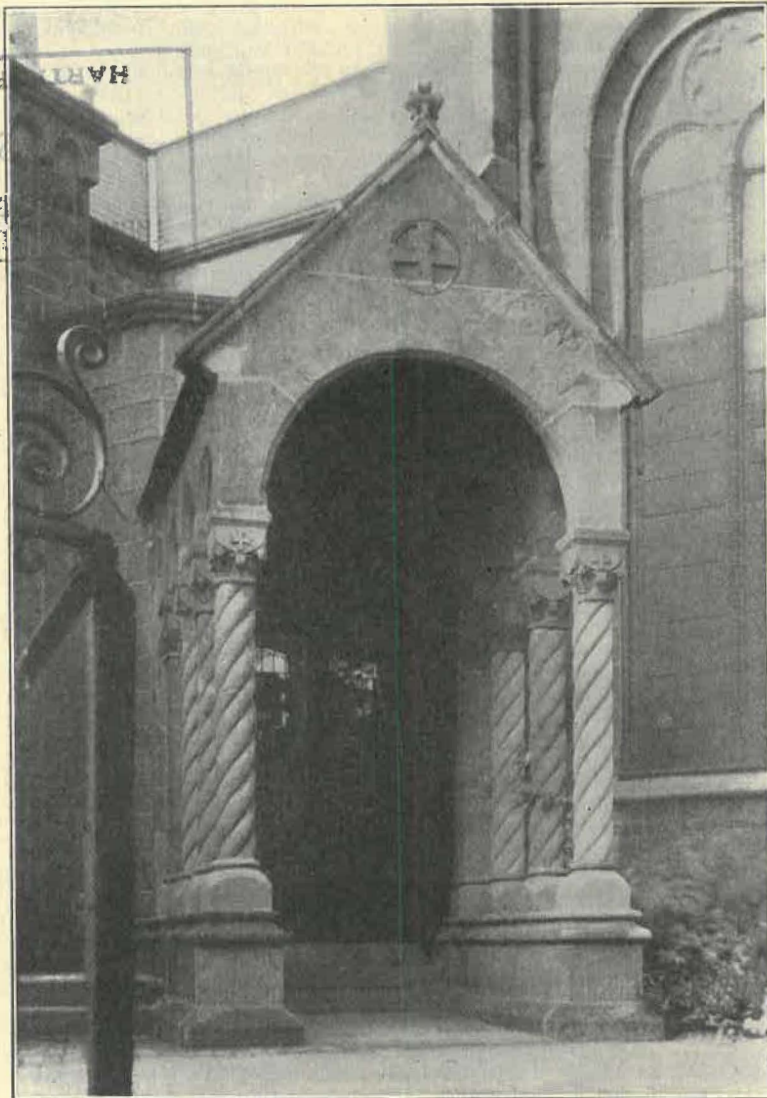


The Living Church



AT ST. CLEMENT'S CHURCH, PHILADELPHIA

"I was glad when they said unto me, We will go into the house of the Lord."—PSALM 122.

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



MAY

21. Fifth (Rogation) Sunday after Easter.
- 22, 23, 24. Rogation Days.
25. Ascension Day. (Thursday.)
28. Sunday after Ascension.
31. Wednesday.

JUNE

1. Thursday.
4. Whitsunday.
- 7, 9, 10. Ember Days.
11. Trinity Sunday.
12. St. Barnabas (Transf.) (Monday.)
18. First Sunday after Trinity.
24. Nativity St. John Baptist. (Saturday.)
25. Second Sunday after Trinity.
29. St. Peter. (Thursday.)
30. Friday.

CALENDAR OF COMING EVENTS

MAY

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. — Michigan Clergy Conference.

JUNE

10. National Conference on Social Work at Detroit.
12. Shrine Mont Summer School.
14. Florida Y. P. S. L. Camp.
17. Kanuga Lake Conference.
18. Missouri-West Missouri Summer School.
19. New Jersey Clergy Summer School at Island Heights.
Midwest Institute of International Relations at Evanston, Ill.
22. Church Summer Conference at Lake Kana-waukee, Palisades Interstate Park.
23. G. F. S. National Business Session.
25. Bethlehem Summer Conference.
Erie-Pittsburgh Summer Conference at Kiskiminetas Springs School, Saltsburg, Pa.
26. Wellesley Conference.
Gambier Summer Conference.
Blue Mountain Conference.
27. Florida Junior Girls' Camp Conference.
Western Michigan Summer Conference at Rochdale Inn.

CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

29. Convent of St. John the Baptist, Ralston, N. J.
30. St. Peter's Memorial, Geneva, N. Y.
31. St. James', Goshen, Ind.

JUNE

1. Trinity, Easton, Pa.
2. St. Andrew's, Buffalo, N. Y.
3. St. Mary the Virgin, New York City.

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.

A Plea for Christian Identification

TO THE EDITOR: "And the disciples were first called 'Christians' in Antioch," so said the physician-recorder of the Acts of the Apostles. This was probably about the year 50 A. D.

This name was given them as a stigma of opprobrium, but what band of men and women, joined together for any purpose whatsoever, has so affected the history of mankind as has this little band of despised "Christians," scattered through Judea and its environs?

This term, first used by their enemies in contempt, was adopted by the followers of the Nazarene and came to comprehend all who accepted Jesus as the Christ and were initiated into His fellowship by baptism. As the centuries rolled by Christians divided themselves into groups and subgroups and became known more by the division to which they subscribed than by the generic term of "Christian." One man is known as a Methodist, another as a Roman Catholic, and still another as a Baptist or a Lutheran, and the term "Christian" has been reserved to refer particularly to one who not only acknowledges the Messiahship of Jesus, but lives manifestly in accordance with His teachings. While this use of the word is most appropriate and desirable, I contend for a broader and more comprehensive use of the term. . . .

Every person, who at baptism has taken the vows of the Christian Fellowship or for whom those vows were taken by his sponsors in baptism, is truly a "Christian," be he ever so unworthy to bear that sacred name, and my plea is that every such baptized person wear some designating emblem that will declare to the world that he has been baptized in the name of Christ, the Son of God. The constant and conscious presence of this open declaration should tend to separate him from being of the world, although he be in the world, and should make him ever more zealous to follow the teachings and to emulate the example of Him he thus openly announces to be his Lord and Master.

There can be but one emblem available for the purpose. At baptism the candidate was "signed with the sign of the cross" and that cross should ever be displayed for our identification. As the cross symbolically made at baptism is not visible to the eye of mortal man, we should wear some material cross, not as an ornament, but as our "identification badge."

Of course costly materials and precious stone are available for the fashioning of such an emblem, but nothing can be so conspicuously appropriate as a tiny inexpensive cross of wood neatly carved and worn constantly, but inconspicuously.

Again I plead for all of us, who have gained admission to this blessed fellowship, ever to display this sign of the cross, which means so much to us.

I plead, too, for a truer fraternity with others, who wear the same emblem. Will this not make us ashamed to have our dealings with our fellow men belie our profession and will not this constant avowal help us to live nearer the life He would have us and to be ever nearer worthy to be called Christians in every sense and use of the word?

JAMES MADISON HAMILTON.
 Los Angeles, Calif.

"What Constitutes a Catholic Parish?"

TO THE EDITOR: May I be permitted to answer briefly two friendly inquiries published in your issue of April 15th?

In the first place, as to Benediction of the Blessed Sacrament, as I tried to make clear in my article, regardless of its origin, which seems to me quite unimportant, I look upon it as a natural corollary of the Catholic doctrine of the Real Presence, and as the best possible method of honoring our Lord after the Holy Sacrifice has been offered earlier on any given day. But I do not hesitate to say that, if forbidden by the authorities in any particular diocese, I certainly consider it the duty of all loyal priests in that diocese to suspend its use; for it is not essential to Catholicity, as my article admitted.

As to the doctrine of the Immaculate Conception of our Lady, I endorse throughout your editorial in the issue of April 22d. Personally, as (again) I stated in my article, giving my reasons, I regard this doctrine as highly probable. But how it can be regarded as a fact, or the norm of any Catholic parish, I cannot see. And I most strenuously object to any public devotion in an Anglo-Catholic parish directed in so many words to our Lady as immaculately conceived. That our Lord was born of an immaculate Mother is vital to Catholicity, but that is another matter. JARED S. MOORE.

Cleveland, Ohio.

Interpolations

TO THE EDITOR: I favor Interpolations generally and of *holy* between "one" and "Catholic," in our Nicene Creed, particularly; and I doubt if there is a bishop who, if asked permission, would forbid it, especially as we have "the holy Church" in our Apostles' Creed, and, secondly, if not especially, because *holy* is—as your correspondent rightly says, "the second note of the Church" [L. C., April 15th], and the omission of this note in that place is entirely confined to the Anglican communion and therefore should be restored.

In the way of trying to point out precedents that have come to my mind, in the way of Prayer Book revisions since the first (1789) edition, I can mention these: (1) Interpolation of *again* between "rose" and "from the dead," in the Apostles' Creed; (2) Omitting five of the seven words in rubric pertaining to the prayer "for the whole state of Christ's Church," leaving only the two words "alms and" remaining; (3) Omitting "and people" from the rubric next before "Therefore with angels," etc., and alongside of the Sanctus ("Holy, Holy, Holy," etc.) directing it for "priest and people" to say or sing; (4) Proper prefaces interpolated, viz: (a) for "Epiphany, and seven days after"; (b) "Purification, Annunciation, and Transfiguration"; and (c) "All Saints' Day, and seven days after." And last, but not least, (5) bidding us to "pray for the whole state of Christ's Church," entirely unrestricted to *militant*.

Of the five changes herein referred to, Nos. 1 and 3 were of the second (1892) and the other three, Nos. 2, 4, and 5, of the last (1928) edition of the Prayer Book.

WILLIAM STANTON MACOMB.
 Germantown, Philadelphia.

"Why Ordain More Men?"

TO THE EDITOR: I received a clipping taken from THE LIVING CHURCH of April 8th. It was a letter by the Rev. F. H. Richey, entitled, Why Ordain More Men? This was sent to me by a young Roman Catholic friend of mine who is studying for the priesthood, and who has been working overtime to make me "see the Light" which led Newman and scores of others into what my friend calls the True Church.

It has been a long time since I have experienced doubts and disturbing moments, but this letter has upset me greatly. Can it be true that "there is no way the bishops can employ the men now ordained?" And is it possible that "the opportunities for the Church to use men are less than ever"? Are there now too many laborers to reap the harvest? Does any Catholic of our Church answer "yes" to these questions?

Of course I realize this is a time of economic depression, and the Church is therefore handicapped, but something can be done; something must be done. It would be far better to bring the Catholic religion to this suffering world than to continue building our gorgeous Cathedrals, and wasting money on conventions and conferences that are not necessary in these pressing times. I don't mean to voice an objection to the erection of beautiful Cathedrals, or to the spending of money to beautify our services, but after all, we won't save many souls by incense, gorgeous vestments, or by erecting vast and majestic temples in which our Lord may dwell.

I am now studying at a university with the intention of entering a seminary some day to study for the priesthood myself; and it is not exactly encouraging to read that my Church will not know what to do with me, and that more men, in reality, are not even wanted. My Roman Catholic friend assures me that his Church cannot get enough men to serve God in the priesthood, and he tells me that he is sure that Rome can use all those whom Canterbury does not need.

Minneapolis, Minn. ROBERT J. OLSEN.

The need for first class men in the priesthood of the Church is greater now than ever before. We do not need fewer priests, but we do need a better system for placing them where they can do the most effective work.—THE EDITOR.

"Unemployed Clergy Relief"

TO THE EDITOR: The Rev. J. Q. Martin's letter on Unemployed Clergy Relief in your issue of April 29th was very interesting.

Upon giving up my parish work five years ago, because of increasing deafness, I missed most the altar.

Three years ago, a week before Ash Wednesday, I suddenly realized that the little altar I had had in my last rectory for Saints' Day services, was lying idle in my storeroom, and might be set up in an alcove off my parlor, for an oratory. I dedicated it to the Holy Ghost. I had it all ready a week later and started a daily Eucharist through Lent, and a bi-weekly one the rest of the season. When I told my bishop, he warmly approved, and the rector of the parish I live in, and whose church I attend, gladly did also. I asked my successor in my former parish, a mile away, if I might have one of my acolyte boys over each morning, and he wrote back, most kindly, "Have all the boys you want!" Occasionally week-end guests and others at other times attend, and now college boys serve too. It is a great privilege and joy!

The English Prayer Book says that two

or three must be present at every celebration. Our American Prayer Book omits this rubric.

Why do not more of our retired priests do this? Those having members in their own families would not need outsiders. I believe every Eucharist helps to make the world better. In olden days, every home used to have its own altar, and oftentimes its own chaplain and priest. One should not draw communicants away from their parish churches, of course. I once heard a dear priest who had a hard time living on a meager salary say, "I am always an optimist when I stand at the altar celebrating Mass!"

The so-called children's corners in so many of our churches today are very lovely, but are they ever used? I have never seen a child in one! Children from 7 to 14 do not often go into a church alone! Rather, I say, have a "corner" in every home—a little prayer table, with a cross on it and a picture of our Lord above it, where the children can say their prayers every night and morning.

The highest work of a priest is to celebrate the Holy Eucharist at least every Sunday and Holy Day. A layman may preach! Only a priest can celebrate the Holy Eucharist! May many more of our retired priests do this, and so help our sorrowing world and make it better, and stop the depression and bring prosperity back!

(Rev.) HENRY M. SAVILLE.

Providence, R. I.

TO THE EDITOR: You invite discussion of the problem of 474 unemployed clergy. Some of those men are voluntarily unemployed; some others are definitely unemployable. But if we assume at least 400 clergy to be employable and, in many cases, pathetically eager to be employed, that number is, after all, less than 7% of the total 6,368 of the clergy of the Church, and what other profession, craft, or walk of life at this time can show over 93% of its employables actually employed? If the present unwillingness or, as is more likely, the financial inability of the Church to employ more than 5,968 clergy, leaving 7% unemployed, could be considered as only a temporary condition it would hardly merit discussion in the presence of numerous far more serious problems in Church and State.

But it is the conviction of the undersigned that this Church will not be able to employ any more clergy than at present for a long time to come, because the largest source of support for the Church's work—the generous gifts of people living on incomes from investments—is drying up, and there is little hope of its being replaced for years to come. If this view is correct, it indicates the advisability of reducing the number of men admitted to the ministry each year, which could be effected by the bishops using greater caution and discretion in admitting postulants and candidates, and by seminaries and various societies reducing or discontinuing the subsidies now granted to so many men to induce them to study for the ministry. With the prospect for employment for the graduates of other professions now almost nil it is likely that an increasing number of men will look upon the ministry as offering greater prospects of a living wage upon graduation. With the present tendency of vestries to call very young men, producing an over-supply of young priests will bring unemployment among the clergy at the worst point, *i.e.*, among mature men of experience and judgment and with heavy family responsibilities.

THE LIVING CHURCH suggests compulsory retirement at the Pension Fund retiring age, which, by the way, is 68, and not 70 as stated

in your editorial. But until retiring pensions become (as many eventually will) more than the present maximum of \$1,200, compulsory retirement is hardly to be considered. Eventually it might become feasible for the General Convention to declare that no parish should be bound to continue to support a rector who would be entitled to a retiring pension of ——— dollars, or more.

The really serious problem in regard to the clergy is not so much the extent of unemployment, which is comparatively very small, but the inability of clergy in the late forties and beyond to get out of one place and into another. And this is largely due to the existing custom (whether it is law or not is a question) in accordance with which a clergyman who accepts a call to a parish is entitled to stay and be supported there until he dies, provided he gives no cause for a bishop to declare a severance of relations. The only way in which parishes can protect themselves and avoid or diminish the likelihood of having to support a rector through long years of decreasing effectiveness is by refusing to consider calling men of fifty, or even younger. But this results in the indefinite prolongation of many unfortunate situations, for rectors reaching those years fear to resign when they would like to because of feeling that they have little chance of being called elsewhere if they do. So both clergy and parishes suffer.

It would be greatly to the benefit of both clergy and parishes as a whole if it should be declared and considered perfectly proper for clergymen of mature years to agree with vestries for rectorships of, say, ten years, at the end of which period, if mutually agreeable, the relationship could be extended for a further period, or come to an end. Parishes having such liberty would be much more ready to call older men, and such men would have opportunities such as now they do not of making changes, to their own and their parishes' benefit.

(Rev.) F. C. HARTSHORNE.

Bala-Cynwyd, Pa.

Clergy Maintenance

TO THE EDITOR: If the present depression results in the settlement of the question of the retirement of our old clergy, it will have brought to the Church a real blessing.

The letter of the Rev. J. Quincy Martin, in the April 22d issue of THE LIVING CHURCH, gives to my mind a most constructive solution. I am convinced that no clergyman should remain in a city cure after the age of 70, nor should he be allowed to remain attached to a cathedral, or city parish, and be paid a salary after that age, while he is receiving a pension from the Church. Mr. Martin's suggestion that old parishes with a diminished intensity of life be entrusted to pensioned off clergy is excellent. No salary should be given, but only the use of a parsonage. That would not contradict the letter or the spirit of the Church Pension Fund rules, which are very often broken now. We all know certain men whose old age is a crown of glory; they have plenty to give in the way of spiritual blessings, and they should be allowed to do so, but since the Pension Fund has relieved them from financial worry they should be able to give freely what they have received freely.

There is no reason why this rule should not apply equally to the three orders of the ministry.

In the French Protestant Church, such retirement at 70 is compulsory although the Pension Fund provides far less than it does in this Church. (Rev.) J. A. F. MAYNARD.

New York City.

Mothers' Day

TO THE EDITOR: I was rather surprised to see the Mothers' Day advertisement on the back cover of THE LIVING CHURCH of May 6th.

In my humble opinion there is but one Mothers' Day, namely the Annunciation of the Blessed Virgin Mary, March 25th, sometimes called Lady Day. The other so-called "Mothers' Day" is now only a commercialized business day—and I feel the same efforts should be put forth celebrating a more meaningful day.

I have read THE LIVING CHURCH for years, and always enjoyed it, but I feel you are stepping aside when you print something so purely secular.

I am not belittling Mothers' Day, or the purpose of such a day, or the spirit of the advertisement in question, far from it, but I feel it would be more fitting for Christian people to commemorate such a day on the day dedicated to the greatest earthly Mother.

We celebrate Christmas and have its festivities on December 25th, celebrating Christ's Birthday; by the same token let us celebrate Mothers' Day on the day set aside by the Church.

LOUIS F. SCHAEFFER.

Fort Washington, Pa.

A Prayer Book High Mass

TO THE EDITOR: It was my good fortune to be present at High Mass at St. Mark's Church, Philadelphia, on Easter Day. This beautiful, reverent, and thoroughly Prayer Book service so deeply impressed me that I feel I must write a word of commendation and appreciation and at the same time to recommend St. Mark's Church for what might be called a good norm for Catholic parishes.

The service proceeded exactly according to the Book of Common Prayer: Gloria in Excelsis was sung in its proper place and not as in some parishes at the beginning of the Mass; although there were no communicants at High Mass the Confession was said at the proper place and moreover an opportunity was offered to any communicant to receive the Sacrament; finally I noted with interest that the priest knelt at prayer of humble access as the Prayer Book definitely directs him to do. It occurs to me it would be fine if a few well appointed Catholic parishes like St. Mark's could be made normal schools with some authority; and their practice be accepted and followed by Catholic parishes throughout the country. . . . St. Mark's parish illustrates the fact that the fullness and completeness of the Catholic faith may be set forth without departure from the Book of Common Prayer.

Pittsburgh, Pa.

THEODORE DILLER.

NEWS IN BRIEF

CONNECTICUT—Little Margaret McMath, of Massachusetts, who was recently kidnapped and returned safely to her people after the payment of, it is said, \$60,000 is a second cousin of the children of the Rev. William Hooper, rector of St. John's Church, Hartford. The Hooper family is also rejoicing.—Mrs. Frederick G. Budlong and Mrs. Laura M. Scoville held a spring tea for the Girls' Friendly Society to which all the branches of the diocese and their friends were invited as guests on May 7th.

OHIO—Bishop Rogers confirmed 51 persons in Grace Church, Sandusky, the Rev. Donald Wonders, rector, at his visitation in the parish May 7th. Two boys who expected to be present were ill and could not attend, but will be presented later to the Bishop.

Clerical Changes

APPOINTMENTS ACCEPTED

BRAY, REV. THOMAS B., formerly priest in charge of St. John's Church, Maple Shade, N. J.; to be priest in charge of St. Mary's Church, Keyport, and St. Mark's Church, Keansburg, N. J. Address, care Mr. J. Harvey Bourne, Church and Warren Sts., Keyport, N. J.

EVERT, REV. ALBERT M., formerly rector of Trinity Church, Grand Ledge, Mich. (W.M.); has accepted the position as chaplain of the Michigan State Prison at Jackson, Mich.

GIFFIN, REV. ROBERT K., rector of St. Peter's Church, Sycamore, Ill. (C.); also to be priest in charge of Trinity Church, Belvidere, Ill. (C.). Address, 718 Somonauk St., Sycamore, Ill.

MONTAGUE, REV. R. CARY, D.D., has accepted the charge of Holy Comforter Church, Richmond, in addition to his present work as city missionary. His office address as city missionary and executive secretary for social service, after June 1st, 2110 Grove Ave., Richmond, Va.

NICHOLS, REV. FESSENDEN A., formerly vicar of St. Paul's Church, Altus; to be rector of St. Luke's Church, Bartlesville, Okla. Address, 210 E. 9th St. Effective June 1st.

NEW ADDRESSES

CREIGHTON, RT. REV. FRANK W., S.T.D., formerly 41 Fifth Ave., New York City; 32 Cathedral Ave., Garden City, L. I., N. Y.

GENTLE, REV. RALPH E., formerly 4240 46th Ave., S.; 707 Summit Ave., Minneapolis, Minn.

HILL, REV. CHARLES W. B., formerly Kelly Field, Texas; Station Hospital, Fort Sam Houston, Texas.

LOPEZ-GUILLEN, REV. J. M., formerly Apartado 56, Delicias, Ote, Cuba; Buena Vista 16, Reparto Almendares, Marianao, Havana, Cuba.

ROSS, REV. MERTON W., formerly St. Albans, Vt.; Sechlerville, Jackson Co., Wis. Effective June 1st.

RESIGNATION

COMBS, REV. L. R., as rector of Christ Church parish, Lancaster, Va.; to be retired on May 28, 1933. Address, Lancaster, Va.

ORDINATIONS

PRIEST AND DEACON

QUINCY—In St. Paul's Church, Peoria, on May 9th, the Rev. PAUL STEWART FERGUSON, M.D., was advanced to the priesthood, and EDWIN WILHELM MAXFIELD JOHNSON, M. D., was ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. Edward Fawcett, D.D. The candidates were presented by the Rev. W. L. Essex and the Rev. J. Boyd Coxé preached.

Mr. Ferguson is to be assistant at Trinity Church, St. Louis, Mo., with address at 5602-A Delmar Blvd., and Mr. Johnson is to assist at St. George's Church, Chicago, with address at 7924 S. Peoria St.

DEACONS

MICHIGAN—Dr. CHESTER B. EMERSON, acting dean of Trinity Cathedral, Cleveland, since the first of the year, was ordained to the diaconate by the Rt. Rev. Herman Page, D.D., Bishop of Michigan, in St. Paul's Cathedral on May 16th.

Dr. Emerson was formerly minister of the North Woodward Congregational Church, Detroit. His resignation to enter the Episcopal ministry came as a complete surprise to his congregation. In Cleveland, he is co-worker with his friend of many years' standing, the Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio and formerly dean of the Detroit Cathedral.

Dr. Emerson was presented for ordination by the Bishop. The Rev. S. S. Marquis, D.D.,

Books Received

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

LIVERIGHT, INC., PUBLISHERS, New York City:

The Book of Christian Classics. Edited with an Introduction by Michael Williams. \$2.00.

THE MACMILLAN CO., New York City:

Contemporary Idealism in America. Edited by Clifford Barrett. \$2.00.

COLUMBIA UNIVERSITY PRESS, New York City:

Displacement of Men By Machines. Effects of Technological Change in Commercial Printing. By Elizabeth Faulkner Baker. \$3.50.

Some Basic Statistics in Social Work. Derived from Data of Family Agencies in the City of New York. By Philip Klein with the collaboration of Ruth Voris. \$3.50.

HARPER & BROTHERS, New York City:

From Faith to Faith. An Autobiography of Religious Development. By W. E. Orchard. \$2.00.

India-Burma. Laymen's Foreign Missions Inquiry Fact-Finders' Reports. Vol. IV. Supplementary Series. Part Two. Orville A. Petty, Editor. \$1.50.

Little Evils That Lay Waste Life. By Miles H. Krumbine. \$1.00.

The Social Gospel and the Christian Cultus. By Charles Clayton Morrison. \$2.00.

MOREHOUSE PUBLISHING CO., Milwaukee:

Daily Bible Studies. By Floyd W. Tomkins. \$1.50.

CHARLES SCRIBNER'S SONS, New York City:

The Plain Man Seeks for God. By Henry P. Van Dusen. \$2.00.

SHAW PUBLISHING CO., Detroit:

"Hold That Line!" "Beer and Prosperity" Revised to Combat Repeal. By Elton Raymond Shaw. Paper, 15 cts. postpaid.

SKEFFINGTON & SON, LTD., London:

The Secret Story of the Oxford Movement. By the Rev. Desmond Morse-Boycott. 12/6.

U. S. GEORGE WASHINGTON BICENTENNIAL COMMISSION, Washington:

Pamphlets 1 to 16 Complete of the series *Honor to George Washington and Reading about George Washington.* Edited by Dr. Albert Bushnell Hart. Authorized by the Congress of the United States. Paper bound.

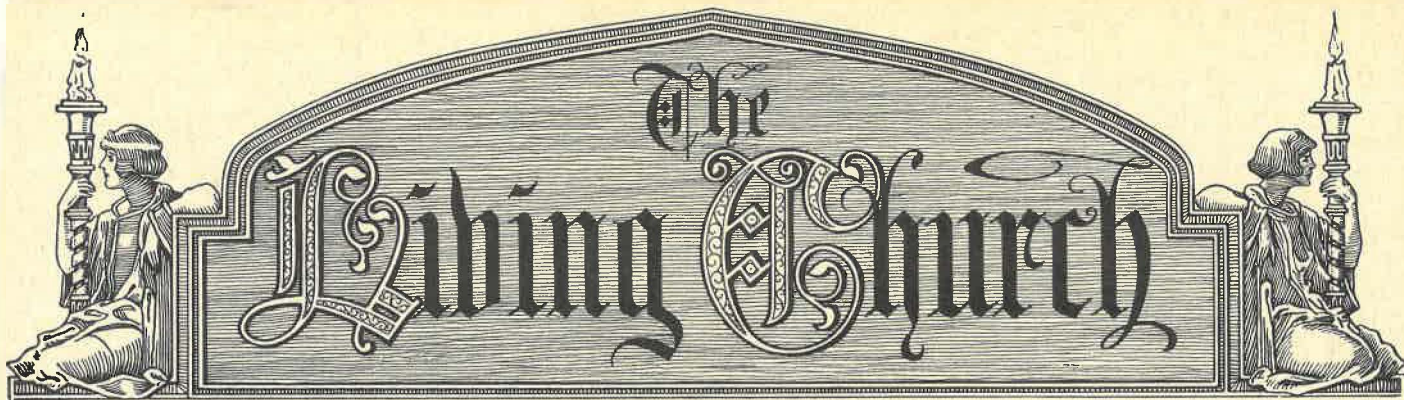
rector of Christ Church, Bloomfield Hills, and formerly a dean of St. Paul's Cathedral, preached the sermon.

VIRGINIA—In St. John's Church, Blackwell's Hollow, PAUL E. SCHULTZ was ordained to the diaconate on May 5th by the Bishop of Virginia, the Rt. Rev. H. St. George Tucker, D.D. The Ven. W. Roy Mason presented the candidate and the Rev. P. Mayo, D.D., preached.

Mr. Schultz is to do missionary work in the Virginia mountain area with address at Mission Home.

NEWS IN BRIEF

MINNESOTA—Young people of the diocese have been doing a great deal for their parishes and rectors, the reports read at the Young People's Fellowship show. The diocesan Y. P. F. showed a gain of 145 members for the year.



EDITORIALS & COMMENTS

A Spiritual Pilgrimage

IN ANOTHER SECTION of this issue will be found Dr. Paula Schaefer's extraordinarily interesting paper. It deserves the most careful and appreciative reading by every Churchman. To say that Bishop Wilson's Hale Sermon and Dr. Schaefer's paper belong in the same sequence of ideas is fairly obvious. Both of them draw attention to a challenge and opportunity for Anglo-Catholicism. One deals with it in reference to the situation in American life; the other sees it in terms of Continental Europe. What is there in the tradition of our own communion that has unique value for the present-day world? Aside from the consideration in themselves of the convictions which Anglo-Catholics share, is there any timeliness and special pertinence that these possess for the needs of our modern world?

The present situation of Christendom is by no means reassuring. Roman Catholicism is of all groups the strongest, and most coherent. Eastern Orthodoxy has scarce had opportunity to rally from the blow dealt to the Russian Church by Bolshevism. Protestantism across the water has become more and more the prey of nationalism from without and the field of conflict between insurgent schools of thought from within. Here in America Protestantism has gained enormously from the standpoint of American life through the Federal Council of Churches. On the other hand, the Fundamentalist-Modernist controversy has brought to bear on many Protestant Churches an acid test which is working toward a realignment of religious forces. Fundamentalists of different religious groupings find more in common with each other than they do with their more Liberal brethren of the same communion. All forms of organized Christianity are being beset by the forces of secularism and materialism while a new religion—that of Red Moscow—is addressing its propaganda to the world. Judaism at home and abroad is suffering acutely, both from the non-satisfactoriness in certain respects of its religious ideals, and externally from the appalling plight of Jews in certain parts of Europe. Many individual Jews who have failed to find in their traditional religion the spiritual and moral idealism which they need, have found compensation for this lack in

dedicating their lives to various forms of social, political, and ethical endeavor more or less of a radical character. The religious world is confused—East and West alike. It is being attacked both from without and within.

One thing is certainly needed. It is an ecumenical outlook. The more loyal each adherent of a given religion is to the group into which he fits—whether by birth, by conviction, or both—the more is it incumbent upon him to see this loyalty in terms of the larger need. Now it is perfectly true that nearly every form of organized religion has claimed the capacity for becoming universal; some forms allege the fact of universality. But it is not at all the same thing to point to the fact of a world-wide spread and offer it as evidence of a world-wide temper. Every religious group with a claim to universality must needs make good that claim by at least the capacity of universal sympathy. The power of becoming universal is in direct proportion to the area of awareness and sensitiveness that a group of believers possesses. Its possession is shown by its exercise. When Roman Catholicism fails to offer such convincing signs of a true concern for the lot of all men everywhere, fails to manifest that awareness of men's problems and needs in terms of understanding sympathy, its extent and bulk are the evidence not necessarily of a true Catholicism so much as of a huge sectarianism. We must look elsewhere for that ecumenical outlook which is a necessary condition for the solution of our religious problems.

THE ECUMENICAL OUTLOOK must not be construed in terms of either a partisan or nationalistic feeling. In the forms in which Christianity presents itself in the present day world, there are certain items which are in no sense essential to fundamental Christianity. When these are stripped off, the essence of what remains should represent universal Christianity. A short time ago Adolf Keller of Geneva summarized the essential qualities and emphases of the three characteristic forms of Western Christianity in the words: "For the Lutheran justification by faith is the essential fact of Christianity; for the Reformed, the sovereignty of God; for

the Anglican the heart of Christianity is the Incarnation." Most of us have heard the contrast and comparison in the statement in broader outlines of the differentiation of the historical forms of modern Christianity: that Latin Catholicism represented Petrine, Protestantism the Pauline, and Eastern Orthodoxy the Johannine traditions. Whatever truth these generalizations may have, one thing is certain: the essence of Christianity cannot be got at by the method of the least-common-multiple. What is necessarily an organic life will remain unresolved by the use of a purely mathematical method. Moreover, an essential emphasis may not necessarily emphasize the essential: truth is always a matter of proportion, and in history it has often appeared in a warped fashion, due to the concrete exigency of the concrete situation. When a form of Christianity is largely colored by the events of a given century there is in the very fact a certain evidence of disproportion. Vastly important as the Reformation was, when its conclusions have become final and normative for the future, in just that proportion they indicate how partial and incomplete they are as the expression of fundamental Christianity. For the peoples who have passed through the Reformation in the West its marks will be ineffaceable. This is as true for Roman Catholicism as for any other form of Western Christianity. This means in other words that the paroxysm of the Reformation has unfitted the groups which owe their origin to it to be expository of more than a partial form of the eternal message of Christianity.

Yet it must not be forgotten that Christianity cannot be sundered from its appearance in history. The Christian gospel is not a disembodied spirit. In all the forms in which it is proclaimed to the world, it is incarnate in persons and institutions. Without this contact with the ordinary world of human experience its broad and universal message would be both irrelevant and unintelligible. Without the affirmation of the continuity of the historical process and tradition, the form in which Christianity is proclaimed necessarily becomes inadequate. Such presentations of Christianity develop a pungency in direct proportion to the satisfaction afforded to individuals, often at the cost of a broader appeal. The universal scope of appeal must be secured within the formation imposed by history: Christianity must be both broad and Catholic, and also concrete and immediate.

No form of Christianity can afford to discount either human reasons or human affairs. If the Church of Christ be concerned solely with the "spiritual" part of man's nature, and only with the individual man, its very claims to universality are stultified. Reason must be brought into the subjection to Christ; nay more, it must become a means as well as an object of evangelization. The appeal *to* reason is made *by* reason. Every time in history that the Church has failed to reckon on the place of reason in the scheme of things, it has thwarted the will of Christ. Rationalism as such has been a loyal servant to the cause of God, though when ill-regulated it has become a bad master in the search by man for God. Such forms of Christianity as have throttled and impeded or discounted the use of reason have doomed it to a gradual decline which may end in death. Few more sinister commentaries on the state of Christianity today can be found than the evidence here in America of the apparent repudiation of the service of reason in the service of God. Furthermore, so long as any Christian group is concerned solely with the individual—as if he were a disembodied spirit roaming through an unreal world—the partial quality of its interest really means the abrogation of its claim. Unless Christianity can speak with authority on the religious and the ethical principles involved

in the whole life of man as a social, political, economic, industrial entity, it will fail to be true to its trust. The universal quality of the Christian appeal must be shown with reference to the reason of man, and to his multifarious activities.

Dr. Schaefer has told us the story of her long spiritual journey which brought her into the bosom of our own beloved communion. She has minimized the difficulties that thronged her path. Her spiritual liberty has been gained at a price. It is always so. What is cheaply come by is cheaply valued, and is often worth no more than the few pains it involved. At a time of religious confusion the road cannot be easy for any of us; it is peculiarly difficult for those who see further into the subject and are the more aware of the principles involved. Modern life has accustomed us all to be easily content with something less than the best. The way of compromise has been elevated from an expedient into a principle. The best-easily-procurable has oftentimes been substituted for the best-there-is. It is part of our modern tragedy that we are continually put off by the lesser claims of the less good in our search for the best. It is a rare soul who can seek unswervingly for the best. It is always hard to survive one's own disappointments and to resist the temptation to reduce expectations to the dimensions of what is near at hand.

DR. SCHAEFER is not the first Continental Christian who has found a home within Anglicanism. Casaubon, Grabe, and a number of lesser lights have apparently proved the truth of the maxim that the longest way round is sometimes the shortest way home. Significant as is the record of her spiritual autobiography in what it says, what is left unsaid may prove to be even more important. We all come at our religion through people. The impress of personality has been the way of preaching from the days when our Lord became man until this present day. If for Dr. Schaefer there were—as there certainly must have been—those individual friends and acquaintances in whose lives and convictions she saw embodied the faith and practices of the Church of which they were members, surely here lay an avenue of understanding and appeal—the concrete embodying of the principles she came to accept. The intimate persuasiveness of Christianity is registered through personality. One of the greatest means of reunion today is thus the loyal integrity of Christian persons. There is no argument against holiness. There can be little controversy in the presence of a good life. The greatest appeal for conversion to Christianity is the example of the truly consistent Christian.

Our failure in this regard may be responsible for all kinds of spiritual failures in others. All of us generalize on inadequate evidences and jump to conclusions too readily. It is only a specially trained mind that can distinguish sharply between practice and principle, between the evidences of a life not yet fully their embodiment, and the principles professed in that life. Every human contact is part of our priesthood and our prophetic ministry. A bigoted Baptist, a narrow-minded Roman Catholic, and an insincere Episcopalian—all these are prophets of discord and living arguments against their various Churches. Hard as it may seem, the fact remains that it will take several lives of exemplary consistency to undo the impression made by one of inadequate and partial conviction.

To us all, Anglo-Catholicism seems to promise and suggest more than it has as yet fulfilled. Its capacity and potential powers offer themselves to us as a genuine way toward the larger life of insight and reality. Most of the grave difficulties with which present-day Christendom is laboring are in some fashion dealt with; all are recognized and perceived. Anglicanism has been brought forth from an intimacy with national

life and a racial culture, but can easily slough off this temporal habiliment without essential change. While conspicuously of the Anglo-Saxon tradition, it has, nevertheless, historically maintained—and continues to maintain—a sympathetic understanding and an unforced interest, a deep concern and a genuine desire, with reference to the problems and needs of Christians everywhere; the age-long task of the adjustment of authority to freedom, of the individual to the group, of one man to his whole environment, it claims to be able to negotiate and solve; it has a true history of honest intellectual effort, rational freedom, and no little fruitage of intellectual accomplishments. As individuals, and ofttimes as a group, we must willingly and voluntarily confess our failures and sins: we have shown all possible weaknesses and can never fail to find within ourselves that which we might be prone to condemn in others. If the Archbishop of York's epitome of Anglicanism with reference to world reunion be true, it can as well be applied to our position with general reference in general to Christendom: we have a "preëminence"—but it is a *preëminence of penitence*, a compunction of our sense of failure which does not remove us from the lot of others but brings us closer by the very confession of them. We are never worthy of the vocation whereunto we have been called, be our witness never so steadfast. We must never be deterred from as loyal a witness as we can give, by the awareness of our shortcomings. We hold our treasure in earthen vessels. But the treasure is of incomparably more account than the container.

WHEN THE editors of the Protestant and non-Roman Catholic religious press met in Washington last month for their annual conference, the continental congress of the Daughters of the American Revolution was also in session. The Washington papers were, naturally, full of the doings of these good ladies, and the assembled editors thought it but right to send them a courteous word of greeting. At the same time they ventured to suggest—O, so mildly!—that perchance in their flurry of concern over matters nationalistic the Daughters were underestimating just a wee bit the importance of questions of world significance.

"We should like to see your concern for an adequate national defense," said the editors with a bow, "matched or overshadowed by a demand for limitation and drastic reduction of world armaments. . . ." "We should rejoice," added the knights of the pen with a diffident smile, "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. . . ." "We should hail with pleasure," murmured the scribes with a polite flourish of their blue pencils, "a firm stand . . . for the permeation of our national policy with the spirit of the Kellogg-Briand Pact of Paris. . . ." And finally, with a gesture that would have roused envy in the heart of Sir Walter Raleigh, the cavaliers of the fourth estate concluded:

"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 coöperation with the rest of the world?"

Straight to the president of the D. A. R. went the original of the editors' letter. To the national press agencies and the Washington papers went copies. One editor opined that this was the livest news since the President's last instructions to

Congress. Typewriters pounded in city rooms. . . . Telegraph instruments clicked. . . .

But did the story ever appear in the Washington papers? Diligent search failed to find so much as half-a-stick on the subject.

Did the D. A. R.'s ever acknowledge the greeting? Not to this editor's knowledge.

What could have held up the publicity?

O presumptuous editors, how could you dare to beard the lionesses in their den, even though your suggestions were ever so mild and gentle? Know you not that such dangerous doctrines as those you presumed to breathe are radical and subversive, dictated, beyond doubt, straight from Moscow? How could you?

We shall anxiously scan the next D. A. R. blacklist of radical agencies for the name of the Editorial Council of the Religious Press.

MEMBERS of THE LIVING CHURCH FAMILY will be delighted to know that a selection of the late Dr. Floyd W. Tomkins' *Daily Bible Studies* has just been published in book form under that title (Morehouse, \$1.50). This series of devotional meditations was one of the most popular and valuable features of THE LIVING CHURCH from 1927 until Dr. Tomkins' death a little over a year ago. The preparation of these nuggets of spiritual treasure was ever his first care, and the many letters of appreciation received both by him and (even to this day) by the editor of this periodical are ample testimony to the fact that the studies proved helpful to the inner life and growth of many hundreds of Christian men and women. The present collection represents a careful selection by the author's son, the Rev. Floyd W. Tomkins, Jr., of a year's readings, so arranged that they may be used in any year. While they begin, of course, with the First Sunday in Advent, there is no reason why the use of them cannot be inaugurated at any season. To those who were familiar with Dr. Tomkins' department, no recommendation of the book is needed; its very familiarity will endear it to them. To others, to whom the studies will come as new material, we heartily commend this volume of *Daily Bible Studies*.

CHURCHMEN everywhere rejoice at Mr. Harry Payne Bingham's generous gift of his 475 acre estate on the Hudson to the diocese of New York. The property is magnificently developed, and will lend itself splendidly to use in connection with the City Mission's program for rehabilitation and relief among men and boys. This is one of the most valuable pieces of work being undertaken by the City Mission at the present time, and the new facilities now available will bear fruit many times over in reconstructed, re-oriented human lives.

ACKNOWLEDGMENTS

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

RUSSIAN THEOLOGICAL SEMINARY IN PARIS	
A Friend	\$ 5.00
SAVE THE CHILDREN FUND, SOUTHERN COAL AREAS	
A Friend	\$ 3.00
MISSIONS IN JERUSALEM AND THE NEAR EAST	
Trinity Church, Escondido, Calif.	\$1.65

THE TRANSLATION OF BISHOPS*

By THE RT. REV. WILLIAM T. MANNING, D.D.
BISHOP OF NEW YORK

A QUESTION of great importance to the life of the Church comes to us from the General Convention and will be presented to you by our Committee on Canons. I refer to the proposal to authorize the translation of Bishops so that when the office of Bishop becomes vacant in any diocese the Bishop of any other diocese may be elected and transferred to fill the vacancy. This would be a change in the practice of our Church from the time of its beginning.

The proposal has not, I think, received the general consideration in the Church which its grave importance demands, and there is danger of its adoption without its possible effects being fully realized.

This convention will, of course, act in the matter as it may see fit, but I feel it right to tell you what my own judgment is in regard to it and I will summarize this as follows:

1. The most permanent and stable factor in the life of our Church at the present is the Bishop. In our land both the clergy and the laity are more or less migratory. The Bishop of the diocese represents permanence of work, and continuity of policy.

2. The fact that with us the relation of the Bishop to his diocese is regarded as a life relationship has helped greatly to maintain the sacredness, dignity, and responsibility of the Bishop's office, and has strengthened him greatly in his work. It places on the Bishop proper responsibility for his plans and policies, as he is committed to them for life and must see them through.

3. Departure from our present system would have a weakening, disturbing, and unsettling effect on the whole life of the Church. Each time one of the larger dioceses became vacant there would be speculation and uncertainty in other dioceses as to whether their Bishops might be elected. The possibility of such a change in the minds of the people, or in the mind of the Bishop, would not be helpful to the life and work of the Church. We have had illustrations in our missionary districts of the weakening effect which the possibility of change may have upon the relation between the Bishop and his clergy and people. A Bishop's truest work can be done when it is felt that he is committed to his diocese so long as life or health and vigor shall last.

4. It is not likely that this possibility of change of diocese would give much relief in the case of a Bishop who has proved to be a misfit. The Bishop who is a misfit would be the least likely to be called to another diocese. The proper course for a Bishop who is truly a misfit is to resign, in which case any diocese that wishes to do so is now free to elect him.

5. The fact that translation of Bishops takes place in England has little bearing upon our case even if it is really desirable and for the best there. The conditions of Church life are quite different in England and in our land, and the whole system of appointments to bishoprics in England is so different from our system that there is little if any analogy. Objectionable as is the English system of appointments it probably escapes some of the features of possible translation which might be most undesirable and harmful under our conditions.

I may say that a distinguished Bishop of the English Church who was visiting here last autumn told me that in his judgment our practice in this matter is far better for the life of the Church than the English practice, and that he would like to see the translation of Bishops discontinued in the Church of England.

6. Instead of favoring action which would tend to weaken the relation of the diocesan Bishop to his diocese, my belief is that it would make for stability and spiritual strength if our Missionary Bishops should commit themselves for life to their fields. As an illustration of this I would cite the spiritual power and influence which his steadfast determination to give his whole life to his missionary field has given to Bishop Rowe.

In my judgment we should think long and earnestly, and

* From the diocesan convention address.



The Sanctuary

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

THE MIRACLE OF HOPE

READ Acts 1:6-8.

LORD wilt Thou at this time restore again the Kingdom of Israel?" The wistful question reveals a persistent hope. It had survived much before Christ came; long centuries of frustration, exile, subjection, weary waiting. Yet wonderfully it had survived and proved the background of faith in those who received the promised Saviour when He came. They were those who "looked for redemption in Israel."

Yet, in spite of all the teaching and experience they had had, the hope of the disciples was still a narrow nationalistic hope. Their gaze was focussed upon Israel. We discover often the same lack of vision in ourselves. We accept God's promises, but in how limited a way! We believe in His power but with how restricted a scope for it!

What our Lord did for these questioning hearts and may do for us is like the sculptor's act when he strikes away the mould in which a glorious work of art has been encased and lets it be seen in all its beauty and meaning. His last task during the great Forty Days was to take the narrow national hope of Israel and give it the world-wide breadth and depth of the Holy Catholic Church. "The Kingdom to Israel?" Yes, verily and "unto the uttermost part of the earth."

"It is not for you to know"—the purpose of the Gospel is not to gratify curiosity but to give us a job. There is much that we may know. There are some things we cannot know. Are we willing to accept our limitations?

The disciples did that very thing. They did more. They faced the task of winning the world, this handful of obscure, ignorant, needy men and women, and, by the power of the promised Spirit, achieved that task. Much, truly, remains to be done, but the widening circles of influence from that tiny group in Jerusalem have indeed reached the uttermost part of the earth.

As we meditate upon this question and its amazing answer and still more amazing results, we are filled with a realization of what the power of God can do. We are also aware of a new respect for mankind. This is the glorious thing about our weak humanity that it can and does respond to a great ideal, a great Person, a great Love. God has made us so. Sin has maimed us, selfishness fetters us, ignorance blinds us, yet in spite of all, when the call comes, something wakes in us, the spirit of sonship, the longing for our true life, and we obey!

At such moments, miracles happen. We can do all things through Christ, who strengthens us. We are our true selves at last.

This is what shines out of the story of the disciples and their question before the Lord's ascension. They had supposed that there was only one way in which the Kingdom could come, *their* way. His parting promise, the experience of the Mount of the Ascension, and the Gift of Pentecost brought a new understanding and a new purpose, far-reaching and divine.

Help us, O God, to be patient when we cannot know, receptive when we are permitted to know, obedient always. Guide us in Thy way that we may share Thy enlarging purpose, and be witnesses, faithful to the end.

should be very fully convinced of the necessity for a change, before we depart from a principle which has been adhered to throughout the whole life of our Church in this land, and which has played so great a part in the life of our Church as has the sacred and lifelong relationship between a Bishop and his diocese.

Why I Am a Churchwoman

By Paula Schaefer, Ph.D.

Translated from the German by the Rev. Frank Gavin, Th.D.

IT WOULD be too much to say that I know the United States and its people even a little: for it was twenty years ago that I had a six weeks' visit in the New World. But I often think of it with pleasure and especially of the Americans whom I met at the World Conference at Stockholm in '25 and at other conferences whose aim was to promote international and intercedal understanding. The thought of peace has always played a great rôle in my life and the present day situation convinces me, more than ever before, that sheer reason itself demands this understanding. Still more is it incumbent upon Christians upon whom rests the clear command of the Lord Jesus Christ. I therefore, with great pleasure, accede to the editor's request to present the grounds that brought me along a road, so unusual and exceptional a way for a Continental European.

I was baptized and brought up in the Prussian "Evangelical"¹ Church. But at an early date in my life I lost my faith. This was in part due to the religious instruction in school and in church, where teachers and pastors of deep and even pietistic convictions alternated with others of a completely liberal point of view, whose very faith in God was vague and left much to be desired—in fact they attenuated it almost to a mere concept. They saw in Christ nothing but a noble man. It was early borne in on me that such an one could in no wise free his own fellow men from humanity's suffering. My thoughts then turned to philosophy. As a young student it supplied a kind of substitute for the faith which I so poignantly craved. But I came to no peace, for the longing for God still pulled at my heart. It was at the World Conference at Stockholm 1925 that for the first time I came into touch with people of other Churches. Before this I had known only Roman Catholicism. I was overwhelmed by the discovery that a type of ancient Christianity, regarded as defunct, exercised so great a force in the lives of outstanding and progressive persons. At the services the deep devotion and earnestness gripped me. The sense of awe and humility with which the Anglicans celebrated the Holy Communion daily made an ineffaceable impression on me, though I little knew the meaning of the celebration. I decided to enter into this mystery with regard to the Christ, for which university study, this time on theology, offered me the opportunity. The result of the scientific and comprehensive investigation which I made brought me to the conclusion that neither Protestantism nor Roman Catholicism in its present form represented the ancient Church. I shall attempt to expound this in a few words.

Two currents may be distinguished in Protestantism, split as it is into innumerable schools of thought, and these are differentiated by their several interpretations of the Person of Christ. I shall call them here self-conscious Evangelicalism and the "Modern" Protestantism. The convinced Evangelicals—to which group the Free Churches belong—are the heirs of the old Pietism.² The point of view of their confessions is that which is preached every Sunday in any representative congregation, and silently displayed by the members of the Church, namely,

THE AUTHOR of this paper is a distinguished German philosopher who has found in the Anglican Church the satisfaction for the quest toward God on the part of both her heart and her mind. ¶ The story of her spiritual progress from conventional Continental Protestantism through agnosticism to Anglo-Catholicism is a tremendously significant one. ¶ We discuss this article at some length in our leading editorial this week.

faith in the divinity of Christ, and the facts of salvation implied in it. The Bible, particularly the New Testament, is not only regarded as divinely revealed but is often misconstrued in a purely literal sense. "Modern" Protestantism (which commands the allegiance of the congregations of the large cities) sees in the New Testament nothing but a tract for the times, which conveys nothing more nor is otherwise to be regarded, than any

other historical document. Christ is for them an outstanding teacher and man of great nobility of character, the proclaimer of a new and advanced conception of God.

From this point of view many unbelieving scientists have relegated the person of Jesus to the realm of pathological occurrences. But there are certain of the sayings of our Lord that cannot be understood save from the point of view of His divine nature. On the lips of one who was mere man they give evidence of a lack of complete sanity. But this is precisely what Modern Protestantism either entirely overlooks, or else seeks to argue away as the conclusions and traditions of those who wrote the records. For both Evangelicals and Modern Protestants the Reformation is at least as significantly important an epoch as that of primitive Christianity. For Evangelicals the Reformation means the recovery of an originally pure faith that in the process of time had been obscured and over-laid with all kinds of human additions; for Modern Protestantism it is the emergence of a new era of culture—of liberty and of progress.

BUT the new German Protestant theology rejects both "Culture Protestantism" as well as the naïve point of view of the pietistic groups. For a long time it had seemed clear to it that the Reformation, so completely buried in sixteenth century terms with the emphasis on personal faith (which had been retired to the background of thought), neither understood the essence of Christianity as a whole nor could understand it. As over against "Culture Protestantism" it emphasized again the timeless and absolute quality of Christian faith. The dogma of the ancient Church it regarded not as an illegitimate development so much as the issue and further development of New Testament teaching. Modern Protestant theology could then offer a completely living picture of the facts and could justify the keen hopes for it had it not remained fixed until this present entirely in the realm of theory. Its conclusions have got no further than the small circle of specialists who espouse them. It might be answered that it has not yet had time to achieve this, since the new era of Protestant theology only began after the War. But, on the contrary, it is of the very essence of the present dominant theology (that of Karl Barth and the Dialectical School) that any practical relationship of faith to Church life and worship be disregarded; for the very Church itself has solely to do with this present world that lies under sin. For the theologians of the "Yes" and "No" type the "Theology of Crisis" is an intellectual game at best, no matter how earnestly played. On the actual life of the Church it exercises no influence whatever.

What does operate with power in the life of the Evangelical congregation proceeds from the pietistic direction alone, busies itself in domestic mission work, and very often in conventicles (the "Fellowships") that are consciously cut off from modern life. Among Evangelicals the concept of the Church is

¹The name given to the State Church established by Frederick William III in 1817 in Prussia. Calvinism modified and Lutheranism adapted represent roughly its theology and liturgy respectively.

²These have long since been known in Germany as "sects." They are very small and play a very subordinate rôle compared with the Landeskirche which until recently was the State Church.

entirely absent. In this circle the effort made is confined to the soul of the individual, in fostering in it the characteristic outlook of Christianity. Church life therefore finds its expression in congregations organized around beloved spiritual leaders. When, however, such a personality disappears the congregation vanishes as well, to grow up again rapidly in another place. The whole point of view as to belief in these pietistic communities is superficial. Literal adherence to the very word of the Bible is the rule, but only when such adherence agrees with and enhances the pietistic scheme of beliefs that have been inherited by such circles. For example, the important rôle played by the Sacraments in the New Testament and the life of the Primitive Church is entirely overlooked. They are treated only from the pietistic point of view as superfluous. It is also obvious that there could be no conception of sacraments among the "Modern" Protestants. As a natural result the sacraments are fast on the way to disappearing. In the *Landeskirche* they lead a kind of shadowy life: the Sacrament of all Sacraments, the Holy Communion, is celebrated only as an appendage to the chief service of the day and before the beginning of it the bulk of the congregation flees from church while a few only—and they old people—remain for it. There is no conception whatever of apostolic succession, despite the clear New Testament evidence. Teaching concerning it and the possibility of its introduction are strenuously opposed. When the conception of the Church is unknown and there is no Church, it is difficult to grasp what is meant by belief in the Holy Spirit. Traditional exegesis of the Evangelical group sees in the New Testament only what it wishes to see and what fits into its own framework of preconceptions. Of the whole complex of the early Catholic faith of the Church a few remnants only have been preserved and these possess no longer any organic unity; so the doctrinal teaching of Protestantism constitutes a kind of field of battle on which there remains one lusty survivor—the doctrine of justification. Hence the superficiality and the unsatisfactory character of "Believing" Protestantism.

Free Protestantism, on the other hand, is in no possible sense a Church. In its freest form—that in which Christ has been reduced to the level of the purely human—one can hardly see anything specifically Christian. It has dissolved away into a mere belief in humanity. Just as is the case with regard to the whole of Christendom, so in post-war Protestantism have longings and desires arisen for which Protestantism neither offers an answer, nor can offer one. Modern theology has succeeded in taking away all sense of security from man in this world, and according to the point of view of free Protestantism there is no such thing as absolute truth. But did not Christ explicitly proclaim that He had brought the truth? Is not God Himself—as over against the insecurity of this world—precisely the resting place for the restless heart of man?

Since with its various trends and movements Protestantism has proved so unsuccessful in affording satisfaction to men, many people in doubt and difficulty betake themselves to the Roman Church. Here they can find something certain—but also hard and grim. An implacable system confronts mankind and demands from man entire surrender, which often amounts to the same thing as intellectual suicide. Faith is a gift of God's grace, yet a gift for which one must be prepared. Here it becomes the basis of a demand. If one would become a member of the Church, he must accept the whole system as such. The spirit of criticism is tolerated only in an attenuated form and when it functions with reference to incidental matters. All thought must be confined to the ways laid down of yore: lay opinions on Holy Scripture are both undesirable and uncalled for. It would be unfair were one to concentrate his attention upon the narrow-minded and dwarfed souls who lay a heavy yoke on the neck of the people, and upon the hierarchy with its over-emphasized central authority and its mechanism which distorts personal piety, and upon the moral damage that is always the consequence of compulsion, and fail, in being so much preoccupied with these blots,

to see the finer and more luminous side of Roman Catholicism: the unbroken whole of Christian belief and practices, which despite everything has room within it for the vast number of those self-sacrificing and consecrated souls doing battle for the Rule of Christ. Nor can the recognition of the imperfection of all human phenomena (under which the earthly appearance of the Church certainly falls) deter a man from making the sacrifice of his own will to the Church, since this Church was founded by Christ according to the will of God, and its form is susceptible of change. It can alter itself. As a matter of fact post-Reformation Roman Catholicism has undergone great changes. The evil conditions that evoked the split of the divisions of the Church have been disposed of. Such conditions in the domain of ecclesiastical life as cried to heaven during the Renaissance have become impossible today. The moral life of the Church has been purified and its faith deepened. Hence the hope that this progress of gradual perfection should develop even further. At any rate, however, at present it is difficult to believe that the Roman system with its extravagant centralization and regimentation of the world, in this very matter contradictory to the law of the Ancient Church of Christ, will be open to any change in the near future. At the present day surrender to the Roman Church means not only the capitulation of one's own will (which is always salutary for man) but it signifies also the complete sacrifice of thought. The further development of Roman dogma in the nineteenth century has flowered in a singular manner. Scarcely were the wounds healed which were due to the proclamation of the dogmas of the Immaculate Conception and Papal Infallibility when new clouds appeared on the horizon. When it comes to such matters as the formulation of the dogmas of the physical Assumption into heaven of the Mother of God and of her sole mediatorship of grace, it is obvious that there are no longer any boundaries to the possibility of further evolution. Dogmatic development can journey on into a shoreless sea—for example, freedom from original sin can extend further back into the ancestry of the Blessed Virgin. So in this very matter there has come an organic complex of dogmas regarding the Blessed Virgin which have not the slightest possible foundation in Holy Scripture and in ancient tradition. If one surrenders himself to the dogma of Papal Infallibility he accepts implicitly not only all of these dogmas but all those which Rome might set up in the future. For one who has been trained from youth up to think things through to their final consequences, whom God had not allowed to be born in the Roman Church, such an act of abnegation is a sheer impossibility. In any case the fact of the division of Christendom which God allowed to happen is itself evidence that there are other ways open for Christians.

From the point of view of its doctrinal position Orthodox Eastern Christianity appears to be a significantly purer and more ancient form of Christianity. But the Orthodox Church is for the West—and particularly for Middle Europeans—in no sense a practical possibility. Orthodox Christianity is so bound up with the Oriental mentality that it is practically unintelligible to the Occidental. Its ways of conducting and expressing life are utterly foreign to us. Hence the Orthodox Church has found no access to the West. It is only in the chief cities like Berlin, Paris, London, Dresden, etc., that there are Orthodox congregations. These are made up mostly of émigrés from Russia who hold fast tenaciously to their faith, their native tongue, and their own ways, and appear to their hosts to be ecclesiastically very exclusive. Furthermore, the Orthodox European congregations, in the matter of their disputes concerning the patriarchate, do not present a strikingly cheerful or attractive picture; there are no less than three patriarchs who dispute the jurisdiction over the West European Orthodox congregations.

One would think that Old Catholicism would offer a way out of these difficulties. But it is precisely with reference to Old Catholicism that it becomes perfectly clear that a movement born solely of protest can have no vitality. Life is not derived

from negation, but only from affirmation. German Old Catholicism was broken in its full bloom when Bismarck utilized it as an item of his political maneuvering in the *Kulturkampf*. State support gave it the death blow. Present day German Old Catholicism has become practically nothing but a passageway. Many of its members go over to Protestantism. Its possession of Catholic faith dwindles more and more and the personal convictions of most Old Catholics are increasingly assimilated to Liberal Protestantism. Old Catholicism often makes common cause with those Protestant circles that regard as their chief task that of protesting against Rome. In the light of the history of the beginning of German Old Catholicism (as a consequence of the dispute regarding Papal Infallibility) this situation is entirely comprehensible.

WHAT can one do who lives in Europe and has come to the conviction that Christianity is essentially a Catholic religion? There are innumerable Protestants in Europe who find themselves in this plight. Such was I, when I became acquainted with Anglicanism, and had the opportunity for an intensive study of it in its own English setting. And it was not study alone, for I also was able to participate—as I actually did do—in the life of the Anglican Church. I must state frankly that Anglicanism means for me the entire solution of these difficulties.

In order to dispose of any misunderstanding, I should like here to state first that Anglicanism is also a phenomenon in human history, a manifestation of the Church of Christ, despite all its weaknesses and failures. I perceive very clearly its imperfections and its lacks—for example, its lack of inner unity. What patience and pains are requisite to keep so many different points of view under the same roof! What a long struggle it took for the Catholic party to win a justification for its existence! But a vast progress is demonstrably the case; men have learned not only patience, but also forbearance: what has been from one point of view but an incidental has meant from another viewpoint a great achievement. As over against the Roman Church, Anglicanism stands as the Church of Christian liberty.

The Anglican Church knows nothing of intellectual coercion: she is the Church which says "you may" as over against the Roman "you must." She emphasizes the value of personal piety and the obligation of individual moral judgment. To her individual adherent she offers both moral freedom and freedom of thought: she is jealously on the watch lest the call to freedom should provide a comfortable couch on which the contemporary ethical standard of the world may take its ease. She emphasizes the Church obligations of each member in a thoroughly wholesome fashion. At the same time she sets no bounds to scientific investigation, since she well knows that the assured results of actual and earnest scholarship can never run counter to true religion. As over against false science and hypercriticism she proclaims with all solemnity the fundamental facts of the Christian faith. At the same time she does not allow the individual to forget his moral responsibility for the right use of his freedom and again and again calls his attention to this obligation. She is well aware of the fact that the methods of the Roman Church speedily produce tangible results with reference to the average man, still she also knows full well that it is only by displaying a larger scope of demands that she can approximate the ideal. The loftier the aim the higher the effort. While the Anglican Church so definitely stresses Christian freedom, at the same time she teaches her members to give full consideration to the honest convictions of others.

This simultaneous emphasis upon the freedom of the Christian man and upon his servitude in Christ (for "whose *service* is perfect *freedom*") is possible for the Anglican Church only because she is at once "Evangelical" and "Catholic." She stands fast upon Holy Scripture; she is founded upon it as she is orientated by it. She is Evangelical in the best and fullest meaning of the term—based upon Holy Scripture, emphasizing Christian

freedom, and stressing the individual responsibility of each soul before God. At the same time she is in the old and fullest meaning of the word "Catholic" since she is founded upon the Ancient Church to whose position in matters of faith and discipline she is perhaps of all present existing Churches the closest. The old confessions of faith formulated by the councils for the whole of Christendom are normative for her, and they are in no sense dead formularies but are the forms in which she mediates the Catholic faith in its entirety. She has preserved intact the apostolic succession, and in the office and work of a bishop, as a fully independent and responsible person, there lives today another item of the Ancient Church's episcopate. The sacraments take their due place in her faith and life. The Anglican Church has lived through her spring of sacramental life, an enviable recrudescence of vitality.

It is out of the sacramental life with the Church that her members develop the power for an exemplary life of dedication to the service of God and neighbor. Out of this life has come the revival of the Religious life which has now come to full flower. Anglicanism is thus a true Church that offers man both a home and a resting place in which he may find God's consolation and peace.

Since the Anglican Church has preserved the ancient and pure Catholicism based upon the Gospel she has been preserved free from the errors of Roman development. We have here no overweening hierarchy, no overemphasized centralization. Furthermore, unto Cæsar is rendered what belongs to Cæsar. Within Anglicanism the people also claim their rights. The Anglican Church affirms throughout the legitimate place of the State. She is therefore free from extraordinary pomp and protects herself from all those things which so easily degenerate into the merely formal and spectacular. The ornate ceremonial of the Anglo-Catholics has for them its only justification in being the expression and presentation of their faith. In every regard the Anglican Church observes the wholesome middle road. She is on her guard just as much against externalism as she is against the spiritualistic dissipation of faith in subjective individualism.

ON the whole, Anglicanism appears to be the form of Catholicism best adapted to the mind of the northern Europeans, just as Roman Catholicism fits the southern Europeans. When Christianity brought the nations under its sway it took the best out of secular life and ennobled it. Just as the evolution of the Ancient Church shows, the setting up of such national Catholic Churches is the ideal of Christendom.

Upon Anglicanism as the only national Catholic Church of the West there rests a twofold task of enormous importance for the world, of which she has acquitted herself in part of the former. She has created national Catholic Churches throughout the world, and has thus become a world Church, insofar as she has cancelled out that which is specifically English and has allowed what is Catholic more and more to emerge. So has she extended the Catholic Church into the far East. Moreover all these Anglican national Churches she has managed to retain in a greater unity. They all have their spiritual center in Canterbury, which plays the part of a patriarchate of the Ancient Church, not that of a taskmaster. The twofold essence of Anglicanism as Evangelical and Catholic constitute her the mediatrix amid the widespread cravings of Christendom for Unity. She acts as the bridge between the Catholic Church and the Evangelical Churches throughout the world. This her mission she has recognized, and in her participation in the world-wide striving for unity has sought to bring it to pass.

After all that has been said it can certainly no longer remain in doubt that present-day Anglicanism is the answer for a Westerner who longs for the realization of ancient Catholicism. It is perfectly clear that the contemporary situation presents many obstacles for the further spread of Anglicanism. The English tongue itself is a great obstacle for many continental Christians. That such an obstacle did not exist for me and that I came into

such close contact with Anglicanism, I regard as the divine and gracious guidance of my life. What I had long known as Church teaching and what I had even longer suspected, I found expressed in Anglicanism; what I had longed for in Church life I found fulfilled. So my entrance into Anglicanism was only the fulfilment of my longing and brought me the solution of all religious difficulties which had beset me since I had become an adult. In the Anglican Church I have found my peace and my inward joy.

Unfortunately, the way I found is not open for most contemporary Christians involved in difficulties similar to mine, but this is due to purely external circumstances.

At the same time among European Protestants there has been developed since the War the so-called "High Church" Movement in many countries, which movement will be watched by all Catholic Christians with the greatest interest. The question is, after all, whether Protestantism as such can and will tolerate groups of this sort who would fain restore the Catholic tradition. In the light of the present conflict in Germany on this matter there seems little to hope for. What will become of the "High Church" Movement if it should be excluded one of these days from the Evangelical *Landeskirche*—a quite likely contingency—is entirely uncertain. An ideal solution would be for its members to be incorporated into Anglicanism.

It may be very difficult for an American who does not understand the circumstances of things here to comprehend our difficulties. I am peculiarly grateful, therefore, to have this opportunity to explain them to my brethren across the water, and I beg their prayers to God in behalf of our needs. Though we may live on the other side of this planet, we are yet all members of *one* Body, the Body of the Church of Christ to whom our passionate devotion belongs, in which union we daily pray "Thy Kingdom come."

RELIGIOUS "BEST SELLERS"

April, 1933

E. S. Gorham, Inc., New York

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| 1. The Living Temple— <i>Dunphy.</i> | 3. Wells of Salvation— <i>Fr. Joseph.</i> |
| 2. The Way of Light— <i>Robbins.</i> | 4. Holy Week— <i>Bell.</i> |
| | 5. Prayers for Schools and Colleges— <i>Bernardin.</i> |

Devotional Manuals

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| 2. Manual for the Holy Eucharist. | 4. In God's Presence. |

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Devotional Manuals

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| 3. A Child's Story of Jesus— <i>Ryan.</i> | |

Devotional Manuals

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

The Living Church Pulpit

A Sermonette for Rogation Sunday



ROGATION SUNDAY

BY THE REV. EDMUND L. SOUDER

RECTOR OF CHURCH OF ST. JOHN THE BAPTIST, HANKOW, CHINA

"In the world ye shall have tribulation, but be of good cheer, I have overcome the world."—ST. JOHN 16: 33.

THESE TRIUMPHANT CONCLUDING WORDS of the Gospel for Holy Mass on the last Sunday within the Great Forty Days provide an apt theme for our meditation at a time when "men's hearts are failing them for fear, and for looking after those things that are coming on the earth."

In the world tribulation.

Today this needs no proof. Millions eager to labor creatively stand idly in the market-place because no man hath hired them. Hearts are heavy-laden because destitution is crushing health, happiness, and hope from those dearest to them. Cynicism, hatred, and greed are widely displayed in ignorant nationalisms and a sordid secularism. Despite its amazing scientific achievements, our civilization is tottering because it has been guilty of the supreme folly of thinking it could ignore God. His will, revealed in Bethlehem's humility and Calvary's love, has been considered by many as "impractical idealism," so we commonsense folk slaughtered ten million of our fellows, destroyed immeasurable wealth, and have landed ourselves in chaos!

Yet how many, blind to the signs of the times, even yet cannot see that in such current world problems as debt, tariff, armaments, and technological development in industry God is showing us plainly that, whether we will or no, as nations and as classes, we are members one of another, on the economic no less than on the mystical plane. Isolation is not simply undesirable: it is impossible. The Father is calling His children to a Declaration of Interdependence. Of the neighborhood which science has created, we must learn to form a brotherhood.

Even as we seem to sink, however, across the stormy waves of life come wondrous words of reassurance from the beloved Master to His disciples.

Be of good cheer.

Into the gathering darkness shines the Light of Life. He whom man has so largely disregarded has not Himself forgotten man. He has neither left us nor forsaken us. Despair is desperately dangerous, for in other temptations the devil attacks single virtues; here he assails the foundation of them all—faith in the victorious power of God! Others may despondently conclude that they are "going from nothing to nowhere on a dying planet," but Catholics know that, in and through Christ, their pilgrim feet press the path to that City whose Builder and Maker is God.

I have overcome the world.

Herein lies the cause of our good cheer. Built into the very warp and woof of the universe there seems to be the spiritual law that redemption comes through suffering willingly offered: life through death. It is a characteristic of the saints that they conceive of themselves as permitted to "fill up that which is lacking of the afflictions of Christ for His Body's sake, which is the Church." They offer their "tribulations" in union with the Sacred Heart, in reparation for human sin, and for the redemption of human life. St. Catherine of Siena, in an agony over the social sins of her day, cried, "O eternal God, receive the sacrifice of my life in the mystical Body of Holy Church! I have naught to give, save what Thou hast given me. Take then my heart, and may Thy Bride lean her face upon it."

What victory may be ours in the days before us if we can find grace to lift privations or persecutions to God, offering them at the altar with the Saving Victim as our humble, willing share of the costly work of creating a socialized society wherein greed and hatred have been supplanted by generosity and love, and wherein reigns, risen and triumphant, Christ the King!

The Church at the Century of Progress

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

THE EPISCOPAL CHURCH will have its exhibit in the Hall of Religion at the Century of Progress in Chicago. That building now approaching completion will house the exhibits of many religious groups including Jews as well as Christians, all of them seeking to make graphic the contribution which religion has made to human progress during the past one hundred years. This is as it should be. Three years ago a general committee of religious leaders was formed to undertake this project so that in the midst, in the very midst of the great exhibits of mechanics, of the physical sciences, of industry and of art, religion should witness to that central contribution which it alone can make and has made through its manifold agencies.

That the Episcopal Church should bear its witness in the Hall of Religion seemed to me imperative. I therefore brought the enterprise before the National Council a year ago and urged coöperation. There is nothing local about the exhibits: they are national and international. The Episcopal Church if it shared must therefore share as a national group. The Presiding Bishop appointed a committee for investigation and report. When they reported last fall, the council adopted their recommendation that we participate and the Presiding Bishop appointed the following commission with myself as chairman:

Bishops Perry, Stewart, Manning, Rowe, Parsons, Tucker; Very Rev. Benjamin D. Dagwell, Rev. Messrs. Karl M. Block, Addison E. Knickerbocker, Malcolm E. Peabody, H. Percy Silver, Don Frank Fenn, Robert W. Patton; Messrs. Z. C. Patten, Harper Sibley, Ed. L. Ryerson, Jr., John Stewart Bryan, William K. Mather, George Wharton Pepper, and Col. William Cooper Procter.

It committed to the Publicity Department the task of assembling and placing the exhibit.

It also laid upon the commission the necessity of raising one-half of the necessary amount of \$8,500 which provided the 850 square feet to be reserved in the Hall for the Episcopal Church before the contract for such space should be signed. The remaining half it was understood the commission would also earnestly seek to secure, although the contract could be signed when only one-half was guaranteed.

At once the commission began its meetings—necessarily by mail—by questionnaires and exchange of letters. The first plan adopted was the subletting of space at \$10 a square foot to exhibitors who should be invited. It took many weeks of correspondence to discover that this was the wrong plan, since desired exhibits were thus shut out for lack of funds and commercial exhibits were thus encouraged.

Finally it was clear that all such restrictions should be removed and that an appeal should be made for contributions. By this time, however, the financial situation became acute; banks were closing and finally came the famous bank holiday. Lent was also upon us.

After conference with the treasurer of the National Council in New York in Passion Week the chairman of the commission proposed to send out his appeal in Easter Week. And this was done.

The responses from every part of the country, from bishops, priests, and laity is most encouraging. The dead-line date for the completion of the first half of the total of \$8,500 (*viz.* \$4,250) is now June 1st.

Up to this date ninety-two contributors have provided \$1,912 in cash and pledges.

THE PRESIDING BISHOP writing me from Hongkong says:

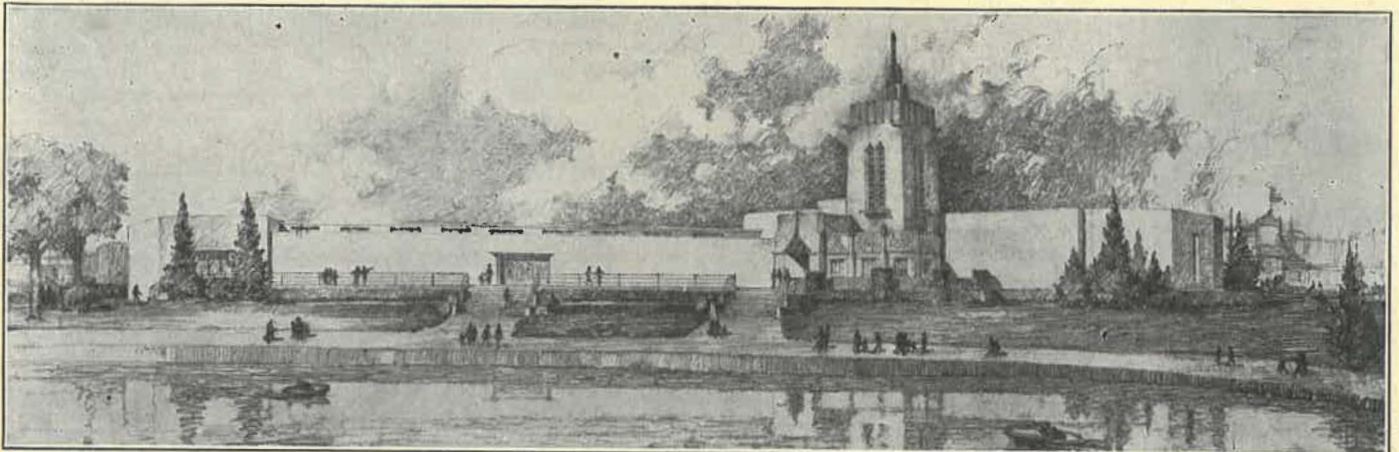
"As the time approaches for the Century of Progress in Chicago the more sure I feel of the importance and possible effect of our missionary exhibit which you and the commission are planning. The National Council at its February meeting extended the time for the completion of the financial work undertaken by the commission. This was a condition which undoubtedly will be fulfilled. The success of this preliminary step will inspire the council with confidence in the enterprise. I am sure that you will have the active coöperation of the departments."

Bishop Burleson acting for the Presiding Bishop as well as for himself joins me in urging Churchmen and Churchwomen everywhere to take a share if only a small share in the great enterprise which puts God and religion as the center of a Century of Progress.

The Publicity Department is enthusiastically assembling and preparing the exhibits under the personal direction of Dr. Hobbs.

If you cannot take one square foot (\$10) of the 850—still you may be able to take a half or a tenth, and I hope every reader of this announcement will send me something at once.

"Religion is all or nothing," as Browning said, and we shall joyfully share in the witness of what God has done for the sons of men through our beloved Church during the last one hundred years. "A Century of Progress" it has been for this Church. Let us thankfully and dramatically say so to the thirty or forty millions of people who will pass through the gates of the World's Fair in the summer of 1933.



THE HALL OF RELIGION, CENTURY OF PROGRESS

Thielbar and Fugard, Architects.

A CHINESE WELCOMES BISHOP PERRY

By KING LI

WING WAH TERRACE, HONGKONG, CHINA

BISHOP PERRY of Rhode Island passed two strenuous days here; some took him to eat chop-suey, some showed him the beauty of the colony, some quenched his thirst with real Chinese tea, and some compelled him to talk, and we all finally forced him to speak at a week-day Lenten service at the Cathedral until he was nearly exhausted with a loss of his voice. Mrs. Perry could not endure the so-sudden changes of climate from coldness on the Pacific to real hotness in that terrible Manila climate and again to this dampness of Hongkong in the spring, so the Bishop was free ashore to do what he would with my warning that he should be careful about his health, but God is kind in giving him a fine physique.

The Bishop spoke on the Unity of Christendom, and the topic is most fitting and welcome in this part of the world where so much confusion prevails without any addition of Christian bewilderment of sects and denominations and appellations of the Godhead. The heathen lands have hosts of ghosts and devils and gods and goddesses, but to our sorrow the so-called Christian people brought and do bring in many other hosts of devils, ghosts, goddesses, and gods, thus to confuse the already chaotic Chinese brain; and the Hindu caste distinctions, and the Japanese primitive beliefs; our head is in a whirl.

A Romanist calls his God, Sky or Heavenly Lord or Master, and knows no other name, whereas a Protestant Chinese calls his God High or Up Emperor or Sky or Heavenly Father; and the educated Chinese for 5,000 years has called that Great Being an Up-Emperor or Shang-tai and so it is well for the Protestant missionaries to use this designation as they in so doing will tread on familiar ground.

The American Church has no works in this South China but of course the English Church workers have given Bishop Perry some facts about their works. One special work the English Church is doing here is the home for the blind Chinese girls but the Romanists have industrial schools and trade schools everywhere which are doing immense good and that Church is flourishing here, whereas the Protestant Church the opposite. In order to see fruits from our works the Anglican Church must in the future immediately spend 75% of their funds for village works and 25% on city works in giving instruction on trades and farming to the people who need them most in China. Nearly all tailors and shoemakers in Macau and Hongkong are educated in the Roman Catholic trade schools.

It is a regret that the Bishop had no time to go with me into my village to see things at first hand but I hope he may have the opportunity to visit the villages in the Yangtze River regions and later to recommend his board to begin an entire new program of Christian adventure in industrial and agricultural instructions.

THE LAST REACH IS HEAVEN

IN THE cradle of time
Wake the ages to birth
As it swings to and fro
Over dream-haggard earth.

There is space enough here
For horizons to meet
Both the glimmer of dawn
And the dust of the street.

Till the cradle dips low
To the far side of birth
For the last reach is heaven
The lost count is earth.

LILLA VASS SHEPHERD.

Churchwomen
Today

Ada Loaring-Clark, Editor

MORE AND MORE we find that our churches, in cities where colleges or universities are located, are realizing their responsibility to the Church student and our women are expressing their friendship to out of town girls in a more cordial fellowship. Miss Hope Baskette, student worker in the Fourth Province and at the Florida State College for Women, has found three approaches to college women to be highly worthwhile. They are most suggestive:

College Work
for Women

"1. More and more we are placing an emphasis upon worship. 'The most helpful sign on the horizon of the religious scene is the very general revival of interest in the whole theory and practice of worship,' writes Willard Sperry in *Reality in Worship*. Where we find a real service of worship on the campus there is no difficulty in getting students to attend. The offices of the Church are the greatest program for the student worker to use. The number of student visitors at our services verify this attraction. Also, the fact that in the last six years there have been fifty-five students and seven faculty members confirmed, most of them first being interested in our worship services. To a great many college women the service of Holy Communion is, as it should be, the central service of the Church. There is a group for Morning Watch in which lives are being strengthened. There are no set rules about this service. Different students lead and create the service, each showing how real prayer is to her. Especially is there emphasis upon the reality conveyed by silence. Whatever the vehicle of our services, their magnificence or simplicity, students are finding the presence of God through worship.

"2. The cause of social welfare is tremendously gripping to students. Social service, as a vocation, ranks second to teaching among college women. Campus life is not too removed to help alleviate some of the distress. 'Intentions must find expression.' Through the local welfare association we have taken the normal approach to the care of two needy families. Outside of material relief to these families the students have stood by as interested friends who can help bear burdens. A visit by a very indifferent student has actually changed her attitude to the Church's task. The help of these families to the students has exceeded that given by the students to them.

"3. A third approach is placing the ablest students in summer volunteer work for a month or more in mountain missions, Indian missions, and social service centers. Last summer nine students served in this capacity. This was made possible by the generous gift of the Woman's Auxiliary of the dioceses of Florida and South Florida. Four students conducted the first vacation school of the Church held on the Seminole Reservation at Dania. This not only gave the student an experience in full-time Christian service, but was a real test as to whether or not she was fitted for such work after college days are over."

THROUGH the five Birthday Thank Offerings that have been made by the boys and girls of the Church they have provided a boat for Bishop Rowe in Alaska; funds for a school in Liberia; a wing for the Hooker School in Mexico; the children's ward at St. Luke's Hospital, Tokyo, and, with the offering to be made in 1934, they hope to build a chapel for the Iolani School in the missionary district of Honolulu. This school has a long and splendid history and is the only boarding and day school which the Church maintains in Honolulu. The influence of the boys trained there is felt throughout the Orient. The student body is largely Oriental.

Birthday Thank
Offering

THE FINE ART OF LIVING WELL *

BY THE REV. ALFRED NEWBERY
RECTOR, CHURCH OF THE ATONEMENT, CHICAGO

FOR THE purposes of these few lines, we define living well as that which makes life better than mere existence, and art as the ordered attempt to achieve a goal. If the art of living well be called a fine art, it is because there is no art which makes more imperative demands or promises greater satisfactions.

The first and fundamental law of this art is that we begin and end with facts. Living is not living in any fine sense of the word, if it consists mostly of flight. The root of discontent in many lives is that they are built on an attempt to evade reality. A life that is a futile effort to be somebody else is always an unhappy life. The person who fights against the acknowledgment of a defect, a disease, or a disability is thereby started on a road that cannot lead to any satisfaction. To see myself as I am, frankly and honestly to look at those things which I feel hinder, inconvenience, or hurt, in my life is the first step to take in the direction of a good life.

The second step is to accept the facts and to accept them as a sphere in which your life can be lived, wholly and satisfactorily. If you are lame you must not say, "I am cut out of that much life." If you are poor you must not say, "I am deprived of the opportunity of living a full life." If you are a chronic invalid, you must not say, "Life gives me no chance." Every bad habit, every vice, every melancholy, every day-dream, every wave of hopelessness, every conceit, every act of sloth, avarice, envy, lust, pride, gluttony, or covetousness is a disloyalty to that law of acceptance, is an attempt to find some satisfaction without the necessity of acceptance, is a device for living apart from the truth, and is therefore doomed to failure. "The truth is never hostile." It may hurt, it may be uncomfortable, but the facing of it is always beneficial. No matter how poorly equipped I am, no matter with what bad conditioning I begin, no matter how sick, or old, or disliked, or ineffective I am, within the sphere of my limitations there is a life for me to live that will fulfil every possibility I have and afford me the maximum of highest satisfaction.

For my goal is not acquisition or possession of things. It is not the achievement of a skill, or the attainment of a fame. It is not the gratification of an appetite. It is the cultivation of a character. If I must give up my career for lack of funds or because of the incidence of an unexpected responsibility, if I must stop what I am doing because I am losing my sight or my hearing, disappointing as that may be, it is not a blight. Under whatever conditions life imposes on me I can pursue my chief purpose and end, which is the growth in me of qualities—control, nobility, unselfishness, purity, consecration, detachment, serenity.

There is no law, human or divine, natural or normative, which demands a given expression for a given impulse. I may wish for children and be denied them, but I am not thereby denied expression of the parental instinct. I may wish to serve, and set myself to acquire medical skill and be frustrated therein but I am not thereby denied the opportunity to serve. I may crave love and mating and be denied them, but I am not thereby prevented from pouring out my affection on the affectionless and deriving the response of loving companionship. My fundamental impulses cannot be brooked. That is true. But they can be channelled. And where circumstances stop the usual channels, I can and must make others. There is nothing in life that can prevent me from living my life to the full, if by life I mean the cultivation of character values.

And if I face reality and, having faced it, accept it in the faith that it gives me plenty of room, then I must lay down the rules whereby I am to make that faith operative in my life. A sentimental, emotional outburst in which you dramatize yourself as nobly bearing your cross, is very poor nourishment on which to go through the trials of every day living. A resolution to adopt a noble attitude, even a flash of intuition in which you see clearly the goal and its attractiveness will not suffice. You are dealing as

with an enemy, and the opposing forces are powerful. Undisciplined emotions, perilous self-deceit, the pull of immediate gratification as against remote satisfaction, social pressure, physical and spiritual inertia, and a world of false values around you, are too strong an army to conquer without a campaign. The values to which you are to consecrate yourself must be affirmed, and in order that they may be affirmed constantly, you must begin by affirming them regularly. The appetites you are to re-direct will not re-direct themselves, and there must be a program by which, on the one hand, you deliberately avoid the outcome of their native tendencies, and on the other deliberately cultivate the new channel. You will never avoid the evils of lonesomeness by remaining in solitude. You will never conquer the temptations of shyness by avoiding the opportunities to make friends. Fasting is good for the glutton, and generosity is good for the avaricious.

Nor is it sufficient to provide "occasions of virtue." Merely to impose on yourself the opposites of your tendencies may leave you an unwilling and rebellious martyr. "The gift without the giver is bare." The hair shirt without the act of love is tragedy. It makes the empty and garnished home of the evil spirit to which he returns with a host of his kind. Every deed of your program must be accompanied by an act of faith, of gratitude, a statement of acceptance, a credo that is positive. The way of battle must lead to the way of triumph. Sacrifice is not deprivation. It is consecration. You must find in the way you travel the fruit of your efforts and you must find it good.

There is no end to this journey. It will always remain an art, a discipline, the science of living by a rule. But it is its own satisfaction and it brings as a reward a deeper realization of the length of the journey, a wider view of the surrounding country and the vista of unfulfilled responsibilities. It shows you life as intensity, as quality, as engaging every power and capacity you have. It gives you the joy of conquest, the satisfaction of development, it withdraws you from the strife of tongues and a world of changing values, and sets you up upon a rock that is eternal. Face the facts, accept them, accept them as an adequate sphere within which there is a full life for you to live, lay your plans, make your program and then carry it out, persistently, insistently, regularly and you will find that you are doing it joyously and gladly. This is the fine art of living well.

THE PENTATEUCH

ACCORDING to Prof. A. S. Yahuda, biblical scholar, who has spent forty years in his work, the Pentateuch was mostly written by contemporary scribes. It had been contended that these books were the writings of Jews during the Babylonish Captivity (about the middle of the sixth century, B. C. Era); but Dr. Yahuda says:

"They belong to the time of the patriarchs of the great civilization of Ur.

"These accounts must have been written by one who knew Egyptian and who wrote in Hebrew.

"Archaeological evidence of the Exodus is now borne out by this additional proof. We must assume that the story of that great journey was written by people who actually took part in it—people of Egyptian upbringing, and for the benefit of people who knew well the life and manners of Egypt."

Moses and the Exodus mark the first recorded time in history that an enslaved people, of themselves, broke the bondage of their masters. That memorable act showed for all future generations that superior force can enthrall superior mind—but for a while only. Many in this world "give in" to the overbearing "rather than have a fight," but only so to a certain point.

But today the great Egypt—that was—is no more; for centuries it has been so. Though the once enslaved descendants of the shepherds—shepherds, which Joseph, Prime Minister of Egypt, long before Moses' time, told his brethren and father were abominations unto the Egyptians (Genesis 46:34) should bear among themselves One whom millions of people have come to proclaim the Son of Israel's God.

And from the exodus has come the Bible, the rule and guide of our faith.

—EMERSON EASTERLING, in *Scottish Rite Bulletin*.

* A ten minute broadcast over WGN.

BOOKS OF THE DAY

Rev. William H. Dunphy
Editor



ADVENTURES OF IDEAS. By Alfred North Whitehead. Macmillan Co., 1933. 381 pp. \$3.50.

THE PHILOSOPHY of Professor Whitehead as a "way of understanding the nature of things" finds its expression here by a consideration of a portion of the history of the human race from the viewpoint of mankind's changing ideas. More particularly is the author interested in the transmission from the Near East to Western Europe of a few fundamental ideas whose operation within society constitutes civilization. Such ideas are those concerning the general status of mankind in general and the individual man in particular, the nature of the world and our knowledge of it, together with human aspirations for perfection.

The book is divided into four parts: the first, Sociological, which deals with certain notions, and their development, which are fundamental to society. The second, Cosmological, which explains the nature of the real world and various ideas concerning it, especially theological. The third, Philosophical, is concerned with more general principles, a theory of knowledge, etc. The fourth, and last section, Civilization, treats of those values—truth, beauty, art, adventure, and peace—which are involved in the definition of a civilized society.

To the majority of readers whose primary interest will be the contribution of Professor Whitehead to religious thought the first two sections of the book will be of most interest. Especially thought-provoking is the chapter called The New Reformation which is a discussion and criticism of theology.

Like other works of Professor Whitehead this book is not easy, but it is so far superior in its clarity to some others which might be mentioned that it appears extraordinarily lucid. Perhaps the smoothness of its writing is highly deceptive. The author's attempt to reconcile the most contradictory elements of experience, although illuminating in its details, is obscure as a whole. However, the reader is well rewarded for his efforts.

A. D. K.

AT THE FLOWER SHOW in New York this spring there was one exhibit that, small though it was, aroused as much interest as the exhibit which won the Holland trophy. This was listed as: "Garden of a Carthusian monk." (As everyone knows,

Three Garden Books

each Carthusian monk had his own little cell and bit of garden.) This exhibit led many to realize that a garden may be grown practically anywhere, if only the "right things" are planted.

Three new books should be read by would-be as well as actual gardeners. They all tell how to use several acres or several feet. Many churches, even on city streets, could have gardens, if only of vines and shrubs. Almost every rectory could have a garden, though it might be only a back-yard planted with hardy perennials. A tiny rectangle of earth, against the wall of a semi-nary building in New York itself, can be made into a beautiful bulb garden. These books, mentioned as guides to gardening anywhere, are: *The Fragrant Path*, by Louise Beebe Wilder (Macmillan, \$3.00); *Western American Alpines*, by Ira R. Gabrielson (Macmillan, \$3.50), and *Gardening with Herbs*, by Helen Morthgath Fox (Macmillan, \$3.50).

The Fragrant Path is devoted to flowers and shrubs, and even what we call weeds, which "have a scent," as the old English

herbals used to say. Not only the growing but also the history and the legendary lore of certain "sweet blossoms and leaves" is given. Mrs. Wilder's delightful style makes the reading a joy even to the person who has never grown anything except the "paper white narcissus," in water, surrounded by pebbles. But it is an "earth gardener's" own book.

Another crowded locality at the Flower Show was that at the four corners of which were rock gardens. Our second book, *Western American Alpines*, contains not alone pictures but also directions for growing most of the plants in these rock gardens. Few persons realize that the majority of the things seen in Eastern rock gardens come from the West, where they grow wild. Dr. Gabrielson's remarkable photographs of flowers blooming on sandy slopes, in crevasses, and along canyons are as valuable as his text. Those who have nothing but "poor soil" in which to plant should try to make it into a rock garden. They can succeed.

Herbs like poor soil, too. *Gardening with Herbs* makes this clear. This unusual book is a detailed history of sixty herbs grown by the author in her own garden. It is the first book to treat of herb-growing in America. Mrs. Fox planted and cultivated for three years before writing her book. She wished to be sure that the herbs tried could actually be grown, and what suited them best. An immense amount of care and work has gone into this book. Enthusiasm has entered in also. This makes it absorbing reading. The final section, *Cooking with Herbs*, will interest everyone. We are so prone to forget that the ancient gardening books were also cookery books. And the oldest gardens were herb gardens.

All our authors quote legends, even Dr. Gabrielson mentioning Paul Bunyan's name in this connection. Two of them quote poetry. The astonishing thing is that neither of them quotes T. E. Brown's "My Garden," nor Kipling's poem beginning with the words, "Excellent herbs," nor Kipling's "The Glory of the Garden." Remembering the Carthusian monk's garden, the reviewer ventures to quote the concluding stanza of this last:

"Oh, Adam was a gardener, and God who made him sees
That half a proper gardener's work is done upon his knees;
So when your work is finished, you can wash your hands and
pray
For the Glory of the Garden that it may not pass away!
And the Glory of the Garden it shall never pass away!"

E. McC.

THE VERDICT of the League is the title of a valuable brochure on China and Japan in Manchuria, published by the World Peace Foundation (Boston, 50 cts.). It includes the official documents with appropriate annotations by Prof. Manley O. Hudson who also contributes an introduction which is a well rounded review of Sino-Japanese activities during the seventeen months preceding the adoption of the League of Nations Report on February 24, 1933.

C. R. W.

SHERWOOD EDDY is a stimulating writer, whether or not one agrees with his philosophy or sociology. His new book *The Challenge of Europe* (Farrar and Rinehart, \$2.50) is no exception and is entitled to take its place alongside of his *Challenge of Russia* and *The Challenge of the East*. In this new contribution to a better understanding of world problems we have an analysis of the facts and figures and the situations generally.

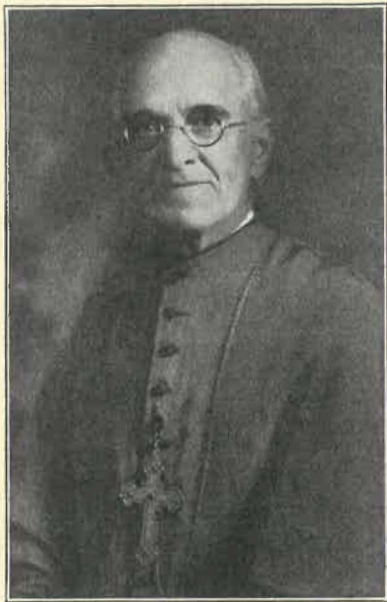
C. R. W.

NEWS OF THE CHURCH

Bishop Weller Submits Resignation to Diocese

Advanced Age and the Depression Given as Reasons; Holds Record in Wisconsin Episcopate

FOND DU LAC—The item of most interest to the whole Church in connection with the fifty-ninth annual council of the diocese of Fond du Lac, meeting May 9th in St. Paul's Cathedral, this city, was the announcement made by the Rt. Rev. Reginald H. Weller, D.D., of his intention to submit his resignation to the House of Bishops at its next meeting. The reasons given are his advanced age and the general depression, which has had a serious effect on the finances of the



RESIGNS

Rt. Rev. Reginald K. Weller, D.D., who presented his resignation to his diocese May 9th.

diocese. Bishop Weller was ordained deacon in 1880, priest in 1884, and was consecrated as Bishop Coadjutor of Fond du Lac at a memorable service held November 8, 1900. He became Bishop of the diocese on the death of Bishop Grafton August 30, 1912.

The council adopted a resolution of regret at the resignation and a committee was appointed to arrange for a diocesan observance of the thirty-third anniversary of Bishop Weller's consecration next November.

Except for the Rev. L. D. Hopkins, Bishop Weller is the senior priest of the diocese, having been connected with it for 43 years. No other Bishop in Wisconsin ever served as bishop for as many years as Bishop Weller.

Intercommunion and the Oxford Movement Vigorously Debated at Chicago Congress

Missions and the Priesthood Also Come in For a Good Bit of Discussion

CHICAGO, May 5—Debates on intercommunion and the Oxford Movement featured the annual Church Congress which closed its sessions in Chicago May 5th. Representatives of various parts of the nation were present for the four-day session held at St. Luke's Pro-Cathedral, Evanston.

The Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, with the Rt. Rev. William Scarlett, Bishop Coadjutor of Missouri, led the attack on the much discussed subject of intercommunion. The debate was based primarily upon a union service held in St. Louis some months ago. Bishop Johnson's address was published in last week's LIVING CHURCH.

Bishop Scarlett based his argument largely upon the findings of the Lambeth Conference and asserted that there exists no clear definition of the limitations of intercommunion in the Church at the present time. He declared himself opposed to "indiscriminate and careless" intercommunion.

"When a group of sincere men, perplexed by the divisions in the Body of Christ, meet together for the purpose of exploring paths to unity," he said, "it is an event which introduces God into the world in a new concretion."

OXFORD MOVEMENT DISCUSSED

A realignment of the forces in the Catholic Movement of the Church was predicted by the Rev. Frank Gavin of General Theological Seminary, discussing the Oxford Movement. Dr. Gavin, himself an Anglo-Catholic, asserted that partisanship should have no place in the Church.

"The exclusive temper is an index of a certain state of mind and emotion in which there is some evidence of a fearful disposition," said Dr. Gavin. "If the convictions of the Oxford Movement we hold to be are as true as they are asserted to be, the exclusiveness of outlook and intolerance of mood would evaporate completely. I deplore any such evidence of narrowness and bigotry as would reduce to the level of cheap polemic and controversy the sacredness of deeply held convictions.

"Anglo-Catholicism is after all primarily concerned with religion, not with candles and chasubles, nor genuflection nor ceremonials, nor even primarily with theological structure of the body. Anatomy is not its primary aim, nor is even organic chemistry the sole pre-occupation. We are concerned with life.

"There are broadly two tempers in modern Anglo-Catholicism and it is not going to be easy to reconcile them. There is a conservative and there is a liberal wing. It is possible that a radically new realignment of the forces within our communion and hence out-

side it may take place in the very near future."

The Rev. T. L. Harris of Harvard University, speaking on the Oxford Movement, termed the theory of apostolic succession "historically false and ecclesiastically derisive."

"It is well to remind other Christian groups of the Catholic tradition," he said, "but do not insist upon a theory of the conveying of grace which smacks altogether of some legal fiction in the conveyance of a parcel of land."

Later he declared: "Antiquity is a useless court of appeal to establish the authority of opinionated parish priests. The alleged authority of the Catholic Church all too often means the untutored private judgment of a parish priest."

The Tractarians bequeathed the Church "dogmatism without authority, opinionated by undisciplined and disobedient clergy," continued Mr. Harris. "Evangelicalism tends to humbug; Anglo-Catholicism to Phariseism and priggishness."

CAPITALISM VS. SOCIALISM

The Congress opened May 2d with a discussion between the Rev. John Nevin Sayre of New York, and Charles Phelps Taft, 2d., son of the late President, on the subject of profits in business as related to Christian principles. Mr. Taft, in a scholarly paper, defended the right of a private individual to a reasonable profit upon his business endeavors. He admitted at the outset certain abuses which he said are prevalent in the business world. He attacked large bonuses and asserted that "no continuous service a man can render is worth a million dollars a year, much less three."

Socialism he termed as inconsistent with Christian principles, concluding: "I find much in our society which calls for change but I find no reason why the owner of a business may not consistently with his Christian principles derive a reasonable compensation from his business."

Mr. Sayre levelled a severe attack upon such men as Charles Mitchell, New York banker, Ivar Krueger, Samuel Insull, and others, using them as examples of what he termed the failure of the capitalistic system to bring about common good.

"My fundamental charge against the existing system is that it works primarily to make money and only secondarily to minister to human beings," he said. "It exploits the needs of the multitude to give money and power to few. Its dominant incentive is the service of Mammon, not of God or His children."

In concluding, Mr. Sayre pleaded for an industrial system whose primary aim would be "ministry to persons."

The Rev. William C. Emhardt and the Rev. George M. Plaskett of Orange, N. J.,

discussed racial distinctions at the morning session on May 3d. The crux of the argument in these papers was that race in no sense should exclude any individual from worshipping where he pleased.

The morning of the 4th the discussion centered on the subject of the relation between the authority of orthodoxy and personal experience. The Rev. Wilbur L. Caswell of Yonkers, N. Y., and the Rev. William L. Wood of Harvard were the speakers. In his paper, Mr. Caswell declared the Nicene Creed "may represent a cross section of the Christianity of the fourth century, but it is preposterous to identify it with the Christianity of all ages. We can translate Nicene Christology into modern terms, but so can the ingenious interpreter translate the Book of Genesis into a manual of Christian morals.

"We have lost much through our persistent tendency to regard the faith of the Christian as if it were chiefly an archeological study of a pious meditation upon the far away and the long ago" he said. "Why not a Church which is an experiment station for living Christians, a Church with a variety of optional creeds, if creeds are required, and a variety of opinions and techniques?"

LAYMEN'S REPORT DEBATED

A visit to the Century of Progress grounds was on schedule for the visitors on the afternoon of the 4th. At night Mrs. Harper Sibley of Rochester, N. Y., and Bishop Creighton of New York talked on the question of missions. Mrs. Sibley strongly defended the report of the Laymen's Missionary Inquiry, while Bishop Creighton defended the present missionary program.

Bishop Creighton scored Churchmen for their lack of interest in missions, saying that the "rank and file of American Church people know little about missions, care less, and are led by priests and pastors who rarely, if ever, preach a missionary sermon. The cause of missions is opposed by influential laymen. Money given for missions is deliberately diverted to other enterprises. Treasurers boldly steal offerings marked for missions. . . . Yet missions survive and increase."

On the closing day came the discussion on the Oxford Movement and Dr. Karl Block of St. Louis closed the conference with a paper on prayer.

The Rt. Rev. Robert Nelson Spencer, D.D., Bishop of Western Missouri, delivered the Congress sermon the morning of the 3d. Congress attendants were entertained largely in the homes of parishioners of St. Luke's Pro-Cathedral. The Rev. Howard C. Robbins of New York presided at the sessions while the Rev. H. Adey Prichard of Mt. Kisco, N. Y., was secretary. The Rev. E. Ashley Gerhard, rector of Christ Church, Winnetka, was chairman of the local committee on arrangements.

Albany Laymen Protest

ALBANY, N. Y.—The Protestant Episcopal Laymen's Association in the diocese of Albany has sent the Presiding Bishop a letter protesting against his proposed attendance at the Catholic Congress next October.

Dr. Porter to be Consecrated in San Francisco Cathedral

Bishop of San Joaquin to Officiate in Ceremony May 23rd

SACRAMENTO—Arrangements for the consecration of the Ven. Archie William Noel Porter, Ph.D., Bishop Coadjutor-elect of the diocese of Sacramento, have been announced as follows:

Time and Place: May 23d, at Grace Cathedral, San Francisco.

Consecrator: the Bishop of San Joaquin, president of the Eighth Province.

Co-consecrators: the Bishop of California, and the Bishop of Sacramento.

Presenting bishops: the Bishop of Utah and the Suffragan Bishop of Los Angeles.

Preacher: the Bishop of California.

Attending presbyters: the Rev. William H. Hermitage of Sacramento, and the Rev. Edgar F. Gee of Oakland, Calif.

Deputy Registrar: the Rev. Mortimer Chester, of Woodland, Calif.

To Read the epistle: the Bishop of Eastern Oregon; *the gospel:* the Bishop of Los Angeles; *the litany:* the Bishop of Nevada.

CHURCH SOCIAL CONFERENCE OPENS JUNE 11TH

NEW YORK—Social workers and clergy of Canada share in this year's Episcopal Social Work Conference, which is the thirteenth held under the direction of the National Council's Department of Christian Social Service. The conference meets in Detroit June 11th to 16th, its sessions held in the Detroit-Leland Hotel and St. John's Church, and also in All Saints' Church, Windsor, Ontario. The program of the conference is as follows:

Approach to Normal Youth: Mrs. Helen G. Hogge, mental hygiene counselor, Board of Education, Highland Park, Mich.

What the Hoover Study of Recent Social Trends Found Out About Religion: C. Luther Fry, Ph.D., director, Bureau of Standards, Institute of Social and Religious Research, New York City.

The Coöperative Parish in the Depression: the Rev. George W. Dawson, executive secretary, board of social service, diocese of Newark.

What Can the Church Do for the Problem Girl? The Canadian Answer: Miss Charlotte Whitton, executive director, Council on Child and Family Welfare, Ottawa.

What Can the Church Do for the Problem Girl? The American Answer: Mrs. Wilma A. Vanderwall, executive secretary, Church Mission of Help, diocese of Western New York.

Social Service in the Ordinary Parish; Canadian Approach: Miss Frances C. Kingstone, social service organizing secretary, Woman's Auxiliary, diocese of Toronto.

Social Service in the Ordinary Parish; American Approach: the Rev. Leslie F. Chard, chairman, social service department, diocese of Western New York.

Bishop Perry in Shanghai

SHANGHAI—The Presiding Bishop arrived here Palm Sunday and preached that evening in Holy Trinity Cathedral before a congregation of one thousand. On Monday the Chinese parishes held a reception for him.

New York City Mission Given Bingham Estate

Gift of 475-Acre Tract on the Hudson Announced by Bishop Manning at Diocesan Convention

BY HARRISON ROCKWELL

NEW YORK, May 12.—On May 9th and 10th, the diocese of New York held its 150th convention. The diocese was organized in 1785, so that its 150th anniversary will come in 1935.

In his address Bishop Manning announced the magnificent gift to the diocese from Harry Payne Bingham of an estate of 475 acres. While future news items will further describe this, it is sufficient now to state that this property, formerly the estate of Mr. Bingham's uncle, Col. Oliver Hazard Payne, is located at Esopus, halfway between Highland and Kingston, and along the Hudson which it fronts for over a half-mile. So extensive a property, on which there are twelve buildings, suggests at once vast possibilities for use. The Bishop and the standing committee of the diocese have offered the estate to the City Mission Society, and that organization has accepted it for religious, educational, and charitable work. Its fresh air camps will be located there this summer, and plans are being considered for the further use of the property, care of convalescents, rehabilitation work, etc., including the possibility of the establishment of homes there for aged and infirm clergy.

The Bishop announced the appointment of the Rev. Dr. Floyd Van Keuren, executive secretary of the diocesan social service commission, to serve, also, as registrar of the diocese, thus filling the vacancy caused last year by the death of Canon Nelson, incumbent of that post forty-six years.

PROGRESS OF CATHEDRAL

Concerning the progress of the construction of the Cathedral, Bishop Manning stated that upon completion of the laying of the floor of the nave, the only large item of work remaining to be done before the nave can be opened for use is the installation of the necessary heating plant, an item for which at present no funds are in hand.

The Bishop's address included, also, an important presentation of the proposal pending before the Church for the transfer or translation of bishops who are Diocesans. Because of its value this section of the address is printed elsewhere in this issue.

The convention sent its greetings and good wishes to President Roosevelt, assuring him of our prayers for wisdom and guidance to meet his responsibilities. The President is a member of this diocese, having been a vestryman at St. James' Church, Hyde Park, for twenty-seven years. He has been a trustee of the Cathedral of St. John the Divine for nineteen years, and this week he was reelected.

The Rev. Francis A. Sanborn was reelected secretary of the convention, and R. M. Pott as treasurer.

The convention expressed its congratula-

ons to the Rev. Dr. John F. Steen, present his sixty-fifth successive annual meeting of the diocese; to the Rev. Dr. S. deL. Townsend upon the fiftieth anniversary of his ordination, and to R. Fulton Cutting upon the completion of fifty years as vestryman and warden of St. George's Church, Stuyvesant square.

Considerable time was spent in adopting a resolution concerning the persecutions in Germany. The greatly modified resolution avoided anything that could be termed meddling in the affairs of the German government; it expresses a sense of profound sorrow for the ill-treatment of the Jews in Germany and sympathy for the oppressed, and it calls upon Christians everywhere to voice like disapproval of such discrimination.

Bishop Manning, receiving \$15,000 a year salary, and Bishop Lloyd and Bishop Gilbert, each receiving \$10,000, accepted reductions of 20 per cent. This was the proportion of the cut made in the grants to aided diocesan organizations and was in accordance with the requests from the three Bishops expressed through the Diocesan's address.

The convention defeated a proposal to make women eligible as delegates to the Provincial Synod.

The Rev. Dr. Silver and Aymar Johnson were reelected trustees of the Cathedral.

Two very popular clerical members, Dr. Fleming and Dr. Aldrich, were nominated to fill a vacancy on the standing committee. Through five ballots a deadlock prevailed, resulting in the decision to let the committee itself fill the vacancy for one year.

THE PROVINCIAL SUMMER SCHOOL

The Provincial Summer School of the province of New York and New Jersey will again this year hold its sessions at Sarah Lawrence College at Bronxville. For the direction of its courses in this, the twenty-first year of the school, Bishop Oldham of Albany is the president; the Rev. Dr. Frank Gavin the pastor, and the Rev. Dr. Charles H. Boynton the dean. Details of the courses may be obtained from the diocesan secretaries in the province.

FUNERAL OF REV. H. L. GIBBS

The funeral service of the Rev. Harold Leslie Gibbs, whose death was noted in our last issue, was conducted on Wednesday morning at St. Thomas' Church, with Bishop Lloyd and the rector, the Rev. Dr. Brooks, officiating. Interment was at Westfield, Mass.

COMMENCEMENT AT DEACONESSES' SCHOOL

The largest congregation of any year attended the Commencement Day service of the New York Training School for Deaconesses, held yesterday morning at the Cathedral. Bishop Manning was the preacher; he officiated, also, at the setting apart as deaconesses of Edith A. Booth of New York, and of Florence Isabel Ormerod of Munising, Mich. Certificates were given to nine women who, at this time, have completed the course at the school; and diplomas of the school were presented to eleven others, graduates who have completed one year of successful work in the field.

BISHOP REESE OBSERVES 25 YEARS OF SERVICE

SAVANNAH, GA.—May 21st the Bishop of Georgia, the Rt. Rev. Frederick F. Reese, D.D., will celebrate in Christ Church, this city, the twenty-fifth anniversary of his consecration. In honor of this event he has already received a Cambridge edition of the combined Prayer Book and Hymnal from the wardens and vestry of St. Paul's Church following a confirmation service recently.

BRIEF MENTION

Today, May 12th, is Bishop Manning's 67th birthday; yesterday marked the 12th anniversary of his consecration as Bishop of New York.

The Bishop of Sacramento, Dr. Moreland, now a resident of New York, will preach in the Cathedral here on July 9th a sermon commemorative of the Oxford Movement Centenary.

The Rev. Richard A. D. Beaty, rector of St. Peter's Church, West 20th street, entered upon his duties there last Sunday.

Deaconess Harriet M. Bedell, formerly missionary at Tanana, Alaska, who has been resident in New York since last October, left last Sunday to take up new work in the diocese of South Florida with address at the Seminole Indian Agency at Dania.

St. Mary's Church, 338 Alexander avenue, the Rev. Frank R. Jones, rector, will observe its 77th anniversary on Ascension Day, May 25th. The preacher at the 8 P.M. service will be the Rev. R. T. Henshaw, rector of Christ's Church at Rye.

The Girls' Friendly Society in the diocese of New York observed its 50th anniversary last week-end. On Sunday afternoon observance of the occasion was made at the Cathedral with Canon Harrower, senior chaplain of the society, as the preacher.

One thousand members of the old Seventh Regiment marched to St. Thomas' Church last Sunday afternoon for their annual memorial service. The rector, the Rev. Dr. Brooks, is the new major chaplain of the regiment.

DELAWARE'S CHURCH SCHOOLS OFFER THEIR GIFTS

LAUREL, DEL.—Nearly every Church school in Sussex county was represented recently at old St. George's Indian River, when the Lenten offering pageant was presented. The schools sent up children bringing tidings of their gifts from Birthday Thank Offerings, the Christmas Box, and the Easter Offering; then there came children from the Milltown, China, Japan, the Indians, Philippines, Alaska, and Hawaii, asking that something be done for their needs. After being assured that their cries would be heard they were sent home to carry the news that the Church was coming with her message.

But one cloud seemed to mar the day: Bishop Cook was unable to be present because of illness.

BUSINESS MANAGEMENT in banditry is sometimes a thing to wonder at. A Christian was held for \$2,000 ransom, in western China, for three months, and finally released on payment not only of that amount but of over \$200 for his food while in captivity!

Philadelphia Hospital Addition Is Dedicated

Bishop Taitt Officiates at Service;
Building Is Main Unit of Group—
New Church Mission Opened

BY ANNA HARRADEN HOWES

PHILADELPHIA, May 12.—The new ten-story main tower building of the Episcopal Hospital, Front street and Lehigh avenue, Philadelphia, was dedicated by the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, on May 6th. A simple dedicatory service was held in the chapel of Episcopal Hospital. The Rev. Joseph Manuel, chaplain of the hospital, offered prayers; the Rev. Granville Taylor, vicar of the Chapel of the Mediator, made the announcements; and Bishop Taitt and Robert L. Montgomery, chairman of the executive committee of the board of managers, made brief addresses.

At the conclusion of the service in the chapel, the Bishop led a procession to the threshold of the new building where he formally dedicated it with a prayer. After the exercises, the many clergy and lay visitors were escorted through the building in groups of twelve, led by internes and nurses who served as guides.

The new building is of English brick type with limestone trimmings, gothic in style and fireproof. It dominates the hospital group, fronting on the main public entrance on Lehigh avenue.

The first floor contains administration offices, record rooms, lobbies, and reception room.

The second floor is devoted to semi-private rooms. The third floor includes the new children's department. This will accommodate sixty children and was equipped by the hospital auxiliary of St. Mark's Church, 16th and Locust streets. The fourth and fifth floors are for private patients. The new maternity department occupies the sixth, seventh, and eighth floors. The ninth floor comprises the solarium and terraces for the patients, and the tenth floor is devoted to machinery and other requisite hospital equipment. The various floors are equipped with lounges. Radio has been installed throughout, with radio pillows for all patients who desire them.

NEW MISSION OPENS AT WEST OAK LANE

Announcement is made of the opening of a new Episcopal mission in the West Oak Lane section of the city. As a center of worship for the new congregation which is being rapidly brought together, the diocese has secured a temporary home for the mission in a rented property at 7500 Tulpehocken street which is directly across the street from a large site the diocese has acquired at the junction of Briar road and Tulpehocken street.

The new mission has been named the Episcopal Mission of St. John, and, by direction of the Bishop, will be under the supervision of the Very Rev. Charles E. Eder, dean of the Germantown convocation, with the Rev. C. Sydney Goodman,

rector of the Church of St. John the Baptist, Germantown, which is the parish of the convocation nearest to the mission, as the missionary in charge.

CONVOCATION MEETINGS

Four of the six convocations have recently held their spring meetings. The West Philadelphia convocation met on May 9th in Epiphany Church, 57th street and Baltimore avenue. This convocation voted to adopt a new method of contributing to the missionary work of the Church which may result in changing the present method of the diocese in assigning so-called "quota" allotments to the various parishes. The proposed new method has been designated as the "Self-apportionment Plan" by which each parish will itself determine the amount it will allocate towards the maintenance of the missionary work of the diocese and the General Church. This method has been approved by the field department and the executive council of the diocese. The West Philadelphia and Chester convocations have been asked to adopt it for experimental purposes beginning with the year 1935. The results achieved will help to determine whether or not the method will be put into operation in all six convocations of the diocese.

The Germantown convocation meets on May 16th, in Zion Church, Broad and Wyoming avenue. The preacher will be the Rev. Charles H. Arndt, who has served as rector of Christ Church, Germantown, for more than forty-one years. Dr. Arndt has retired from active service to become rector emeritus. His address is to be a farewell to the convocation.

CHRISTIAN SOCIAL SERVICE REPORT

A very interesting and informative report of the department of Christian social service has been made by its chairman, the Hon. Clinton Rogers Woodruff: The department in a sense is a unique one not only in the diocese of Pennsylvania, but among social service departments in the Church. Composed of men and women deeply concerned in social welfare either officially or as volunteers, it brings to bear on social problems a trained and sympathetic judgment that gives its pronouncements weight, both with the public and with those in authority.

Among the more important activities to be noted are:

The department urged the Governor to call a special session of the legislature to deal with unemployment relief and took an active interest in the crisis.

The department considered problems of bad housing and the housing bills introduced in the special session were described and discussed by Senator Hunsicker and Kenneth M. Day.

The department studied provisions in Philadelphia for the care of the aged and devoted a meeting to a full consideration of work for dependent, neglected, and delinquent children.

At the time of this report the hasty marriage bill requiring a lapse of three days between the application and the issuance of a license to marriage, to which the department has given persistent support, seems likely to pass.

Bishop Lawrence Is Convention Speaker

Address of Retired Massachusetts Diocesan Always a Welcomed Feature

BY ETHEL M. ROBERTS

BOSTON, May 12.—Bishop Lawrence in his noontime address, which is always eagerly awaited by the diocesan convention members, advocated neither capitalism nor communism as the solution of social problems, but rather the following of the open-minded middle course—plain good sense—based on a wise balancing of history, present standards, experience, with a look forward and rational idealism as the means of bringing in the better day. He closed saying,

"If I had only one word more to say in life to the people and officers of the Church, it would be this: Change your emphasis. Set your ambitions less upon stone and mortar, upon rites and ceremonies, upon dogmas and ecclesiastical organizations, upon numbers and secondary or social interests, but set your emphasis upon following the lowly Jesus."

The scheduled debate for the convention was on the ever-present question as to the function of the convention on questions of an economic, political, or social nature. The two sides of the issue were vigorously presented by the Rev. J. D. Hamlin and the Rev. C. P. Trowbridge (for action), and the Rev. Fr. Burton, S.S.J.E., and Stuart C. Rand (against action). Five minute addresses from the floor followed in quick succession. While no action resulted, it was voted that such debate clears the air and is helpful, as well as extremely interesting.

The unscheduled debate resulted from the presentation by the Rev. Carroll Perry of a resolution to the effect that the time has now come for the formation in our parishes of temperance or total abstinence societies for the benefit of our boys and girls. Since there was a very wide divergence of opinion, on the matter, the resolution was referred to a committee for redrafting and presentation at the afternoon session; the result was the appointment of a committee to report at the convention of next year.

Two committees were appointed for two important occasions occurring in the autumn: Bishop Lawrence's fortieth anniversary of his consecration as Bishop and the 150th anniversary of the diocese.

CHURCH SCHOOLS PRESENTATION SERVICE

Three great services for pupils of Church schools, their officers and teachers, were held simultaneously last Sunday afternoon. The arrangement was both new and successful; through the choice of three centers, Trinity, Boston, St. Anne's, Lowell, and St. Thomas', Taunton, it was possible for every Church school in the diocese to send a good-sized representation. In former years, for instance, Trinity Church acting as the one center has been crowded with 2,000 Church school members; last Sunday, Trinity was quite as crowded

while the other two services likewise drew their hundreds of children. The three preachers were Bishop Sherrill in Boston; the Rev. Dr. Phillips E. Osgood in Lowell, and the Rev. F. C. Benson Belliss, former missionary now rector of Trinity, Lenox, in Taunton. An idea of the magnitude of the meetings may be formed from the fact that the vested choir of Trinity numbered 600; that in Lowell 225; that one in Taunton 200. The occasion was the presentation of the Lenten Mite Box Offering, amounting to \$10,000.

ADELYNROOD SOCIAL SERVICE CONFERENCE

"The Church and Human Values in a Depression" is the general topic of the conference called by the Social Commission of the Province of New England. Adelynrood, South Byfield, House of the Companions of the Holy Cross, will be the place for this conference opening on the evening of May 31st and ending at noon on June 2d. Besides traveling expenses, \$4.00 is the inclusive charge to those attending. While designed especially for social workers, all those interested in learning how to deal with vital matters at a critical time will be welcome. Subjects and their presenters are: Available Resources, the Rev. Norman B. Nash, chairman social service commission of the diocese of Massachusetts; Depression and Youth, Miss Jane R. McCredy, director Ellis Memorial, Boston; The Children of Our Cities, the Hon. Herbert C. Parsons, secretary Massachusetts Child Welfare Commission; The Church's Responsibility in a National Social Crisis, the Rev. C. Rankin Barnes, executive secretary, Commission on Social Service of the National Council; In Rural Communities, the Rev. William J. Brown, rector of Zion Church, Manchester Centre, Vt.; In an Industrial City, the Rev. Paul Micou, rector of St. Mark's Church, Fall River; The Church's Resources in Dealing with Disintegrated Personalities, the Rev. Otis R. Rice, Trinity Church, Boston; The Church and Morale, the Very Rev. J. Arthur Glasier, dean of St. Luke's Cathedral, Portland, Me.

ORGANIZE INSTITUTE FOR HELPING PEOPLE

"Helping People—an Institute for Volunteers" was held in the parish house of the Church of the Advent during the first week of May. The plan resulted from Fr. Hamlin's idea that volunteer workers in parishes could be given an insight into social problems and social resources that would enable them to be of more help to people in trouble, to their rectors, and to social agencies. Fifteen women, carefully chosen by their rectors, learned something of the fundamentals of social case work under the direction of Miss Mary S. Brisley of the Church Mission of Help. Assisting Miss Brisley were Dr. Neil L. Crone, Miss Edith Terry of the Massachusetts General Hospital, and Miss Ruth Haseltine of the Church Home Society. The institute was under the joint auspices of the Church of the Advent and the Church Home Society, the latter being the official representative of the Church Mission of Help in this diocese. The institute was considered so successful that it will undoubtedly be repeated another year.

President Roosevelt to Be in Chicago May 27

Invitation Extended to Members of Party to Be Guests of the Church; Here to Open World's Fair

CHICAGO, May 13.—President and Mrs. Roosevelt have been invited to be the guests of Church people upon their visit to Chicago on May 27th. On that day, the President will formally open Chicago's 1933 World's Fair—a Century of Progress.

Bishop Stewart this week dispatched a message to the President, suggesting that a social function would be arranged to suit the convenience of the President's party. Also he suggested that Mrs. Roosevelt be the guest of the Woman's Auxiliary and urged a message to the group from the First Lady.

Representing the laity of the diocese, John D. Allen, president of the Church Club, wired the President a similar message.

Bishop Stewart has been asked to give the invocation at the opening ceremonies of the World's Fair and has accepted. The opening will take place in the Chicago Stadium at Soldiers' Field, which has a seating capacity of 125,000. It is at this meeting that the President will speak.

CITY OPPORTUNITIES GREAT

The Church has an unlimited opportunity for elevating the standards of political, social, and industrial life of cities, the Rev. Dr. Frank Nelson, rector of Christ Church, Cincinnati, declared on May 10th in delivering the eighteenth Hale lecture at Western Theological Seminary, Evanston.

"It is in the cities today that human life is being worked out, that the life of the city plays a very large part in moulding the lives of its people," said Dr. Nelson. "Its varieties of opportunity and relationships are so rich and the pressure of its life so great that there seems no reason, no need for anything further than living itself. . . . The Church exists not to save souls in the sense of making them members of the Church with a personal religious life of their own, but to leaven the whole life of the city—politically, socially, industrially—with the ideals and standards of Jesus Christ. The peace of the city depends upon the vitality of its spiritual forces."

LAKE FOREST RECTOR CELEBRATES

The Church of the Holy Spirit, Lake Forest, was crowded to capacity last Sunday, May 7th, on the occasion of the tenth anniversary of the rectorship of the Rev. Dr. Herbert W. Prince. Bishop Fred Ingley of Colorado preached the anniversary sermon. Present also was the Rev. John Herbert Edwards, D.D., rector emeritus who preceded Dr. Prince in the parish for ten years.

The celebration began with a special service for the Church school. Bishop Ingley addressed the group. After the 11 o'clock service, luncheon was served in honor of the rector and Mrs. Prince. Monday night the vestry met and paid

tribute to Dr. Prince, presenting him with a new automobile.

Dr. Prince has made an unusual place for himself in the life of the community in Lake Forest and this parish has gone steadily forward under his leadership.

BISHOP GIVES RADIO TALK

The redemptive powers of mother love were emphasized by Bishop Stewart in an address over Chicago Radio Station WGN Wednesday noon. Mother love is of the same constitution as the love of God, said the Bishop.

"A drop of water is not the ocean," said the Bishop, "but being of the same constitution as the ocean it has something to say to us about it. A mother is not God, but her love is of the same constitution. And so I dare to say that God is protective love, creative love, redeeming love, patient love, effective love, triumphant love. Beyond all mothers, I see Mary the Ideal Mother and beyond Mary I see Jesus the protective, creative, redeeming love in her life and beyond Jesus the unfathomable love of God."

"RECOVERY FUND" ESTABLISHED

Establishment of a Recovery Fund, for the purpose of balancing the diocesan budget, was announced this week by Bishop Stewart in letters dispatched to 20,000 Church families in the diocese of Chicago. Approximately \$24,000 is needed to balance the 1933 budget, the Bishop said in his letter.

"The Diocesan Council has asked me to issue this call for immediate support by cash and plus pledges over and above anything already pledged," says the Bishop in his letter. "I do so in confidence for I know you do not favor dismissing any of our mission clergy and their stipends cannot be further reduced. Nor can any item of the budget be further cut without grave and disastrous consequences to our work.

"Last year we had what I called a 'Plus Fund' and we pulled through. This year let us make this the 'Recovery Fund' in thankfulness for the emergence of a new day."

CHURCH CLUB ELECTS

For the fifth consecutive year, John D. Allen was elected president of the Church Club of Chicago at the forty-third annual meeting, held at the Hotel Sherman May 2d. The meeting served also as a welcome to those coming to the Church Congress.

The defeatist attitude in politics was scored by Charles Phelps Taft, Churchman of Cincinnati, speaking at the meeting. He declared the need of the present time is a "burning sense of righteousness."

"You Chicago men should stand for what is right, regardless of political trends," said Mr. Taft, making reference to the technique of politics employed by William Hale Thompson and others. Every transaction in New York pays tribute to Tammany, Mr. Taft asserted, scorning this subservience to politics.

Bishop Stewart welcomed the Church Congress to Chicago and Col. Robert I. Randolph, director of operations of A Century of Progress, told of plans for opening the exposition June 1st.

Officers of the club other than Mr. Allen elected were: vice-president, Robert G. Peck, St. James' Church; secretary, Homer Lange, St. Chrysostom's; treasurer, Austin J. Lindstrom, St. Luke's Pro-Cathedral.

Clergy Protest Hitler Policy

Bishops Gilbert and Scarlett Endorse Statement of National Conference of Jews and Christians

NEW YORK—Bishops Gilbert and Scarlett, Dr. W. Russell Bowie, and Dr. Bernard Iddings Bell are among the initial signers, with leaders of other religious bodies, of a statement drawn up by the National Conference of Jews and Christians, which is endeavoring to secure the signatures of as many Christian ministers as possible. The manifesto, which is a protest against the anti-Semitic policy of the German government, follows:

"We, a group of Christian ministers, are profoundly disturbed by the plight of our Jewish brethren in Germany. That no doubt may exist anywhere concerning our Christian conscience in the matter we are constrained, alike with sorrow and indignation, to voice our protests against the present ruthless persecution of the Jews under Herr Hitler's régime.

"We acknowledge the grievous provocations which have led to the German revolution: especially the condemnation of unborn generations of German children to economic servitude by the terms of the peace. Our nation shares part of the blame for this situation. We understand the accumulated resentment which has led German youth to undertake at all costs the reconstruction of the nation and its reestablishment in unity and power. We claim no right to censor the methods by which this shall be accomplished simply because they are not our own.

"We acknowledge, also, the existence of racial and religious prejudice in America, against which we have repeatedly taken our stand, but all the more on that account do we deplore a retreat from gains once made in Germany while we continue to struggle for human rights in the United States.

"For weeks we waited patiently, refusing to believe stories of a state policy against the Jews. Now, however, having in our possession testimony to the facts, which seems to us unimpeachable, we cannot forbear speaking. Herr Hitler for years has preached relentless hatred against Jews. One of the fundamental doctrines of the Nazis, explicitly acknowledged by them, is that the Jews are poisonous bacilli in the blood of Germany to be stamped out like a plague. What the followers of Herr Hitler have proclaimed they now practice. Systematically they are prosecuting a 'cold pogrom' of inconceivable cruelty against our Jewish brethren, driving them from positions of trust and leadership, depriving them of civil and economic rights, deliberately condemning them, if they survive at all, to survive as an outlawed and excommunicated people, and threatening Jews with massacre if they so much as protest. . . .

"We deplore the consequences that must fall upon the Jews, upon Christendom, which permits this ruthless persecution, and in particular upon Germany itself. For, protesting thus against Herr Hitler's cruel anti-Semitism, we conceive ourselves to be speaking as the sincere friends of Germany."

Signatures to be added to the protest may be forwarded to the Rev. Everett R. Clinchy, director of the conference, at 289 Fourth avenue, New York City.

Dr. Gavin Opens Centenary Conference

Preaches on Oxford Movement at Washington Cathedral—Program Covers Entire Week

WASHINGTON—With a sermon on What Was the Oxford Movement? by the Rev. Dr. Frank Gavin of the General Theological Seminary in New York delivered in the great choir Sunday afternoon, May 14th, Washington Cathedral and its College of Preachers began an impressive commemoration of the 100th anniversary of the Oxford Revival in the Church of England. Dr. Gavin spoke in part as follows:

"The Oxford Revival of 1833 had a three-fold objective. It concerned itself, first, with a representation of Christian ethics and morals in the light of the Incarnation. . . . Second, it offered a reprimand of the ideal of sanctity and holiness, of the paramountcy of the claim of God on men's lives and their regeneration. . . . It restored and restated the ideal of Christian holiness—the dedicated and consecrated life. Thirdly, it revindicated the supernatural origin and character of the Church, the Body of Christ, as over against the State and the world in general. . . .

"A century has elapsed. Its message of progressive understanding of revealed truth is still fresh: the bond between men's ethics and the quality of God needs ever new re-statement; the commonly called 'degradation' of our nature demands revision in the light of the capacities of humanity as revealed in the Resurrection: a new trumpet call to life of hard self-discipline and denial is the only hope for our age in these times of dominance of secularism, with the new gospel of Antichrist from Red Russia—"There is no God and Lenin is His prophet"—a strict assessment of the relations of the Church as divine must be undertaken in order to declare the independence of the mystical Body of Christ from the contamination of worldliness and secularism. We are but on the edge of fresh disclosures by that 'spirit who will guide us into all the truth'—progressive development and loyal advance onwards into the recognition and embodiment of the ideals set a century ago. As the Holy Spirit does not violate Himself, we follow His path leading into a new reclamation of ethics, a fresh ideal for men, and a triumphant declaration of independence of the Church from this world's ideals and standards."

Two other sermons form a part of the centenary program; one on May 17th by Dr. S. Parkes Cadman on The Oxford Movement and Protestantism, the other by the Rev. Julian Hamlin on The Future of the Oxford Movement.

Apart from the three sermons, the conference sessions are being held in the College of Preachers building in accordance with the following schedule:

May 15th, the Rev. Shirley C. Hughson, superior of the Order of the Holy Cross, The Oxford Movement and Community Life; and the Very Rev. Henry B. Washburn, D.D., LL.D., dean of the Episcopal Theological School in Cambridge, Mass., The Ox-

VIRGINIA MISSION CHAPEL CONSECRATED

BLACKWELL'S HOLLOW, VA.—St. John the Evangelist Chapel in Blackwell's Hollow was consecrated on May 5th by the Rt. Rev. H. St. George Tucker, D.D., Bishop of the diocese, the Rt. Rev. F. D. Goodwin, D.D., Bishop Coadjutor, and the Rt. Rev. Nathaniel S. Thomas, retired Bishop of Wyoming, also taking part in the service.

The new chapel plays a large part in the mountain missionary work of the diocese. The building has been erected to replace the chapel destroyed last year by fire. Practically all the buildings of the Mission Station were destroyed at that time, but have now been replaced.

ford Movement and the Recovery of Spiritual Values.

May 16th, the Rev. Dr. Charles Winfred Douglas, of the Community of St. Mary, Peekskill, N. Y., The Oxford Movement and Church Music; the Rev. Dr. John Mockridge, rector of St. James', Philadelphia, The Oxford Movement and Liturgical Development; Dr. Ralph Adams Cram of Boston, the architect, The Oxford Movement and Christian Worship: Symbolism.

May 17th, the Very Rev. Dr. Frederick C. Grant, dean of the Western Theological Seminary in Chicago, The Oxford Movement and the Bible; the Rev. Dr. Edward R. Hardy, of the General Theological Seminary, The Earlier Movement in America.

May 18th, the Rev. Dr. Granville M. Williams, of the Society of St. John the Evangelist and rector of the Church of St. Mary the Virgin in New York City, The Oxford Movement and Devotional Life; the Very Rev. E. J. M. Nutter, dean of Nashotah House in Wisconsin, The Oxford Movement and the Prophetic Ministry; the Rev. Dr. Leicester C. Lewis, rector of St. Martin-in-the-Field, Chestnut Hill, The Oxford Movement and the Ministry of Grace.

May 19th, the Rev. Dr. D. A. McGregor, of the Western Theological Seminary in Evanston, Ill., The Oxford Movement and Social Theory; the Hon. Clinton Rogers Woodruff, of the executive council of the diocese of Pennsylvania who has charge of Christian social service and institutions, The Oxford Movement and Social Practice; the Rev. Dr. Royden K. Yerkes, of the Philadelphia Divinity School, The Oxford Movement and Liberalism.

May 20th, Jared S. Moore, professor of the Western Reserve University, The Oxford Movement and the Sacramental Principle.

COLLEGE OF PREACHERS LISTS SCHEDULE OF CONFERENCES

WASHINGTON—Several conferences are being held at the College of Preachers during May and June. The remainder of the program: May 14th to 21st is devoted to the Oxford Movement celebration; May 23d to 26th, devoted to the Church Army; May 29th to June 3d, the Doctrine of the Holy Spirit, leader the Rev. Charles Townsend; June 5th to 10th, the Rev. W. H. Dunphy, "From Dust to Divinity"; June 12th to 17th, "Preaching Mission" by Bishop Cook and John Gass.

CHURCH IN RICHMOND, VA., OBSERVES 119TH BIRTHDAY

RICHMOND, VA.—May 4th to 7th historic Monumental Church, this city, celebrated its 119th anniversary. It was in this famous old edifice that Edgar Allen Poe worshipped.

Monumental Church was erected following the disastrous fire which destroyed the Richmond Theater on the night of December 26, 1811, with a loss of seventy-two lives, including Governor George William Smith. The church was opened on the site of the theater on May 4, 1814, and the first of the three-day anniversary celebration took place on May 4, 1933, exactly 119 years after the opening of the church.

The people of Richmond felt that the terrible fire was an act of God designed to punish them for their wickedness, which explains their action in erecting the church on the site of the theater. The cost of the building was defrayed by public subscription.

The three speakers of the occasion were Bishop Tucker, Hon. Dave E. Satterfield, Jr., the commonwealth's attorney, and Dr. W. Asbury Christian, a noted historian and author of *Old Richmond*.

GUILD OF ALL SOULS RE-ELECTS OFFICERS

BROOKLYN, N. Y.—At the fifty-first annual meeting of the Guild of All Souls, held May 7th, all officers of the organization were reelected. Thus, the Rev. Franklin Joiner begins his eleventh year as superior, and the Rev. T. E. Smith begins his thirty-sixth as treasurer.

The Rev. W. B. Stoskopf of Chicago was reelected warden. The following members of the council were reelected: Bishop Booth of Vermont, Bishop Stewart of Chicago, the Rev. H. W. Armstrong of Brooklyn, the Rev. A. Parker Curtis of Sheboygan, Wis.; the Rev. C. M. Dunham, Orange, N. J.; the Rev. Fr. Hughson, the Rev. W. B. Hamilton, Medford, Ore.; the Rev. G. R. Underhill, Brooklyn.

The following were named new members: the Rev. J. P. McComas of Manhattan, the Rev. C. E. Forbes, San Francisco; the Rev. R. S. Chalmers, Baltimore, and the Rev. G. M. Williams, Manhattan.

The society, which was formed to offer prayers for the dead, has a national membership of 1,400 in thirty-nine branches.

Another function of the group is the donation of Eucharistic vestments to poorer parishes and missions.

Utah Rector 25 Years a Priest

SALT LAKE CITY, UTAH—On April 25th, the Rev. Hoyt E. Henriques, priest in charge of St. Luke's Church, Park City, and St. John's Church, Logan, celebrated his twenty-fifth anniversary of his ordination to the priesthood.

Following the service in St. Mark's Cathedral there was a reception given Mr. Henriques in the guild rooms. Most of Mr. Henriques' ministry has been spent in the district of Utah. After the reception there was a luncheon given in his honor by the Bishop and clergy of the district, at the Alta Club, Salt Lake City.

Bishop Matthews To Retire in 1935

Makes Announcement at Diocesan Convention—Newark Debates Feminine Delegates

THE INTENTION of the Rt. Rev. Paul Matthews, D.D., to retire as Bishop of New Jersey in 1935, after the next General Convention, was announced at the convention of that diocese. Other highlights of recent diocesan conventions were the following:

Albany—At the sixty-fifth annual convention of the diocese, held at the Cathedral of All Saints, May 2d and 3d, Bishop Oldham emphasized the need of supporting diocesan organization in times of stress. He touched upon the subject of episcopal assistance in the diocese, expressing his satisfaction with the present office of an archdeacon. He suggested the continuance of this system until economic conditions might warrant a second bishop. His intention would be then, he said, to ask for a suffragan bishop who would reside in the north country.

Bethlehem—The proposed amendment to the constitution, permitting a bishop to be eligible for election to another diocese or missionary district was defeated at the sixty-second annual convention of Bethlehem held in Trinity Church, Easton, May 9th and 10th. Also defeated was the proposal relative to the reduction in number and redistricting of the provinces.

Reference was made to the fact that this year marked the tenth anniversary of the consecration of Bishop Sterrett.

Newark—The question of giving women representation in the provincial synod was discussed at the fifty-ninth annual convention of Newark held May 8th in Grace Church, Orange. The convention felt that not more than one-half of the delegates to the synod should be women.

The convention also recommended that the amendment to come before the General Convention relative to the tenure of a Presiding Bishop pro tem be accepted.

The absence of Bishop Stearly from a diocesan convention for the first time in twenty-one years was noted and satisfaction was expressed at the improvement in his health.

New Jersey—Bishop Matthews intimated his intention of retiring at the close of the celebration of the sesquicentennial of the diocese in 1935, when 20 years of his episcopate will be completed, at the diocesan convention held in Trinity Cathedral, Trenton, May 9th and 10th. Both the Diocesan and Bishop Knight in their address laid stress on the situation confronting the 95-year old St. Mary's Hall at Burlington, which will be forced to close unless the present burden of accumulated debt could be lifted and an endowment fund be raised. In his address Bishop Urban referred to difficulties found in the placement of clergy.

North Carolina—Heartfelt tribute to the late Bishop Cheshire was paid at the 117th convention of North Carolina held in Christ Church, Raleigh, May 9th and 10th. Two changes were made in the canons; one, to make provision for a chancellor, and the other looking to the coordination of the financial work of the diocese. The realignment of diocesan bounds and possible consolidation with Western North Carolina was discussed.

Northern Indiana—At the 35th annual council of the diocese held May 3d, further cuts were made in the budgets and the Bishop and Council was given power to revise all budgets from time to time during the year to meet financial conditions, also to study the matter of a more equitable basis for assessments.

Oklahoma—The need for larger missionary giving and for the building up of an endowment fund with which to become a self-supporting diocese was stressed in Bishop Casady's address at the annual convocation of Oklahoma held in All Saints' Church, McAlester, May 3d and 4th.

Quincy—The Rev. Mother Mary Joan of the Community of the Holy Name, St. Mary's School, Knoxville, and Thomas Beatty, president of the Diocesan Laymen's League were the speakers at the annual banquet held in connection with the 56th annual synod of the diocese in Peoria on May 9th and 10th.

South Carolina—The number of delegates in attendance at the convention held in Christ Church, Charleston, April 25th and 26th was the largest since the division of the diocese in 1920. The report of the finance department revealed the necessity for even more drastic curtailment in the budgeted expenses for 1933 than in the preceding year. Nevertheless it was unanimously resolved to call upon the parishes for a special Whitsunday offering to increase the small amount already pledged to the support of the national program, the method to be used being similar to that used for the emergency offering on Whitsunday of last year.

Washington—Animated discussion followed the proposal to abandon the elegant quarters now occupied by the diocesan offices for more modest quarters in Trinity parish house at the convention of Washington in All Saints' Church, Chevy Chase, May 10th. "A charge to the diocese" instead of his usual review of the Church's work was delivered by Bishop Freeman.

NEWS IN BRIEF

WESTERN MICHIGAN—The Young People's Fellowship of the diocese held its spring meeting on May 13th and 14th in Grand Rapids, as the guests of St. Mark's and Grace parishes. About 200 young people were in attendance and plans were made for the work of the summer.—The Acolytes' Guild of the diocese will hold their annual festival service on May 26th at St. Mark's Pro-Cathedral, with the Very Rev. Gerald G. Moore as preacher.—The Woman's Auxiliary of the diocese will hold their annual convention on May 23d and 24th at St. Luke's, Kalamazoo.

Synod of Pacific Greets Bishop-elect

Dr. Porter Presented to Delegates—Missions and Unemployment Are Chief Topics

STOCKTON, CALIF.—The fifteenth annual synod of the province of the Pacific was opened in St. John's Church, Stockton, district of San Joaquin, on May 3d with a celebration of the Holy Communion. The Bishop of San Joaquin was the celebrant. The Suffragan Bishop of Los Angeles preached from the text, "Silver and gold have I none, but such as I have give I thee." Four bishops and four presbyters administered the elements to a large number of communicants.

Four hundred guests attended the synod dinner on the evening of May 3d in the Civic Auditorium. A welcome to the city was voiced by Col. B. C. Allin, director of the port, and by Dr. Tully Knoles, president of the College of the Pacific. The Bishop Coadjutor-elect of Sacramento, Dr. A. W. N. Porter, was introduced and made a suitable response. The Rev. John W. Nichols of Shanghai and Miss Rebecca Hibbard of Los Angeles spoke on *Re-thinking Missions*.

The synod and the Woman's Auxiliary met separately for the transaction of business, but united in a joint session on Thursday afternoon to hear the reports of the Church Divinity School, the School for Christian Service, and the work among the blind, and to listen to addresses by the Rev. David Covell and the Rev. Ernest C. Tuthill.

An unusual feature was the graduation of four from the Church Divinity School on Thursday evening when after Evening Prayer the diplomas of the school were awarded to Aubrey Oliver Bray, the Rev. Frederick M. Crane, Robert M. Key, and James M. Malloch. The honorary degree of Master of Sacred Theology was conferred *in absentia* upon the Rev. James G. Daijuro Yoshimura, rector of Christ Church, Nara, Japan.

Thirty-nine delegates and some alternates responded to the roll call of the Woman's Auxiliary of the province.

The president, Mrs. Baxter, outlined in her address the work of the various departments speaking in particular of St. Margaret's House; the Woman's Auxiliary's work among the blind; the U. T. O.'s accomplishments and ideals; the work done among the isolated and handicapped.

One of the chief contributions to the session was the report of a survey on the Church and unemployment made by Miss Edith Tyler, one of this year's graduates of St. Margaret's House, made in the East Bay district around San Francisco, and included detailed information on various types of bartering agencies and co-operative leagues as well as programs of relief. The full report with its findings is to be printed for distribution among the branches.

NEWTOWN, PA., PARISH HAS DELLA ROBBIA REREDOS

NEWTOWN, PA.—St. Luke's Church, Newtown, is fortunate in becoming the possessor recently of a replica of Andrea Della Robbia's Coronation of the Virgin, otherwise called the Assumption of the Virgin Mary. This rare work of art, one of two replicas in America, is the gift of Mrs. Horace Girton Reeder, in memory of her husband, senior warden of the parish. The other replica is in the Metropolitan Museum, New York.

The illustration accompanying this article shows the coronation scenes taking place in heaven, heaven being indicated by the clouds in the blue sky background. God



MEMORIAL REREDOS

This Della Robbia altarpiece was recently installed in St. Luke's, Newtown, Pa.

is seen placing the crown on the head of the Virgin. Roundabout are winged cherubs and between the two main figures flutters the holy Dove.

It is said that in no other monument did Andrea Della Robbia produce more beautiful forms. Zantzinger, Medary, and Borrie were the architects of the reredos.

St. Luke's is now making an effort to restore its colonial features. Its doorway has already been restored to the original colonial design, with a fan over the top, by Mrs. Herman Barnsley in memory of her husband; and plans are now under way for restoration of the old wood altar rail.

New Marriage Law

ALBANY, N. Y.—New York no longer recognizes common law marriages, as a result of legislation just signed by Governor Lehman. The new law is not retroactive, but provides that in the future a marriage, to be valid, must be solemnized before clergymen of any religious group, civil officials specified, or by written contract acknowledged as in the case of a real estate conveyance.

President Nominates Dean Acheson to U. S. Office

Bishop of Connecticut's Son Will Assist Secretary Woodin

MIDDLETOWN, CONN.—Much to the joy of the state of Connecticut is the announcement of President Roosevelt of his nomination of Dean Acheson, son of the Rt. Rev. E. Campion Acheson, D.D., Bishop of Connecticut, as undersecretary of the treasury. As assistant to Secretary Woodin, a position for which he is well fitted, having been an attorney and having specialized in tax litigation, Mr. Acheson will act as head of the department in the absence of Secretary Woodin and will also be in direct charge of the fiscal bureaus, including the public debt division and the office of treasurer of the United States. Mr. Acheson will represent the Secretary in dealings with the Federal Reserve and the Federal Farm Loan boards. He is also designated an *ex-officio* member of the board of directors of the Reconstruction Finance Corporation, in the Secretary's absence.

The nominee is 40 years old, and is a graduate of both Harvard and Yale. Before beginning the practice of law he was private secretary to Justice Brandeis of the Supreme Court. His recent promotion is said to be solely on his merits and therefore non-political.

NEW YORK LAYMEN MEET FOR FIRST CORPORATE COMMUNION

NEW YORK—The first annual corporate Communion of the New York Catholic Laymen's Club took place on May 7th, at the 8 o'clock Mass at the Church of St. Mary the Virgin. A Communion breakfast and the annual meeting followed at which the Rev. Granville Mercer Williams, the rector of St. Mary's and celebrant of the Mass, made the principal address.

The president, Theodore E. Smith, of St. Paul's, Brooklyn, and the secretary-treasurer, Adolphe Barreaux, of St. Mary the Virgin, Manhattan, were unanimously retained in office for the coming year. H. Herbert Wheeler, of the parish of St. Edward the Martyr, was elected to the vacant vice-presidency and Henry A. Jencks of St. Thomas' was elected to the executive council.

The club, after three months of existence, numbers fifty-one members, representing ten parishes of New York City and vicinity.

PRAISE AND SERVICE HYMNAL TO BE USED AT EXPOSITION

NEW YORK—The three-manual Möller organ which will be installed in the Hall of Religion at the Century of Progress Exposition to be held in Chicago from June 1st to November 1st will have as a companion H. Augustine Smith's latest hymn and tune book for the Church, *Praise and Service*, published by the Century Co. of New York. This interdenominational book is peculiarly fitted to take its place in the Hall of Religion which will be used by people of many faiths during the Exposition.

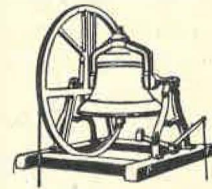
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MRS. ROOSEVELT HONORED BY NATIONAL CATHEDRAL WOMEN

WASHINGTON, D. C.—At the annual meeting of the National Cathedral Association held on May 5th, at Mount Saint Alban, presided over by the Rt. Rev. James E. Freeman, D.D., LL.D., it was announced that Mrs. Franklin Delano Roosevelt had accepted the office of honorary chairman of the National Women's Committee of the Association. Reports were heard as to the work of the association, which has branches in many states, as far west as Wyoming. The Hon. William R. Castle, Jr., former Undersecretary of State, chairman of the Cathedral Council Committee on Ways and Means, made an address, followed by the Dean and the Bishop. In referring to the College of Preachers, Bishop Freeman declared that "no institution in America bearing the Church's label is doing a more significant or as significant work as is the College of Preachers," operating under the aegis of the Washington Cathedral. He stated that fully a third of the bishops and clergy and many laymen of the Church had been in attendance upon conferences at the College of Preachers since its opening some years ago.

After Evensong in Bethlehem Chapel the visitors, numbering several hundred, were entertained by Bishop and Mrs. Freeman at tea in the Bishop's House.

NEW YORK ITALIAN MISSION STARTS SECOND YEAR'S WORK

NEW YORK—In Grace Emmanuel Church, New York, the Rev. F. De Cristoforo and his congregation of some 200 Italians, have begun their second year. And though the congregation is still in its infancy, much has been accomplished by Mr. De Cristoforo. For instance, he has developed a congregation of ninety families, plus one hundred and twenty-seven children. As pastor to these he calls upon one hundred and eighty in their places of business.

Because of the inability of many of these people to understand American cus-

oms and laws, opportunities for various types of service have occurred: women were sent to the maternity hospitals, families to St. Barnabas' House, pensions secured for widows, nine persons were helped in securing citizenship papers. In short Mr. De Cristoforo helps them in their problems and gives them the ministrations and comfort of the Church.

A large class was recently confirmed. These Italian services are being held in Grace Emmanuel Church by courtesy of the Rev. H. P. Alan Montgomery, rector. Italian children coming to the mission are turned over to the Church school.

SEVENTEEN CHOIRS TAKE PART IN DETROIT SONG FESTIVAL

DETROIT—Seventeen choirs, numbering over 500 voices, participated in the first annual choir festival service held in St. Paul's Cathedral, Detroit, on the evening of May 14th. The parishes and missions represented ranged from the smallest and weakest to the largest and strongest.

The choir festival is an outgrowth of the depression. Last summer, when the stringency of the times threatened the discontinuance of the musical programs presented each Sunday afternoon in the music shell on Belle Isle, a number of musical organizations offered their services to provide such programs, feeling that this worthwhile enterprise, originally sponsored by the Detroit Symphony Orchestra, should be continued. The Episcopal choirs of the city contributed one program, and the choirs derived so much pleasure and profit from the experience that a permanent organization of the festival choir has been effected.

WESTERN MICHIGAN SUMMER CONFERENCE OPENS IN JUNE

GRAND RAPIDS, MICH.—It has been decided, in spite of the hard times, to hold the annual diocesan summer conference as usual at Rochdale Inn during the last week in June. Among the members of the faculty outside the diocese will be the Rev. Messrs. Alfred Newbery, G. W. Laidlaw, J. S. Higgins, and F. P. Houghton.

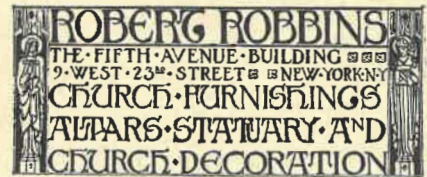


Photo by Caputo Studio.

AT ITALIAN CONFIRMATION SERVICE

The Rt. Rev. A. S. Lloyd, D.D., Suffragan of New York, confirmed this large class in Grace Emmanuel Church on April 9th.

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Ind., and Mandarin, Fla., his entire ministry was spent in the diocese of Michigan. Each winter until two years ago, Mr. Cary had made the trip, unaccompanied, to Florida. A year ago he suffered a stroke and since then had been confined to his room.

ALFRED E. JOHNSON, PRIEST

PROVIDENCE, R. I.—The Rev. Alfred Evan Johnson, the oldest priest in residence in the diocese of Rhode Island, died May 5th in Baltimore where he was visiting friends on his return from Florida where he had spent his winters for many years. The funeral services were held in All Saints' Memorial Church, Providence, May 9th.

Mr. Johnson had been honorary assistant in All Saints' parish since 1904. He was also rector emeritus of St. Martin's Church, New Bedford, where he erected the present edifice in 1895 in memory of his wife, Louisa Mackie Johnson, who had been for many years a devoted Church worker and a generous benefactor. Together they helped to establish the national organization of the Girls' Friendly



REV. ALFRED E. JOHNSON

A founder of the Girls' Friendly Society.

CHARLES A. CARY, PRIEST

DETROIT—On April 26th at his home in Highland Park, Michigan's oldest Episcopal clergyman, the Rev. Charles A. Cary, died, aged 90. Mr. Cary is survived by a son, Beverly M., at home, and a brother, Frank M. Cary of Lafayette, Ind. Burial was in Elmwood Cemetery.

The veteran priest was the only living clergyman at the time of the celebration of the centenary of the Episcopal diocese of Michigan last January who had served under all five bishops of the diocese.

Born in Buffalo, he grew up on the lake boats. When ordained to the diaconate in 1874, he was Captain Cary, 31 years old, having worked himself up to his pilot's license.

With the exception of a few years soon after his ordination when he was rector of parishes in Mississippi, in Jeffersonville,

Society, in Lowell, Mass., of which Mrs. Johnson became the first secretary.

Throughout Mr. Johnson's ministry he was noted for his generosity as well as his faithful parochial work. Since the death of his wife many years ago, he has never accepted any stipend for parish services but has gladly contributed them as well as generous gifts, thus following out the expressed wish of his wife as set forth in her will to which he heartily subscribed.

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ROBERT K. POOLEY, PRIEST

TOPEKA, KANS.—The Rev. Robert King Pooley, retired priest in the diocese of Kansas since July, 1932, died suddenly on the night of May 3d at his home in Topeka, where he made his residence in one of the apartments for retired clergy in the diocesan headquarters. Death was attributed to a heart attack although he had not been in good health for the past eight years.

Mr. Pooley was born in Plymouth, England, on October 8, 1863, the son of John and Jane Catherine (King) Pooley. As a boy he attended St. Paul's Cathedral choir school in London, and later on received training as a choirmaster under Sir John Stainer, at that time choir director and organist of St. Paul's. In 1887 he was one of the attendants of the Archbishop of Canterbury at the first Lambeth Conference. He attended Malcombe Regis Col-



REV. ROBERT K. POOLEY

lege and the Royal College of Music in London, and finished his musical training at Oxford.

While still a young man Mr. Pooley came to the United States and became choirmaster and organist at St. Paul's, Norwalk, Conn. While holding this position he decided to enter the ministry. He came to Kansas and was trained in the Kansas Theological Seminary. In 1907 he was ordained to the diaconate and in 1908 to the priesthood by the Rt. Rev. Frank R. Millspaugh, Bishop of Kansas. While canon-precentor at the Cathedral under the Very Rev. James P. DeBeveris Kaye, he was also chaplain of Christ's Hospital and priest in charge of the missions at Galena and Baxter Springs.

In 1911 he became rector of St. Paul's parish, Leavenworth. For twenty-one years he served this parish and ministered to the military post at Fort Leavenworth, the federal prison, and the state prison in Lansing, close by. He was also priest in charge of St. Philip's colored mission in Leavenworth. In 1912 he was elected to the standing committee and remained a member of it until 1929; from 1926 to 1929 he was its chairman. In 1913 he was elected a deputy to the General Convention in New York, and to the succeeding

Conventions until 1928, at which time he withdrew his nomination because of ill health.

The Rev. Mr. Pooley is survived by his widow, Mrs. Jessie Smith Pooley, and a son, Aubrey Pooley of Fall River, Mass. The funeral service was conducted May 6th, beginning with a Requiem in Grace Cathedral Chapel conducted by the Rt. Rev. James Wise, assisted by the Very Rev. John W. Day and the Ven. Leonidas W. Smith. Following this service the body was removed to St. Paul's Church, Leavenworth, where the service was conducted by the Bishop, assisted by the Rev. John M. Francis, rector of the parish.

LEON C. SMITH, PRIEST

CHARLOTTEVILLE, N. Y.—The Rev. Leon Clayton Smith died after a lingering illness on May 7th at the home of his parents. He was only 37 years old. He was a sufferer from a tubercular disease several years prior to his retirement in 1931, since which time he has lived mostly in the South.

A requiem Eucharist was celebrated in Fr. Smith's home, Charlotteville, by the Rev. Miles Lowell Yates, assisted by the Rev. L. W. Steele, on the day of the burial, May 9th. The burial service was from the Charlotteville Methodist Church, the Bishop of the diocese, the Rt. Rev. G. Ashton Oldham, D.D., officiating. The Rev. N. Lascelles Ward, of Troy, read the lesson, and the Methodist minister took the Psalms. The committal was at Oneonta, the Rev. Miles Lowell Yates officiating.

Mr. Smith was born in Oneonta. He was educated at Hobart and Williams Colleges and the General Theological Seminary, was ordained to the diaconate in 1920, and to the priesthood in 1921 by the late Bishop Nelson. He was rector of Christ Church, Gilbertsville, from 1920 to 1925, and of St. Mark's Church, Hoo-sick Falls, 1925 to 1931, both in the diocese of Albany.

MARY F. LeBRETON BELDEN

NEWTON, N. J.—On May 1st in New York City occurred the death of Mrs. Mary Frances LeBreton Belden at the age of 71. Mrs. Belden was a granddaughter of the late Rev. Clarkson Dunn, who served Christ Church, Newton, as its rector for thirty-seven years, beginning in 1820.

The Rev. Oscar Meyer, present rector of Christ Church, officiated at the burial service for Mrs. Belden, interment being at Newton Cemetery on May 4th.

MRS. J. J. BLODGETT

NEW YORK—Mrs. Mary Eliza Blodgett, who gave to the Church for religious, philanthropic, and educational purposes nearly \$3,000,000, died May 11th following a week's illness of pneumonia and arterio-sclerosis. She was 93 years old.

Mrs. Blodgett was the daughter of the late John Hinman Sherwood, a founder of the Fifth Avenue Bank which was opened in the basement of the Sherwood House, a family hotel.

A small room in the hotel basement



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which had been occupied by a barber was given up in 1875, and Mr. Sherwood remarked one evening to a group of wealthy friends with whom he was chatting in the hotel that he didn't know what to do with the room. Some one suggested that he put a bank there, and Mr. Sherwood thought well of the suggestion, as the nearest bank was in Madison Square, and he took steps to obtain a bank as tenant.

In October of that year the Fifth Avenue Bank was opened.

Mrs. Blodgett attended a school in lower Fifth Avenue, and later became prominent in society. She was introduced to Abraham Lincoln at a reception given here for him shortly before the Civil War.

In 1870 Mrs. Blodgett was married to J. Jarrett Blodgett, a Boston textile manufacturer, who had been a major in the Union Army. When her husband died in 1886 she insisted on having his entire estate go to his other relatives, as her father at his death a year earlier had left her \$3,000,000.

In the '90s Mrs. Blodgett gave liberally toward the building of the Cathedral of St. John the Divine. She also built at a cost of about \$150,000 the Cathedral Choir School near by, which was opened in 1913. Eight years ago she built at Laramie, Wyo., Sherwood Hall, an Episcopal school for boys, at a cost exceeding \$185,000. Mrs. Blodgett gave generously also to an Episcopal school in Cuba; to St. Luke's Home for Aged Women at Broadway and 114th street, of which she formerly for fourteen years was president, and to many other Church organizations, including the City Mission Society.

For more than thirty-five years Mrs. Blodgett was a communicant of Holy Trinity Church, the recently built parish house of which was named Sherwood-Blodgett parish house, in honor of her and her family. Previously she had been a communicant of the Church of the Heavenly Rest, in which she had been married. She also held a pew for many years in Grace Church.

Mrs. Blodgett was a distant relative of the Rev. Dr. Howard Chandler Robbins of this city. No close relatives survive her.

Bishop Manning officiated at a private funeral service, assisted by the Rev. William H. Owen, rector of Holy Trinity Church. Burial took place in Greene—her childhood home.

MRS. T. MOMOLU GARDINER

NEW YORK—Word has just been received from Liberia of the death there on April 13th of the wife of the Rt. Rev. T. Momolu Gardiner, native Suffragan Bishop. Mrs. Gardiner's death was caused by tuberculosis. They were married in 1903.

MRS. WILLIAM H. McNEILL

MIDLAND PARK, N. J.—Mrs. Mary Hewitt McNeill, wife of William H. McNeill, of Midland Park, died on May 5th as the result of a fall. She was an active communicant of Christ Chapel, Wrentendyke. The funeral was held on May 8th at Christ Chapel, interment being at Cedar Lawn Cemetery, Paterson.

In addition to her husband, Mrs. McNeill is survived by her son, Clark H., now teaching at the American College, Teheran, Persia, a daughter, Mrs. Thomas Brodbeck, her mother, and four brothers.

SHELDON POTTER

PHILADELPHIA—Colonel Sheldon Potter, banker, lawyer, engineer, soldier, and former director of public safety, died at his home in Germantown on May 8th at the age of 77. In addition to his wife, who was with him when he died, he is survived by two sons, Sheldon F. and Raymond F. Potter, a sister, and two grandchildren. The funeral was held in Christ Church, Germantown, where Mr. Potter was rector's warden and chairman of the vestry.

Mr. Potter was born in Philadelphia and was a nephew of three bishops of the Episcopal Church, the Rt. Rev. Alonzo Potter, of Pennsylvania, and the Rt. Rev. Henry C. Potter and the Rt. Rev. Horatio Potter, both of New York. He served on the staff of engineers having charge of the construction of the Centennial Exposition buildings and afterward was appointed on the staff of the United States Coast Survey.

His rank of colonel was a result of service in the Pennsylvania National Guard. He enlisted in the militia as a private in 1890. The following year he became a sergeant and rose to brigade judge advocate general the following year. His colonelcy came in the Spanish-American War.

S. FRED STRONG

NEW HAVEN, CONN.—The sudden death of S. Fred Strong, treasurer of the diocese of Connecticut and president of the Connecticut Savings Bank, came as a great shock, both to the diocese and the city. His death was due to a heart attack, which was first felt on the morning of May 4th, but became fatal about 2 o'clock the afternoon of the 5th. He was 66 years old to the day, it being also his birthday.

Mr. Strong was also a trustee of Berkeley Divinity School, and a vestryman of St. Paul's Church. He will be greatly missed at the diocesan convention in Hartford on the 16th and 17th. In addition to being president of the bank, Mr. Strong was also treasurer, having succeeded Burton Mansfield. It is said that Mr. Strong was one of the best known savings bank men in the United States.

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CHURCH SERVICES—Continued

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

NEWS IN BRIEF

ALASKA—The wolf at the door is more than a figure of speech at Allakaket, on the Koyukuk River above the Arctic Circle in Alaska. Hunger has been driving them in from the wilderness nearer to St. John's Mission than is quite comfortable for the residents.—Native congregation and children have sent their Easter offerings for the Church's general missionary work, not quite so large as hitherto, but generous in proportion to their means.—The first recorded case of appendicitis has occurred at the mission; one of the village men was suddenly stricken, and no doctor within hundreds of miles. Miss Amelia Hill, the mission nurse, pulled him through, and says fortunately that sickness is of rare occurrence among Indians and Eskimos.

COLORADO—A three-day conference of college pastors of the western division of the Sixth Province was held in Denver recently. The Rev. Joseph Ewing of Brookings, S. D., was in charge of the conference, and special addresses were given by the Rev. Le Roy S. Burroughs of Ames, Iowa, the Very Rev. A. A. Hastings, of Laramie, Wyo., and our own Bishop, representing the clergy; Robert L. Stearns, representing the faculty in the colleges, and Tom Rowe, student at the University of Denver, speaking for the students. Round table discussions occupied the balance of the time. At the close of the session the findings committee drafted certain resolutions regarding Church work in college communities, to be presented to the provincial synod at Hastings, Neb., in September.

CONNECTICUT—Representatives from 37 parishes and missions of the archdeaconry of New Haven assembled at St. Paul's Church, New Haven on May 4th, for one of the largest annual meetings ever held by the Woman's Auxiliary. About 300 were present. The business session was held in the morning, Miss Mary Louise Pardee presiding. Reports were made by Mrs. George Beers as treasurer; by Mrs. Clifton H. Brewer, treasurer of the U. T. O.; Mrs. Charles M. Sheafe, Jr., Periodical Club; and Mrs. T. J. Shannon, religious education. All of the above officers were reelected, and also Miss

Susan A. Norcross, secretary, and Mrs. Richard C. Sargent, supply secretary. Addresses were made by Bishop Budlong, Miss Florence M. Sanford, Church Mission of Help, and Miss Jennie Loomis, diocesan president. Mrs. W. S. Tift of Seymour read selections from letters received from her daughter who is a nurse at the Stuck Memorial Hospital, Fort Yukon. At the afternoon service, held in the Church, Miss Grace Lindley, executive secretary of the national Woman's Auxiliary, gave an address and Bishop Burleson gave an enlightening talk on the American Indian. A large offering was received for the work of the Auxiliary.

ERIE—The annual diocesan conference of the Girls' Friendly Society was fortunate in having an address from Miss Florence L. Newbold, national secretary of the society, it being her first public effort since her leave of absence, in St. John's parish house, on April 29th. Miss Grace T. Perkins, Erie, was reelected president and Mrs. Albert Broadhurst of Titusville, vice-president.

HARRISBURG—The centennial of the Oxford Movement was fittingly observed in St. Stephen's Cathedral on April 30th, with a full Choral Eucharist sung by the choir of fifty men and boys. Dean Treder made the address on the history of the Movement and its contribution to the life and worship of the Church.

MASSACHUSETTS—On June 4th in Grace Church, Everett, will be observed the fifth anniversary of the Rev. William Pettus as rector. During these five years the Church school and attendance at the services has greatly increased. Mr. Pettus has baptized 255 persons, confirmed 261, performed 71 marriages, and officiated at 190 funerals.

NEWARK—At the Church of the Holy Communion, Paterson, which is at present without a rector, Bishop Washburn confirmed a class of eighteen people on May 7th. George J. Geier, a lay reader of the parish, prepared the class.—In St. Luke's parish, Paterson, work in religious psychology is being carried on by the rector, the Rev. Edward Cosbey, whose experience in this field has extended over many years. Religion as the solvent for nearly all ills, and the spiritual and mental resources which each person has, are in large part the foundation of the work. Mr. Cosbey makes it a rule that everyone aided must be under a physician's care.

PHILIPPINE ISLANDS—The Rev. R. Malcolm Ward, rector of the Cathedral parish, Manila, was invited to substitute for Bishop Welch, of the Methodist Episcopal Church, as the speaker at the graduation exercises of the Union Seminary in that city, on March 13th, when the *S.S. President Cleveland*, on which Bishop Welch was due, was delayed a day, enroute, by bad weather. Later the same week, Mr. Ward addressed the American School at their commencement, and again the nurses of the training school of St. Luke's Hospital, at their annual baccalaureate service.

WESTERN NEW YORK—The spring meeting of the Southern Tier deanery and the Church school rally of the southern deanery will be held at St. Paul's Church, Mayville, on May 20th. The program will consist of a service in the morning when the Lenten offering will be presented. The sermon will be by the Bishop of the diocese, the Rt. Rev. Cameron J. Davis, D.D. In the afternoon there will be games and contests. A pageant will be presented and the meeting of the Southern Tier Deanery will be held.—The Rev. Norman B. Godfrey, rector of St. James' Church, Batavia, has left for an indefinite vacation, owing to ill health.

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ANNOUNCEMENTS

Died

JANES—At Castleton, N. Y., May 2, 1933, **SISTER JULIA**, daughter of the late William Janes, of Albany, N. Y.

TREDER—**RUDOLPH TREDER**, father of the Very Rev. Oscar F. R. Treder, dean of St. Stephen's Cathedral, Doctor William C. A. Treder of Scotia, N. Y., and Mrs. Fred C. Schaible of Albany, entered into the paradise of God, May 5th, in the 87th year of his age.

Memorials

JANE MACINTYRE LATOUCHE EARLE

"The memory of the Just is blessed."

In ever sacred memory of **JANE MACINTYRE LATOUCHE EARLE** who slept in Christ on the 14th day of May, 1886.

Mrs. Earle was the wife for forty years of Doctor Patrick William Earle, a distinguished Irish scientist of Dublin, Ireland. She was also a direct descendant of Count Henri De LaTouche, a French Protestant nobleman who suffered the loss of all his earthly possessions and was exiled from France for his faith in the reign of Louis XIV.

A sincere Christian and devoted wife and mother, Mrs. Jane MacIntyre LaTouche Earle, after a long and painful illness, which she endured with Christian patience and fortitude, entered into rest, beloved and honored by all who knew her.

May light perpetual shine upon her in the Kingdom of God, is the earnest prayer of her surviving children, Emily Jane Earle and Edward Henry LaTouche Earle of Windsor, Ontario, Canada.

"These are they who came out of the great tribulation and have washed their robes and made them white in the Blood of the Lamb." "Alleluia, Alleluia, Alleluia, Amen."

FRANK HERBERT SIMMONDS

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NEWS IN BRIEF

NORTH TEXAS—At a party given recently St. Paul's congregation, Lubbock, 114 people sat down to supper in the assembly room of Seaman Hall, student center for Texas Technological College. The chief speaker was Dr. C. B. Qualia, head of the Romance Language department of the college, who was one of the staff of interpreters to the American commission to negotiate peace at the end of the World War.

WESTERN NORTH CAROLINA—The eleventh annual meeting of the diocesan Woman's Auxiliary was attended by more than 100 women. Mrs. James R. Cain, provincial president, was the special guest of this meeting. Twenty-nine branches were represented at the session. The resolution committee reported that a gold and silver offering be set aside to provide a fitting memorial to the late Rev. J. W. Cantey Johnson, former rector at Gastonia who died a few years ago, to be placed in a new chapel to be erected at Kanuga Lake, because of his outstanding work as director of many conferences on religious education held there and at Valle Crucis.

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