district branch of the Woman's Auxiliary, and a demonstration of work and methods used among the plantation laborers by the Church Army men. Bishop Matthews of New Jersey and Mrs. Matthews were guests of Bishop and Mrs. Littell, and took part in the events of the convocation.—Dr. Mildred Staley, daughter of the first English Bishop of Honolulu during the old Hawaiian monarchy, recently spoke to the students of Iolani School for Boys on her relief work in Serbia during the World War.

KENTUCKY—At the annual Easter Even baptismal service of St. Paul's Church, Hickman, the rite of Holy Baptism was administered to a class of six, five of whom were boys, between the ages of 7 and 12. The girl being but nine months was sister to two of the boys. Another of the boys is the great-grand grandson of the founder of this parish, the Rev. Nathaniel Newlin Cowgill, who came from Philadelphia to western Kentucky in 1838 where he began his missionary work and became the founder of Christ Church, Columbus, and Grace Church, Paducah, as well as St. Paul's, Hickman. This is the largest class for baptism in many years.

LOS ANGELES—The Rev. Thomas Wright, new national secretary for work among college students, has been visiting the colleges and universities of the diocese. A conference was held at the home of Bishop Stevens, at which were present delegations of students and the student pastors from the university of California at Los Angeles, University of Southern California, and Occidental College. Following the conference a meditation was given by Mr. Wright.—A most successful cooperative unit of the unemployed has been maintained for some time under the guidance of the Rev. Arnold G. H. Bode, rector of the Church of the Ascension, Sierra Madre. The parish hall is used for the work of the unit and for social gatherings. Food for one week is given for two days' work, and additional food for families is gathered from surrounding ranches.—A mission only about three months old provided a congregation of 225 and a confirmation class of 21 on Passion Sunday evening when Bishop Stevens visited Lynnwood, just south of Los Angeles. The mission is under the care of the Rev. W. J. Curren, who also ministers to the churches at Downey and Watts. There is a Church school of about 50.—Bishop Stevens conducted the annual quiet day for deaconesses on March 28th in the Chapel of the Deaconess House, Los Angeles.

ROCHESTER—A donor who is withholding his name is to present Trinity Church, Geneva, a new organ for the new building which is being finished on the site of the old church which was destroyed by fire a year ago, it has been announced. Henry O. Palmer, chairman of the committee which has the rebuilding of the church in charge, who made the announcement, also has announced that dedication services for the building will be held on May 25th. Completed plans for the dedication will be announced shortly.—The annual convention of the Rochester diocese which is to be held in St. Paul's Church, Rochester, on May 15th will be preceded by a social service meeting at which

the speakers will be the Rev. G. Rankin Barnes and Dr. Don C. Manning, superintendent of field parole of the state school at Industry. The spring meetings of three of the convocations of the diocese have been set for the following dates: Genesee Valley deanery, May 2d, at Genesee; southeastern deanery, May 8th, at Hornell; Rochester deanery, later in May.—The Girls' Friendly Society of the diocese will hold its annual meeting on May 12th and 13th at Hornell.

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