

# The Living Church

BRARY

JUN 1

HARTFORD, CONN.



AN ENGLISH VILLAGE CHURCH

*Where, through the long drawn aisle and fretted vault  
The pealing anthem swells the note of praise.*

GRAY.



# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
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## Church Calendar



### MAY

- 28. Sunday after Ascension.
- 31. Wednesday.

### JUNE

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

## KALENDAR OF COMING EVENTS

### MAY

- 30. Eucharistic Conference at Elizabeth, N. J. Michigan Clergy Conference.

### JUNE

- 10. National Conference on Social Work at Detroit.
- 11. Episcopal Social Work Conference at Detroit.
- 12. Shrine Mont Summer School.
- 14. Florida Y. P. S. L. Camp.
- 17. Kanau Lake Conferences.
- 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. Concord, N. H. Conference for Provinces of New England.
- Indianapolis-Northern Indiana Summer Conference at Howe School.
- 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

### JUNE

- 5. St. James the Less, Philadelphia, Pa.
- 6. St. Andrew's, Stamford, Conn.
- 7. St. Paul's, Norwalk, Conn.
- 8. All Saints', Fulton, N. Y.
- St. Mark's, Jersey City, N. J.
- 9. Our Saviour, Washington, D. C.
- 10. Grace, Louisville, Ky.

# 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 Bishop Commends Church Army

**TO THE EDITOR:** The ideals and objectives of the Church Army should command the attention of Churchmen everywhere. But the actual achievements of this remarkable organization have earned the respect and gratitude of the clergy and laity in many parts of our country. The men and women engaged in the work have been selected primarily for high Christian character, consecration to the service of our Lord, adequate ability in dealing with human problems, especially with those of a moral and spiritual nature, and they are possessed of an extraordinary degree of human understanding and genuine sympathy. It is not strange that wherever the members of the Army have been at work, there have been fervent expressions of gratitude for the blessing and success which have accompanied their labors. These words are written for those who do not know the value of the work done by the Church Army. Those who have had experience with the work will feel that I have not said half enough. Their missionary work (chiefly in the Southern Mountains) is in urgent need of help. I commend Church Army to you. Checks should be sent to the treasurer, S. Van B. Nichols, 416 Lafayette street, New York City.

(Rt. Rev.) ERNEST MILMORE STIRES,  
 Bishop of Long Island.

## Anti-Semitism in Germany

**TO THE EDITOR:** Thank you so much for your LIVING CHURCH, which I enjoy very much. But I wonder why you did not publish my article. Now I have found a note in the magazine which seems to give me an explanation—and this explanation startles me to the utmost. Somebody seems to believe that Germans cannot be members of the Church!

Dear sir, in the name of our Holy Catholic Faith which I found in the Church I beg you to hear the truth. You Americans are in general people of good-will, and I cannot imagine that a Catholic Christian will judge like that if he considers our real situation. In order to understand this situation I must refer to history I should rather forget—we had forgotten them, certainly.

Did American Christians know what terrible times we had to undergo since 1914? Did they know how many hundreds of thousands of old people and little children starved in the war because Christian nations hindered us from getting food? Certainly they did not—and certainly it was war—and certainly after the war Americans came and saved what was left of our half starved youth. We do not forget this!

After the war we had that dreadful revolution. Lots of Eastern Jews poured into Germany and took possession of all branches of our property and government—and the Socialist government not only did not prevent them, but even encouraged them. The Jews were the ones who made revolutions. Corruption came to the utmost, and the law suits of these people cost us millions of marks—almost to the point of bankruptcy!

Meanwhile unemployment increased and came to a dreadful height—just as with you. But has America Bolshevism at her doors as we have? You have not! It is an enormous danger—or better, thank God, it

was. Russian Bolshevism is the work of Jews! Does America know this? Almost every Bolshevik leader is born a Jew! The utmost atrocities—things a human mind refuses to think of—are daily done to our Christian brothers in Russia. The Christian world in general does not much care for these things—they acknowledge the Soviet State and ambassadors, and they buy merchandise manufactured in Russia by Christian slaves, e.g., wood carved by bishops and priests who are dying in Siberia—but they care for Germany shutting Jewish shops for one afternoon!

Dear sir, what has happened in Germany? Nearly nothing that all the foreign newspapers tell you. The fact is we had another revolution. Because we saw we only had to choose between Bolshevism and Fascism, we Christians chose the latter, for it is not against God—though it misunderstands some of the fundamental principles of Christianity. It was a revolution performed with the utmost discipline.

I am no partisan of Hitler and no anti-Semite. One of my best friends is a Jewess. I worked for peace and unity for years, both at Stockholm and Lausanne. I pity to the utmost those poor honorable German Jews who must suffer for their bad brethren, and I do not approve some measures of our government. But our government does not at all attack those Jews who did their duty to the country during the war! They keep their places, and nobody is allowed to hurt them. What we wish is to cleanse our people of those bad Eastern elements and to restrain the Jewish influence to a just degree. By Socialism this influence had come in Germany to a height not justified by the number of the Jewish population. What shall you say if you hear that though Germany is inhabited only by a half million of Jews among 63 millions of population, of the 3,000 lawyers at Berlin, 2,450 were Jews? That is only one instance. Because the Jew is the friend and maker of Bolshevism, we must restrain his influence—not by violence, but by law. Who can say that we have no right to do so in our own country?

The Pope saw our difficulties and approved the necessities we must take to get out of this swamp and this terrible condition. It is purely a question of life for us today; if we can resist Bolshevism. Christian nations ought to be thankful for us, if we bolt the door to that terrible danger, and they ought to help us and encourage us in our hard struggle. I was so glad to find such a just and quiet view of politics in THE LIVING CHURCH till now.

We must give a chance to our government now, even if we are not its partisans. Maybe Hitler is the last help God has sent us in our state of utmost distress. Hitler himself is a very sympathetic man of deep and even gentle feeling, a man who eats no meat, does not smoke, nor drink any alcohol. He is a strong worker from early morning to the late night. He is a man who feels himself responsible toward God. Come to see him—and then judge him. PAULA SCHAEFER.

Bad Godesberg, Germany.

The article which Dr. Schaefer mentions was published in last week's issue. We refer further to this letter in our editorial leader.—THE EDITOR.



## National Apostasy

TO THE EDITOR: One hundred years ago Keble preached a great sermon at Oxford on National Apostasy, which called Churchmen to realize the imminent danger in which the Church of England then stood. American Christianity stands in greater danger today because of the weak-kneed attitude of many of its leaders with regard to the so-called Laymen's Report, *Re-thinking Missions*. Instead of manfully rejecting its basic principle that the Gospel, the Church, and the Sacraments do not matter and that our task is "to seek with people of other lands a true knowledge and love of God," they commend the book with mild reservations. It is another Gospel which, as St. Paul says, is no Gospel which these critics of Christian missions would have us substitute for "the faith which was once for all delivered unto the saints." And what they urge for the foreign field they doubtless will shortly organize a campaign to impose upon the Church at home.

Reading this report through, one is struck with the radically different tone and point of view from anything that is to be found in Holy Scripture or the writings of the Fathers. It seems as though the authors either were ignorant of the Bible or regarded it as out-moded. The Christian of the twentieth century, of course, is not expected to regard as infallible every geological, biological, or historical statement from Genesis to Revelation, but he should find in the Holy Scriptures a norm of religious life and thought and in Christ crucified the focus of his loyalty and devotion.

St. Paul strongly opposed any participation of a Christian in heathen religious rites (I Cor. 10:14-22), urging as a principle, "Whatsoever ye do, do all to the glory of God." But we find one of the Commissioners of Appraisal boasting of having partaken of "sacred food" in a Hindu temple in a ceremony which she describes as "much like our own sacrament." (Cf. The Proceedings of the Meeting of the Directors and Sponsors of the Laymen's Foreign Missions Inquiry and Representatives of Foreign Missions Boards, November 18th-19th, 1932, New York City, page 86.) Such an action violates the First Commandment. On the part of a member of the Church in China it would result in his or her immediate excommunication. But American Christianity fêtes and applauds!

The great danger to which the American Church is exposed is the danger of watering down the faith and compromising on matters of principle to avoid antagonizing anyone with money or influence. A timid and hesitant spirit can never win the world for Christ. Mr. Facingbothways and Parson Twotongues and Lord Timeserver never strive against wind and tide and are always most zealous when religion goes in silver slippers, but Christian did not regard them as helpful companions. We were signed with the cross at Baptism that we might be Christ's faithful soldiers and servants and not ashamed to confess the faith of Christ crucified, to some people a stumbling block and to others foolishness. But if we deny Him, He also will deny us.

(Rev.) M. H. THROOP.

St. John's University, Shanghai.

THE WITHDRAWAL of contributions to the magazine fund of the Seamen's Church Institute of America has compelled cancellation for 1933 of all subscriptions to magazines now being sent to local Institutes, including Fort Stanton, New Mexico, where the loss of these magazines will be the source of great disappointment to our tubercular seamen.

# SUMMER READING

## and Study for the Pastor

### Living Issues in the New Testament

By C. A. ANDERSON SCOTT, D.D. *Cantab., Hon. D. D. Aber.*

The highly distinguished English scholar, author of "New Testament Ethics," etc., has given another telling study of the New Testament religion. He stresses here the importance of Paul as a source of knowledge of Jesus. and discusses the particular religious value of the Fourth Gospel. \$1.75

### Outlines of Teaching Sermons for a Second Year

Edited by the REV. C. E. HUDSON, *Hon. Diocesan Chaplain to the Bishop of S. Albans.*

This volume follows "Outlines of Teaching Sermons" issued this year. Like the previous book, it is full of pregnant suggestions to the Pastor who wishes to teach his congregations the fullest meaning of the Christian religion as well as to preach to them. The "Outlines" follow a *connected* course in religion. They are prepared by those responsible for the very successful Adult Religious Education movement in the Diocese of S. Albans. \$1.25

### From Cedar to Hyssop

By GRACE M. CROWFOOT and LOUISE BALDENSPERGER

This lovely book gives a detailed account of the folklore connected with the plants of Palestine. In the course of their history, the authors have told many fascinating old stories and given the translation of many poems and rites. The fact that many of the old customs connected with plants are still being practiced in Palestine today adds interest to the story. The book is lavishly illustrated with photographs and drawings. \$2.00

### The Apostle of the Indies

*A Life of St. Francis Xavier*

By C. J. STRANKS

"It is for me a real pleasure," writes the Bishop in Kobe, "to write commending this fresh life of St. Francis Xavier, written by a priest of the English Church. I commend it to that increasing number in the English Church whose lives have been moulded or helped by those remarkable Spiritual Exercises of Xavier's chief, St. Ignatius. Let them read this book, and realize what wonders can be done for God and God's Church." \$1.75

### The Philosophy of Education

By ALBERT SCHWEITZER, *Dr. Theol., Dr. Med., Dr. Phil., Strassbourg.*  
Translated by C. T. Campion

#### Part I: The Decay and Restoration of Civilization

#### Part II: Civilization and Ethics

These two volumes have become justly famous both in religious and in philosophical circles. If you have not read them before, now is your opportunity to buy them in their second editions. They are among the outstanding books by Schweitzer, "whom everyone must read," and they rank among the very few most important contributions to the ethical and moral outlook of the modern world. They make excellent reading for the leisure moments of Summer vacations. Pt. I—\$1.50; Pt. II—\$4.00

### Values of the Incarnation

By P. A. MICKLEM, *Rector of St. James', Sydney, New South Wales*

These essays on the mystery of the Incarnation show that issues vital to human life and destiny, today as in the past, are bound up with its due apprehension and application. A great deal of fine thought has gone into this book, which may help the pastor to bring the deep meaning of the Incarnation to people today. \$1.75

### Fulfilling the Ministry

*Cambridge Pastoral Theology Lectures*

By the late S. K. KNIGHT, *Bishop of Jarrow*

With an Introduction by Herbert Hensley Hensen, *Lord Bishop of Durham*  
A book full of helpful suggestions for the young clergyman taking his first incumbency. \$2.50

### The Oxford Movement in Scotland

By W. PERRY, D.D., *Dean of Edinburgh*

With a Foreword by The Most Reverend The Primus of the Episcopal Church in Scotland

Dean Perry points out the far-reaching renewal of faith which followed the Oxford Movement at the end of the last century. "If the study of this book can do something to call forth a similar renewal in our day, it will amply have fulfilled its purpose," writes The Most Reverend The Primus. \$1.25

### Sermon Notes

*For a Suggested Course on the Oxford Movement*

(Oxford Movement Centenary Series)

By BERNARD HEYWOOD, *Bishop of Hull*  
Paper, 10c

### The Anglo-Catholic Revival In Outline

(Oxford Movement Centenary Series)

By S. L. OLLARD, *Rector of Bainton, Hon. Canon of Worcester, and F. L. CROSS, Librarian of Pusey House, Oxford*  
Paper, 30c

### Talmudic Judaism and Christianity

By A. LUKYN WILLIAMS, *Hon. Canon of Ely*

A small but scholarly contribution to our knowledge of that part of the background of the New Testament to be found in the Talmud. Paper, 75c

*For the Parish School*

### Two Plays

By ARNOLD BIDDLE

This is a new edition to that popular series: *Parish Plays*. It contains (1) *The Verdict of the People*, (2) *The Lord of Life*. The first is a play built around the scene of Jesus' trial by Pilate. The second is the scene of the Last Supper. Both are written, and especially adapted, for Church School use. Paper, 50c

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## Clerical Changes

### APPOINTMENTS ACCEPTED

**BISHOP, Rev. JULIAN MACLAURIE**, formerly rector of the Church of the Redeemer, Watertown, N. Y. (C.N.Y.); to be chaplain of St. Margaret's Convent, Sisters of St. Margaret, Utica, N. Y. (C.N.Y.). Effective June 15th. Address, 1230 Kemble St.

**OLAFSON, Rev. HAROLD SUMMERFIELD**, formerly assistant at St. Paul's Church, Flatbush, Brooklyn, N. Y. (L.I.); to be rector of that church. Effective May 22d. Address, 157 St. Paul's Place, Brooklyn, N. Y.

**QUIMBY, Rev. CHRISTOPHER S.**, formerly rector of Trinity Church, Shelburne, Vt.; has become rector of St. Luke's Church, St. Albans, Vt. Address, 12 Bishop St.

**REILLY, Rev. JOHN E., D.D.**, formerly rector of St. Thomas' Church, Bethel, Conn.; to be rector of Grace Church, at Hastings-on-Hudson, N. Y.

**WALKER, Rev. JOSEPH T.**, formerly missionary of Moosonee, Canada; to be rector of St. James' Church, Fremont, Nebr. Effective June 10th. Address, 756 E. Military St.

### NEW ADDRESSES

**AYRES, Rev. RICHARD F.**, formerly 1631 N. E. 42d Ave.; 4353 N. E. Halsey St., Portland, Oreg.

**GEER, Rev. W. M.**, formerly 110 E. 76th St.; 135 E. 71st St., New York City.

**MCGINNES, Rev. ADELBERT**, formerly 21 Spring St., Windsor, Conn.; 61 South Main St., West Hartford, Conn.

**PERSONS, Rev. FRANK S.**, formerly Iglesia "Santisima Trinidad," La Gloria, Camaguey, Cuba; Iglesia "Todos los Santos," Apartado 152, Guantánamo, Cuba.

**SPENCER, Rev. HENRY W.**, formerly 1821 E. Fourth St., Superior, Wis.; care of The Post Office, Cambridge, England.

**WATSON, Rev. WILLIAM**, at one time missionary to the Oneidas, and for many years residing in Edmonton, Alberta, Canada; to reside in England. Address, care of Postmaster, Middlesbrough, Yorkshire, England.

### RESIGNATIONS

**BRYAN, Rev. HENRY B.**, resigned the rectorship of Grace Church, Van Vorst, Jersey City, N. J. (N.Y.), on May 1, 1933, after serving for sixteen years, and became rector emeritus.

**FREEMAN, Rev. CHARLES E.**, as priest in charge of St. John's Church, Thibodaux, and Church of the Ascension, Donaldsonville, La.; retired February 1, 1933. Address 301 South Cherry St., Hammond, La.

### ORDINATIONS

#### DEACONS

**MILWAUKEE**—On May 18th in the Chapel of St. Mary the Virgin at Nashotah House the Rt. Rev. B. F. P. Ivins, D.D., Bishop of Milwaukee ordained EDWIN SYDNEY APPLEYARD, JOHN GARSIDE HILTON, EDWIN OTTO ROSS-MAESSLER, EDWARD R. TAFT, and JOHN HENRY TREDREA to the diaconate. The ordinands were presented, respectively, by the Rev. F. R. Severance of Nashotah; the Rev. G. I. Baldwin of Medford; the Rev. Felix A. Marlier of Kingston, N. Y.; the Rev. Felix L. Cirlot of Nashotah; and the Rev. George F. Schiffmayer of Racine.

In the Church of St. Mary the Virgin, New York, on May 6th, HERMAN ANKER and HAROLD R. BAKER were ordained deacons by the Rt. Rev. Robert E. Campbell, D.D., Bishop of Liberia, for Milwaukee. During the summer the Rev. Mr. Baker is to be assistant at Zion Church, Oconomowoc. The Rev. Mr. Anker is to be assistant at St. Luke's Church, New York.

## Books Received

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

### AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE, Philadelphia:

*The Annals of the Academy.* Edited by Raymond Moley, and Schyler C. Wallace. Paper, \$2.00.

### D. APPLETON & CO., New York City:

*Prince Charlie.* By Compton Mackenzie. \$1.50.

*St. Augustine.* By Rebecca West. An Appleton Biography. \$1.50.

### CHRISTOPHER PUBLISHING HOUSE, Boston:

*Bible Stories You've Never Heard.* By Sam Sparks. \$1.25.

*The Gold Brick.* By G. T. Bludworth. \$1.50.

*Open and Shut.* By Edward Sefton Porter. \$2.50.

*The Pending Crisis. Or How Shall We Settle the Liquor Question?* By James H. Kirby. \$1.00.

*When Shadows Disappear.* By Francis Marion Hart. \$2.50.

### CHURCH MISSIONS PUBLISHING CO., Hartford:

*The Church in Story and Pageant. Christ Church, Stratford, Connecticut.* By Raymond Baldwin. March-May, 1933. Quarterly. Paper, 15 cts.

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

*The Church of England and the Holy See. Oxford Movement Centenary Tractates. First Series. No. 6. What Do English Divines Say?* By the Rev. L. F. Simmonds. Paper, 1/.

### HARVARD UNIVERSITY PRESS, Cambridge:

*Local Government in the United States. A Challenge and an Opportunity.* By Murray Seasongood. \$1.50.

### LONGMANS, GREEN & CO., New York City:

*The Infinity of God.* By Bertrand R. Brasnett. \$2.50.

### THE MACMILLAN CO., New York City:

*Introduction to the Old Testament.* By John Edgar McFadyen. New Edition, Revised Throughout. \$2.00.

*Italy in the Making, 1815-1846.* By G. F. H. Berkeley. \$3.25.

*The Life of Jesus.* By Maurice Goguel. Translated by Olive Wyon. \$6.00.

### NATIONAL URBAN LEAGUE, New York City:

*The Forgotten Tenth.* The Color Line Series No. 1. Paper, 25 cts.

### FLEMING H. REVELL CO., New York City:

*How the New Testament Came to Be Written.* By William Owen Carver. \$1.00.

### THE WOMAN'S PRESS, New York City:

*The Girls' Camp.* Program-Making for Summer Leisure. By Abbie Graham. \$1.50.

### DEGREES CONFERRED

**NASHOTAH HOUSE**—Doctor of Canon Law upon the Rev. FREEMAN WHITMAN, Professor of Ecclesiastical History, Nashotah House, on May 18th.

Doctor of Divinity upon the Rev. JAMES BOYD COXE, rector of Trinity Church, St. Louis, Mo., the Rev. FREDERICK DUNTON BUTLER, rector of Grace Church, Madison, Wis., the Rev. WILLIAM REID CROSS, rector of Trinity Church, Elizabeth, N. J., the Rev. FRANKLIN JOINER, rector of St. Clement's Church, Philadelphia, and upon the Rev. SPENCE BURTON, Superior, S.S.J.E., on May 18th.

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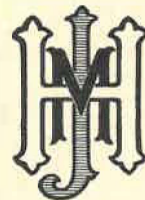
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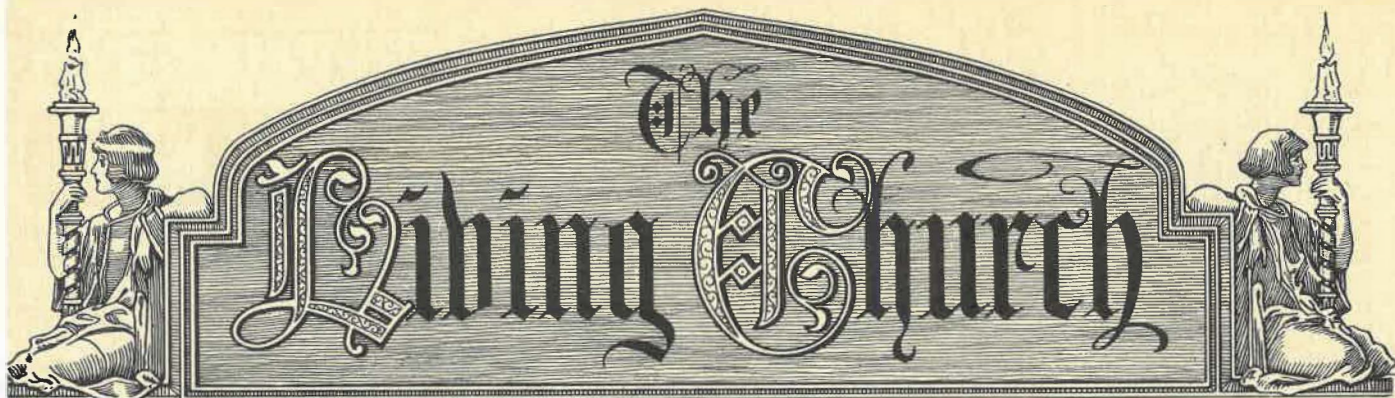
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## EDITORIALS & COMMENTS

### A New World War?

IT IS with eyes full of anxiety that Americans look toward Europe in these critical days. Events are piling themselves upon one another with a rapidity that is at once bewildering and alarming. Is the history of 1914 repeating itself? Are the clouds of a new World War gathering, blackening, and about to burst into a new storm of hatred and strife?

It cannot be denied that the prospect for world peace is discouraging and the outlook for the immediate future grave and menacing. In the June *Harpers* Frank H. Simonds, able historian of the World War and journalist whose finger is very close to the pulse of foreign affairs, shows how close Europe was to a new war in March. That the crisis of this spring proved to be another Agadir incident rather than a Serajevo explosive is little cause for rejoicing except as it means a delay in what many observers consider to be the inevitable conflict of the near future. As Tangier, Bosnia, Agadir, and Serajevo were steps on the road toward the debacle of July and August, 1914, so the war scare of March, 1933, may be a stage in the toboggan slide toward a new *Tag*. As Mr. Simonds expresses it, "Europe is henceforth face to face with a crisis which has gradually been taking form for more than a decade and cannot now long be dodged nor safely postponed." Certainly one hopes that this prophecy may not be realized, but we cannot blind ourselves to the fact that present conditions do seem to point to such an inevitable result.

In the light of these facts the letter published in our correspondence columns this week from Dr. Paula Schaefer in defense of the anti-Semitic policy of the Hitler government in Germany is significant. Herr Hitler is seized upon as "the last help God has sent us in our state of utmost distress" and his policies are regarded as the last bulwark against the menace of Bolshevism.

One can scarcely blame the German people for their revolt against the settlement that has been enforced since the conclusion of the war and the signing of the Versailles Treaty. That treaty forcibly disarmed Germany at a time when all of her neighbors were hostile and bristling with armaments.

The promise contained within the treaty that the other nations would also reduce their arms drastically has not been fulfilled. Instead of that the ring of nations encircling the Reich have steadily added to their armaments and entered into alliances that Germany cannot help regarding as menacing.

AT the same time during the years between the conclusion of the war and the rise of Hitler there has been a slow but steady movement toward revision of the Versailles settlement. Troops were withdrawn from German territory at an earlier date than required by the treaty. The virtual abolition of reparations and the recognition of the principle of equality of status have softened down the terms of the treaty, but there remain the new nations with their vexing racial and economic problems and the onerous Article 231 placing the exclusive war guilt upon the Central Powers.

Until Hitler's assumption of power in Germany it seemed quite possible that there might be a peaceful revision of the settlements determined by the treaties of Versailles, St. Germain, and Trianon. Scholars of all nations had pointed the way to such revision by revealing the erroneous basis on which the whole structure of the war guilt question was erected. With the exception of France and her allies of the Little Entente, practically all nations had accepted the doctrine of revisionism and there seemed to be a real possibility that frontiers might be readjusted peacefully through international agreement.

The militant nationalism of the new Germany has brought an end to this possibility, at least for the present. As Walter Lippmann has expressed it:

"Not a voice of any consequence will be raised in any democratic country to suggest that the cause of peace can be advanced by placing another human being under the heel of the Nazis. That being the case, there can be no revision of frontiers except by force, and therefore the cause of peace is now identical with the maintenance of the *status quo*. This should be clearly realized in the discussion of disarmament. The choice has become perfectly clear. The only kind of peace now possible in Europe is one which freezes the existing fron-



tiers. The only alternative to such a peace is general war. The kind of peace which until recently men looked forward to, under which there was gradual revision through conciliation and moral pressure, has ceased to have any practical meaning. To organize peace today is to underwrite the existing frontiers in Europe."

This is not an encouraging prospect. The cause of peace is thus made identical with the maintenance of the present divisions of Europe, which all thoughtful persons realize involve many extremely sore points and many manifest injustices. Such a peace, by its very nature, can hardly be more than a truce which may have its ending at any time.

But if the only hope of avoiding a new war is in delay, then by all means let us have the delay in the hope that during the interim some more permanent solution may be found. If the new four-power agreement between Britain, France, Italy, and Germany will insure such a delay we can only hope it may prove effective, even though it is in essence little better than the unholy Holy Alliance of the past.

**M**EANWHILE, with President Roosevelt's demand for elimination of weapons of aggressive warfare and his stipulation that the war debt question form a part of the World Economic Conference, the hopes of the world must center in the parleys at Geneva and London.

If the world is to be made safe, not only for democracy but for the assurance of decent existence, the fear of war must be removed. This can only be done by the abolition of aggressive armaments and the setting up of an international tribunal powerful enough to take the place of war. President Roosevelt in his speech to the whole world last week gave as the two reasons for armaments, first, "the desire, disclosed or hidden, on the part of governments to enlarge their territories at the expense of a sister nation," and second "the fear of nations that they will be invaded." Of these the latter is the greatest immediate menace of the day, though there is no doubt that the former also continues to play its part in world affairs.

In looking forward to the two conferences this summer on which so much depends we can only pray that the God of peace will so guide the rulers and representatives of the nation that they may be led into the ways of justice and truth and that there may be established among them that peace which is the fruit of righteousness. The President has well said:

"The happiness, the prosperity, and the very lives of the men, women, and children who inhabit the whole world are bound up in the decisions which their governments will make in the near future. The improvement of social conditions, the preservation of individual human rights, and the furtherance of social justice are dependent upon these decisions. . . . Our duty lies in the direction of bringing practical results through concerted action based upon the greatest good to the greatest number. Before the imperative call of this great duty petty obstacles must be swept away and petty aims forgotten."

#### THEY ONLY ARE

- Honest who are honest with themselves.
- Strong who can discipline themselves.
- Wise who can refuse the tyranny of their own prejudices.
- Wealthy who can live in happiness without riches.
- Friendly who ask for nothing but the right to give.
- Safe advisers who are willing to take the responsibility for their advice.
- Educated who have learned to enjoy their own company.

—From a New York Parish Bulletin.

## The Living Church Pulpit

A Sermonette for the Sunday  
after Ascension

### THE ASCENSION

BY THE REV. ORVILLE E. WATSON, D.D.  
PROFESSOR OF NEW TESTAMENT AT BEXLEY HALL, GAMBIER, OHIO

*Jesus said to His disciples: "A little while and ye shall not see Me; and again a little while and ye shall see Me—because I go to the Father."—ST. JOHN 16: 16.*

**T**HEY SHALL NOT SEE HIM because He is going away, and that is easy to understand; but because He goes away they shall see Him, and that bewilders His disciples. Jesus went to the Father, He *ascended* in order to return. His coming depends upon His going; that His friends may see Him He must withdraw from their sight. Through their tears they saw Him pass away from them; but tears—do we not know it well?—blind the eyes. So they waited and watched long years—how passionately as the world grew bitter and hard!—for their Lord to redeem His promise to them.

It is no new thought that we possess two sets of eyes, one outer and one inner. With the outer eye we perceive the land and sea and face of man, light and color and appearances of things; with the inner eye we see landscapes of the soul, stars of the sky behind the sky, and spiritual Presences moving to and fro. Again and again in the Scriptures this double eyesight is implied. "Ye have eyes," declared the old prophets, "and yet ye see not." "Eyes have ye," said our Lord to His own generation, "and yet ye do not understand."

There almost seems to be an inverse proportion between the outer and the inner sight. The more engrossed we are in the evidence of the outer eye and the more the mind is occupied with the appearances of things, the dimmer is the sight of the inner eye. On the other hand, the clearer the vision of the inner eye, the more unreal and dream-like appears the world that the outer eye reports.

Therefore, when our Lord declared that His being seen depended upon His going away out of reach of men's physical eyes it was an inward knowledge of Him and an inward touch with Him that He meant would be gained thereby.

Our Lord, when He went to the Father, had no long journey to make. He simply opened a door and stepped out into the world behind the world, carrying with Him all that made Him human and merging it, for us, into our difficult conceptions of God. It was necessary that He should thus go away, that He might appear again as universal, and set for us a human heart in the very center of creation. And now we see Him everywhere, if we will look, for God is everywhere. Our love for Him grows vaster passion now, for it is mixed with nature and with God.

Because He has gone to the Father, any human soul, in any solitary, far-off place, whenever he lifts a prayer for pardon or for help, may see his Christ in the sympathetic response he now can realize God feels for him.

Because He has gone to the Father, the world is not now so much an alien mill in which we men and women are the grist along with the rocks on which we live. Christ sitteth on the right hand of God, a human heart in the source out of which the "laws of nature" flow, so that we are the kin of all things made made to love, as St. Francis loved them, Brother Sun and Sister Water, Brother Wind and Brother Fire.

And because He has gone to the Father, we may even see Him in that which we men fear the most, fear as the end of all that is evident to us as life. But His footsteps lead us through that darkness, and whatever we hope for and dream of as awaiting us beyond is derived from the name He bears in that place at once so near and so far, His precious Name that ties our earth to heaven: "Amen, the Faithful and True."



# The Church's New Social Approach to Marriage

*The New Canon After a Year's Use — A Review and an Analysis*

By the Rev. C. Rankin Barnes

Executive Secretary, Department of Christian Social Service

SOCIETY gives much more attention at present to preventing the breaking of families than it does to safeguarding their formation," says Dr. William F. Ogburn. This crisp statement, occurring in *Recent Social Trends*, reflects a growing recognition of the importance of meeting the problems of family life at a much earlier point in their development than has ever been done in the past.

## I

FIRST a brief review. When the General Convention met in New Orleans in 1925, it appointed a Joint Commission "to study the whole problem of divorce, its conditions and causes." This commission, headed by the Rt. Rev. Herman Page, D.D., Bishop of Michigan, was a compact body of nine men with a distinguished membership. It felt that if worthwhile results were to be obtained the services of a full-time director of its work would be necessary. With the assistance of George W. Wickersham, the commission raised about \$5,000 and undertook a thorough survey. The large attendance at its meetings, held to consider findings, was evidence of the fact that all its members felt the serious responsibility of their task.

This commission presented to the General Convention of 1928, held in Washington, a detailed report which included a large amount of factual material. The report proper concluded with the following words:

"In any event, the greatest need today is for more homes that are really animated by the ideals of Jesus Christ. In the first few centuries of the Church's life, its teaching in regard to marriage won its way in the face of the most adverse conditions and bitter persecution, showing the power of right ideals to prevail because of their inherent worth. For the development of such homes we require the right sort of training for marriage and the right sort of education in religion which shall build up the sort of character in men and women that will produce real Christian homes."

The significant item in this quotation is the urging of training for marriage. The commission had especially sought to find out from the clergy of the Church whether they were accustomed to give pre-marital instruction. Out of 270 clergy answering the questionnaire

"Only 39 said they gave any training for marriage, 139 said that they gave no training, and 92 said they gave very little. Most of the clergymen therefore admit that they are giving little or no training for marriage; and it is doubtless true of the 39 who say 'yes' that the training given is inadequate. It should be emphasized, that a few talks to a confirmation class or personal conversations now and then can hardly be classed as adequate training. If such education is to be given aright it requires a religious and moral training that begins with the cradle and is carried on through life, and it demands a close and wise pastoral relationship."

The General Convention of 1928 listened to this report with keen interest and decided to continue the commission in existence with the definite request to consider the possibility of revising the Church's Canon on Marriage and also to study the relation between civil and religious marriage. The commission was also expanded in membership.

Meanwhile, Churchmen were beginning to hear more frequently this call of the necessity of training before marriage. The Very Rev. Percy G. Kammerer, then dean of Trinity Cathedral, Pittsburgh, and secretary of the Joint Commission on Marriage and Divorce, in addressing the synod of the Province of Washington in 1929 raised the question: "Would it not be wise to

center our efforts where our effort belongs, on education for marriage? It is obvious why we have evaded this approach. It is because we think there is something inherently evil about sex."

About this time the active bishops of the Church were receiving their formal invitations from the Archbishop of Canterbury to attend the Lambeth Conference of 1930. When this conference assembled at Lambeth Palace, it was interesting to note that of the 307 bishops, 61 came from the American Church. This number represented almost half of those entitled to vote in the American House of Bishops. It would be impossible to exaggerate the importance of the fact that such a large proportion of our bishops had the opportunity of hearing the long debates on the report which its subcommittee on Marriage and Sex presented to the Lambeth Conference.

The encyclical letter put forth by the conference struck a high and lofty note on this whole subject: "Indeed, we must lift the whole subject of sex into a pure and clear atmosphere. God would have us think of sex as of something sacred. Many influences in our day tend to concentrate attention on sex and not always upon its sacredness. Among the tasks that confront the Church today none is more noble or more urgent than that of rescuing the whole subject from degradation in thought and conversation. We must set it in the light of the eternal issues of right and wrong, and reveal the noble origin of sex in the creative activity of a Father who is of purer eyes than to behold iniquity. We believe that the way to do this can be summed up in one word: education."

This emphasis upon education was reiterated in the resolutions of the conference, but notably in No. 12, which begins the series of twelve resolutions on marriage and sex.

"In all questions of marriage and sex the conference emphasizes the need of education. It is important that before the child's emotional reaction to sex is awakened, definite information should be given in an atmosphere of simplicity and beauty. The persons directly responsible for this are the parents, who in the exercise of this responsibility will themselves need the best guidance that the Church can supply.

"During childhood and youth the boy or the girl should thus be prepared for the responsibilities of adult life; but the conference urges the need of some further preparation for those members of the Church who are about to marry."

In other words, the thinking of the Joint Commission on Marriage and Divorce and the thinking of the bishops of the Lambeth Conference were running along parallel lines and both groups agreed absolutely upon the primary importance of training for marriage. It is not at all surprising to notice how the thinking of the House of Bishops at the succeeding General Convention was colored by the discussions in which many of its members had shared at Lambeth Palace.

The Joint Commission on Marriage and Divorce soon discovered that its recommendations as to the form of a new marriage canon were being awaited with considerable interest. It therefore determined to secure a wide discussion of them before they were formally submitted to General Convention. It was for this reason that the proposed new canon was released to the press, March 27, 1931. It made a front page story for the *New York Times* and received a proportionate attention in other parts of the country. The commission desired to have its recommendations discussed and certainly accomplished its purpose in this respect. The Church papers were immediately flooded by letters to the editor, some of which were genuinely significant, others of which were simply the weekly effusions of regular contributors! Much frank



discussion followed and helped the thinking of the bishops, clerical and lay deputies alike when General Convention assembled in Denver in the fall of 1931.

From that convention emerged a new Canon on the Solemnization of Holy Matrimony, which embodies an absolutely fresh approach to the whole question. This new law begins with the following provision:

"Ministers of this Church shall within their cures give instruction both publicly and privately, on the nature of Holy Matrimony, its responsibilities and the mutual love and forbearance which it requires."

This represents a completely new approach by the Church to the question of marriage. Furthermore, the matter of pre-marital instruction is the only item which is twice reiterated in the canon, which definitely states later on that no Episcopal minister may solemnize any marriage until after the following condition has been complied with:

"He shall instruct the contracting parties as to the nature of Holy Matrimony, its responsibilities, and the means of grace which God has provided through His Church."

## II

NOW it is a well known fact that a Church canon, like a secular law, can be best understood only in the light of the factors which brought it into being. This instructional requirement needs then to be interpreted in the light of the previous reports of the Commission on Marriage and Divorce and the resolutions of the Lambeth Conference. Both these groups certainly contemplated that instruction before marriage should be a very thorough process. They expected that there would be as clear-cut and definite a presentation of the emotional as of the social factors of marriage and of its sexual as well as its spiritual significance. Certainly the success of the individual marriage will depend upon some understanding of all the factors involved.

A blunt and forceful statement of the case came to me recently in a personal letter from Bishop Page, chairman of the commission:

"My real interest is in education for marriage. Without such education, we cannot hope for results. To get blue in the face proclaiming the sanctity of marriage means nothing unless one can train people to look upon marriage as a holy relationship and therefore one for which one needs the most careful preparation, biological, social, and religious."

Another new and socially significant feature in the marriage canon of 1931 is the requirement of advance notice. This reads as follows:

"No marriage shall be solemnized by a minister of this Church unless the intention of the contracting parties shall have been signified to the minister at least three days before the service of solemnization."

This requirement strengthens the hands of those numerous clergy who have endeavored to prevent hasty marriages by declining to officiate at weddings for which they have not received an adequate notice. It also serves as a definite safeguard against hasty marriages being performed by those of the clergy who are not so conscientious. Something of the spirit of the latter may be judged from a remark I heard in the House of Deputies during a discussion of the marriage canon. One of the clergy exclaimed, "That requirement of three days' notice is a terrible thing. Why, that would rob me of every stray wedding that comes to my rectory!"

At the present time, twenty-two states require from three to five days' notice to the county clerk before he is permitted to issue a marriage license. The improvement of public opinion on this matter the country over may be judged from the fact that in 1906 there were only two states with such laws. Certainly the Church should not have a stand in regard to hasty marriages any less constructive than that of the more progressive of our commonwealths!

The marriage canon of 1931 is not merely a fresh example of ecclesiastical law-making: it records a definitely new social ap-

proach of the Episcopal Church to the marriage question. It marks a shift from an emphasis upon the service at which the marriage is solemnized to an intimate advance counselling in regard to the whole significance of marriage. In other words, the Church has become interested in the couple at a much earlier point in their respective careers. This was emphasized by the Commission on Marriage and Divorce in its final report made to General Convention of 1931:

"There is nothing in life more important than the institution of marriage. It is as vital as life itself, and is the concern of every human being. Yet there is nothing for which people receive less preparation and training. Until within a few years the whole subject of sex has been taboo, and the knowledge of most men has been gained in such a way as to give it a more or less filthy tone. On the other hand, many of our women have been trained to look on sex as something necessary but nasty, with the terrible results seen in those sexual maladjustments which the best thinkers consider a primary cause of marital unhappiness and divorce. The results are also seen in all sorts of psycho-neuroses, sexual perversions, and insanities. Training must be given in the dignity, the beauty and the glory of sex, which is the source of life itself and closely identified with spiritual love and many of the noblest achievements of the human race."

The Rt. Rev. William G. McDowell, Bishop of Alabama, who framed much of the actual wording of the new canon, told me that "it might be called a liberal and experimental interpretation of the Lambeth attitude." This attitude regards marriage as an achievement rather than an incident. It throws vital emphasis upon constructive preparation for a permanent relationship.

Although the new marriage canon did not go into effect until January 1, 1932, its passage has already had the effect of bringing the whole subject of pre-marital instruction into the open. I have had the privilege of conferring in regard to the practical means of carrying into effect the requirements of pre-marital instruction with clergy groups in dioceses as widely separated as Rhode Island, New York, Minnesota, North Carolina, and Kentucky. In each case I have been struck with the keenness of the desire of most of them to carry conscientiously into effect this instructional requirement. Some of the older men approach the matter with an emotional attitude which threatens to thwart their success, but even they are willing to give the matter thorough study. The old law of compensation seems to be at work. Whereas the younger clergy approach the matter entirely without embarrassment and with a fine objective viewpoint, they sometimes feel hampered by their youth and lack of pastoral experience. The older clergy, while often extremely hesitant about discussing with young couples the sexual and emotional implications of marriage, are equipped with a wealth of experience in pastoral care which is a genuine asset.

These direct results of the new marriage canon are accompanied by a by-product which is bound to have far-reaching effects. It is perfectly obvious that no pre-marital instruction given by the rector asked to officiate at a wedding can be fully effective unless it has been preceded by an adequate sex character education of the parties seeking marriage. This is implied in the quotation already made from one of the Lambeth resolutions: "It is important that before the child's emotional reaction to sex is awakened, definite information should be given in an atmosphere of simplicity and beauty."

In other words, the progressive rector who, in his capacity of good pastor, urges upon parents the necessity of giving their children an adequate sex education now has the support of the Church's official attitude. He can say:

"How can you expect me, when your young people come to me to be married, adequately to fulfil my officially required duty of instruction if you have not given them, long before, that reverent and scientific understanding of sex upon which alone good pre-marital instruction may be built? Please do not expect me to start at the point where you should have started years ago."

By logical implication, then, the new marriage canon places a distinct responsibility upon laymen who are parents as well as



upon clergy who officiate at weddings. In the long run it is these parents who can make or break the effectiveness of the instruction to be given by the clergy. This latter instruction should not be thought of as an isolated and unrelated event, but as the climax of a long period of sex character training. The clergy alone can never produce these results in happy marriages which coöperation between parents and clergy can make quite possible. If such coöperation does develop there is every reason to feel that the premarital instruction of 1943 will be vastly more effective than that of 1933.

Considering the fact that the new marriage canon has been in effect for only seventeen months, there has already been a definite improvement of attitude. The seminaries are strengthening their preparation for this new pastoral responsibility. Summer conferences are demanding more courses on family relations. Way back in 1922, Mary Richmond, in her little classic, *What Is Social Case Work?* stated, "Education for marriage is probably the most neglected part of the whole social program of our time." If she were alive today she would probably be quite willing to repeat that statement as descriptive of the present situation. It is a matter of gratification to realize that the Episcopal Church has taken, through an official and mandatory action, a forward looking position which will help vigorously toward meeting the problems which have previously arisen because of the neglect of education in this field.

Furthermore, the Church in this country should feel proud of the fact that in this action it is not moving in isolation but in the main stream of thought in the Anglican communion as a whole. Real leadership in the matter has long been shown in the Church of England. Addressing a meeting of the London Diocesan Council for Rescue Work at Mansion House, London, on April 4, 1930, the Archbishop of Canterbury said:

"I would rather have all the risks which come from free discussion of sex than the great risks we run by a conspiracy of silence. . . . I notice how silence has given place to complete and free discussion. In my judgment this is a great improvement. In the old days silence drove one of the necessarily natural instincts within. Nowadays people recognize sex as one of the great fundamental questions of human society, and all thoughtful Christians and citizens ought to take their part in discussing the great problem with which it deals. . . . We want to liberate the sex impulse from the impression that it is always to be surrounded by negative warnings and restraints, and to place it in its rightful place among the great creative and formative things."

#### OUR LIVING BOND

OF THE PRIDE OF SATAN what I think is this: it is hard for us on earth to comprehend it, and therefore it is so easy to fall into error and to share it, even imagining that we are doing something grand and fine. Indeed many of the strongest feelings and movements of our nature we cannot comprehend on earth. Let not that be a stumbling-block, and think not that it may serve as a justification to you for anything. For the Eternal Judge asks of you what you can comprehend and not what you cannot. You will know that yourself hereafter, for you will behold all things truly then and will not dispute them. On earth, indeed, we are as it were astray, and if it were not for the precious image of Christ before us, we should be undone and altogether lost, as was the human race before the flood. Much on earth is hidden from us, but to make up for that we have been given a precious mystic sense of our living bond with the other world, with the higher heavenly world, and the roots of our thoughts and feelings are not here but in other worlds. That is why the philosophers say that we cannot apprehend the reality of things on earth.

God took seeds from different worlds and sowed them on this earth, and His garden grew up and everything came up that could come up, but what grows lives and is alive only through the feeling of its contact with other mysterious worlds. If that feeling grows weak or is destroyed in you, the heavenly growth will die away in you. Then you will be indifferent to life and even grow to hate it.—*F. Dostoevsky.*



## The Sanctuary

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

#### WHERE CHRIST SITTETH

READ Acts 1:8-11.

READ Colossians 3:1.

**T**O THE QUESTION, Where is Jesus Christ now? the writers of the New Testament have but one answer, "He is gone into Heaven." They have no doubt that He is alive and reigns on high, but they are equally sure that that makes no difference in His relation to them. They loved Him as a friend, and He had called them friends. He was King and Lord to them, but He was none the less friend.

The method of the Ascension was intended to give them this assurance. Our Lord might have returned to His heavenly glory without their knowing how and when. He would not do that. He met them and spoke to them, and, "as they beheld He was taken up." The method of His departing was a concession to their human need.

Their bodily eyes had seen Him and their ears had heard Him speak. Now they knew that in the heavenly places, however exalted and glorified, He was still the "same Jesus" whom they had known and learned to trust.

As we think of the Ascension of our Lord, we can see that it did not mean a change of place but a change from local and spatial to universal presence. On earth, He lived of necessity in one place at a time. When he was in Capernaum He could not be in Jerusalem. The people who were busy in their homes or shops only a few yards away could neither see nor hear Him as He taught on the lake shore. He seldom passed outside the narrow limits of His own small country. Greece and Rome, with their great, crowded cities, never saw Him and, for the most part, never even heard of Him.

When, however, He told His friends "Lo I am with you always even unto the end of the world," He was thinking of another mode of being into which He was about to enter. There it would be possible and still is possible for Him to be near to every soul that desires to have Him near. The ascended Lord can touch His people in many ways and countless places; at ten thousand altars, in busy streets, or in the quiet retirement of prayer. He can and does visit His people. He is not far from any of us. He is a stranger nowhere save in the heart of a human being who rejects Him.

To be sure that He who sits "at the right hand of the Majesty on high" is the same loving Saviour who healed and taught and loved men and women in His life on earth, who took little children in His arms and blessed them, who laid down His life for His friends, is to have learned the lesson that He taught His first disciples when in their sight He ascended from the earth. Ascension Day is His day of royal triumph, but it is also the day of comforting assurance—"I will not leave you comfortless. I will come to you."

Help us, O Lord, to claim that promise, and with unconquerable faith to endure as seeing Him who is invisible. Risen and ascended Thou hast gone up on high, but Thou art still with us, the same yesterday, today, and forever. We pledge allegiance to Thee as our King, we adore Thee as our Lord, we cling to Thee as our Saviour, and we would learn to love Thee more perfectly as our Friend. "Glory be to Thee, O Lord most high."

TWENTY-FIVE YEARS AGO Dr. John R. Mott gave a series of lectures to the students in the universities of India. At his last lecture he commenced to speak of Christ and His Mission and within five minutes the hall was empty of hearers. Today the Rev. Stanley Jones, conducting a campaign among Hindu students, spoke to crowded houses evening after evening although the lectures lasted several hours.—*Lutheran News Bulletin.*



## THE MALVERN DRAMATIC FESTIVAL

BY FLORENCE R. MENTER

IT HAS BEEN SAID frequently that the Church is the mother of the drama because of the pageants and processions arranged for the great festivals, and because of the scenic presentations of the Mysteries in the early days in England. It may be of interest then to Church people planning to visit England for the celebration of the Oxford Centenary to include in their program the festival of dramatic art given in Malvern in August.

No lovelier spot for a week's stay could be found even in England. The green hills of Worcestershire roll into a mighty ridge to the west to form the terraced town. With almost the charm of Umbria the plain stretches out far below, lightened by the silvery twistings of the Avon. In the delightful garden in Malvern is a theater where for three years has been held a festival designed to give a resumé of four hundred years of English drama. The production is under the general direction of Sir Barry Jackson, a tall, fair, energetic Englishman, well known as a producer of interesting plays.

If one is lucky enough to attend the performances the first week, one finds the audience almost entirely British, scintillating with famous actors and actresses, critics, and writers. It is interesting to notice the spicy comment and keen criticism of the intelligent British play-goer. One recognizes the fair head of Hugh Walpole beside the keen visage of J. B. Priestley, the scholarly Dean Inge, and Mr. Drinkwater with his shock of iron grey hair. The presiding genius is George Bernard Shaw, who attends each performance and solemnly promenades up and down the street between the acts, speaking to no one but watched by all, and no matter how much one may disagree with Mr. Shaw it is thrilling to be close enough to see him. The world of dramatic art takes this festival seriously. There are several famous producers, among them one who conducts the celebrated Norwich guild players. Newspaper critics are rushed from London by airplane (and give an unfavorable account of the play because they had a very stormy voyage and were exceedingly ill!).

The plays are charmingly costumed and produced, the theater small but comfortable, and the intermission long enough for one to stroll through the warm summer night around the gardens where a band plays in the midst of trees festooned with colored lights. It has all the romantic charm of summer opera in Munich. One hears people say after a funny story: "I'll put you in my next book." At the end of the play after applause the seats snap back with military precision while the orchestra plays "God Save the King."

Malvern itself is a delightful town. The hotel nearest the theater adjoins the Priory and was originally the monastic guest-house. As one returns from the play in the dark night one instinctively expects to see grey gowned ghosts prowling around its ancient precincts. The Priory church has a magnificent Norman tower and much very fine old glass. It is lofty and light with a fine chancel and delightful chapel for daily services. There are some exceedingly interesting tiles, and near the west door fastened to a plaque on the wall are four iron clappers of the old bells:

"Our duty done in belfry high  
Now voiceless tongues at rest we lie."

The country spread out below the hazy Malvern hills is of great historical interest—the tremendous Norman Cathedral of Hereford on the west, the Saxon-founded rich bishopric of Worcester on the east, and to the south the great abbeys of Pershore, Evesham, and Tewkesbury. In Saxon days this land was enormously rich, well-forested, with no large cities or powerful lordships to interfere with the growth of the abbeys. They were well established by the tenth century. The visitor today will find that a thousand years matters little to those who prize these early foundations. They speak of Wulfstan in Worcester now as though the famous Saxon who withstood the Conqueror were perhaps on a short holiday from his diocese.

In Pershore they still resent with lively distress the fact that Edward the Confessor diverted much of their revenue to his new establishment in Westminster. They were all damaged by the period of destruction—Evesham so badly that there is left of it only a bell tower and two beautiful chantries, but Pershore and Tewkesbury are both in splendid condition and promise to endure at least another thousand years.

The charming medieval town of Tewkesbury lies in the great plain watered by both the Avon and the Severn. The ancient timbered houses present an air of stately dignity to the street while secretly rejoicing in gorgeous gardens behind. The Abbey is approached through a quaint graveyard with uneven pavements guarded by huge Celtic crosses. The medieval tapestries and carved benches are full of dogs. Do you remember the one where a dozen large white hounds are being washed and trimmed and cared for by kindly grooms? So in Tewkesbury one sees little troughs set before the doors of houses full of water or scraps for itinerant doggies. Beside the Abbey on the edge of the town stretch peaceful gardens. The rector who very kindly shows one around explains that several very fine chantry monuments, while not exactly portraits, do at least give an excellent idea of the fashions of the day. This Abbey has as many fascinating details as a Cathedral—massive Norman columns and tower, Norman arches on the west door, color on the effigies, very lovely windows, the odor of incense and roses.

Pershore, founded in 689, was a famous Benedictine Abbey in 984. Saxon kings endowed it bountifully so that it owned immense lands and revenues. The church as one sees it now is the choir of the old Abbey; great buttresses hold up the mighty tower. As one gazes skyward through the tower it looks infinitely high. Norman solidity and Early English grace, rich carvings, clustered columns, high vaulted roof, make it interesting and beautiful.

Fifteen minutes away from the blue hills of Malvern, the Cathedral of Worcester rests in a tiny garden on the edge of a river lovely with willows and swans. It has had an eventful history—Roman, Saxon, Danish, and alas, Parliamentarian. In the extensive crypt is a document declaring the supremacy of Canterbury over York, showing the signatures of William the Conqueror, Queen Matilda, Lanfranc, and Remigius. Wulfstan is said to have been the earliest Saxon bishop, so Worcester is older than Lincoln and Norwich. This early Norman crypt is a forest of slender pillars. The cloisters are complete and very interesting though not so magnificent as Gloucester. They have some Saxon pillars, a long washing-place, stone benches showing the workplace of ancient monks, and a low vaulted passage called the slype. These cold stone cloisters and low-roofed refectories of the early monks seem to us very gloomy and austere, but I presume they were more comfortable than the wattled huts the people lived in, and this one in Worcester is flooded with sunshine and probably seemed luxurious to those who had grown up in one-room cold stone huts.

All this country full of splendid history, stretches from the foot of the lovely Malvern hills, and having devoted a summer's day to visit each one it is interesting to relive in the play at night the very same history.

### FROM THE PHILIPPINES

CATCHING the modern advertising spirit, the newest recruit to the Philippine mission staff, the Rev. Sydney Waddington, begins his first article: "As we came around a bend in the trail there sat a cobra six feet long. Oh, make it twelve feet; that sounds better."

He was impressed in spite of himself, however, arriving at Upi, with the beauty of mountain and forest and sky and clouds; with the ravaging hordes of locusts who leave the waste cogon grass untouched and devour the rice which is the chief food crop of the poor people; and especially with his first visit to four out-stations where he baptized sixty-nine people, adults and children. The latest previous report from St. Francis Mission, Upi, said there were 968 baptized Church members, so the total is now over 1,000 in this newest of the Philippine missions.



# Is College Education Destructive of Religious Faith?

By Frederic R. Kellogg

**A** CERTAIN young man named Philip has lost his religious faith—even his God. The God of whom he was taught as a child and who had come to be a part of his daily life has vanished, as he believes, forever.

It is his university career which has brought these things to pass.

The God of his earlier years was a personal Deity, one to whom all troubles could be brought in prayer with confident expectation that He would hear and aid. He was the God of the burning bush and of the Temple—of the mountain top and of the home—a Spirit who was moved by sympathy and by intercession and whose powers were ever at the call of the faithful and the burdened. A God of miracles and of wonder-workings.

His university taught Philip many things. She introduced him to the revelations of modern science. She made him acquainted with Evolution. She told him of the atom and its elements and of the laws by which nature is supposed to be controlled—and the richness of Philip's religious beliefs faded, his faith ceased to be, and the God whom he had thought he knew became a formless machine-like abstraction with no ears to hear the plaints of the distressed, no eyes to see the misery of the earth, no lips to utter words of comfort and cheer, and no strong arm with which to perform miracles as in oldentime for the faithful in need.

In his unhappiness he bewailed the impossibility of finding the God of his infancy in the guise of a Being who is hedged about by barriers through which not even He could break. Why—he cried—has the God of Christianity become enclosed in a circle of natural law from which He cannot escape and deprived of His freedom to interfere with the natural sequence of cause and effect?

And—perhaps here is the real point—he denies that there can be true Christianity if at the head of it must be deemed to exist a Being other than the miracle-working God of his earlier years.

Here is a soul tragedy, even if Philip be the only individual involved. But if, as one must believe, there are many others in similar plight, the situation becomes one of genuine menace to our religious faith and well worthy of our examination.

At the first instant of our study we are brought face to face with a realization that among the men most firm in their religious beliefs in this age in which we live are to be found many of those whose scientific attainments are of the highest. Here we find a paradox. If science has not crushed religion in the hearts of such men as these, why has it left Philip in outer and unrelieved darkness?

At once the suspicion commences to take root in our minds that the trouble may lie in a certain inadequacy of knowledge rather than in too much of it.

Philip thinks that he is acquainted with the teachings of modern science and with their bearings upon religion.

But is he?

He thinks that he understands the full meaning of Genesis. But has he ever asked himself the question as to whether he can safely rely on his earlier teachings upon this point? Has he ever studied the Old Testament and its proper interpretation in the flood of light cast by such a work of high thought and higher faith as Fosdick's *Modern Use of the Bible*.

**P**HILIP is unquestionably forced to believe that the doctrines of Evolution are so abundantly demonstrated that there can be no doubt as to their scientific accuracy; for if he had rejected

them as false devices of the Devil there would be no reason for the perturbation of his soul. And yet one wonders whether he has realized that even if they are true and even if God is now known to express His will in a different manner from that originally supposed by our ancestors, still Philip no more needs to cast out his Creator from his soul than he would be compelled to cease to believe that any ordinary man is really alive because, having been accustomed to suppose that this man speaks only English, Philip discovers at a later date that he uses other tongues as well.

In both cases the difference is solely one of expression, of manner of action, and not one of existence.

Electricity was but little known to our grandfathers; but Philip is probably not troubled in his mind by doubt as to the existence through all the ages of the power by which the phenomena more recently discovered and analyzed are produced.

The essential point is that mankind has today for the first time knowledge of many methods, things, and forces which always existed but which have been apprehended only during recent years.

**B**UT now for the important query—How did Philip become convinced that the very existence of the Deity himself is placed in question by better familiarity with the manner in which He works—by the drawing of more accurate distinctions between those parts of the Bible which on the one hand are to be taken as Divine revelations and those which, on the other hand, can only be reasonably understood as history, folklore, legend, and a record of the impressions made by natural phenomena upon the minds and imaginations of people living in an earlier epoch of civilization?

Two alternatives present themselves.

Is Philip's mind incapable of receiving and analyzing new impressions concerning matters taught him in his childhood? Or is it that our colleges are dominated by men whose teachings do not truly reflect the higher meanings of modern thought and of recent scientific discoveries?

Do our professors fail to make clear to their pupils the significance from a spiritual point of view of the more recent messages from the chambers of experiment and of observation?

Much as we may be interested in Philip's plight, it is the latter of the two possibilities which gives us greater concern. If the travail of Philip's spirit is but one instance of many in which our sons and daughters are involved and if there be a non-religious tendency in science as it is now taught in our higher institutions of education, then we should have much to think of and much to say upon this subject.

For it cannot be true that our newer knowledge denies the existence of an omnipotent and benevolent Father or asserts that such a Being is "enclosed in a circle of natural law from which He cannot escape." If such a doctrine were to be believed, it would be impossible for any of the interpreters of these new revelations to adhere to the Christian faith. But in fact, as some of them tell us, the further that their intellects have attempted to unravel the mysteries of the universe, the more profound has become their conviction that beyond all possibilities of scientific research and demonstration there exists, and perhaps always will be found to exist, an unknown, an undemonstrable world—a world of Spirit.

The more that our investigators have sought to bring to light rules and laws which govern the behavior of the atom—that mi-



nute unit so long believed to comprise the ultimate limit of subdivision of the "material" world—and its constituent parts—the more are they today realizing that there seems to be a barrier past which they may not proceed; a reality which they may not see; a series of phenomena which they are unable to explain save in terms of Spirit, of Faith, and of God.

The atom and its component parts, recently believed to have yielded their final secrets and to act in accordance with laws which men could note and understand, are today, in the light of further investigation, greater mysteries than men have dreamed of. So completely is the secret of the behavior of protons and electrons evading human pursuit, that one of the greatest of modern scientific men has recently said that he is unable to give a name to the substance which lies at the base of all created things unless he calls it not merely an emanation from God's mind but the very mind of God himself.

Thus were "material" things but *maya* or illusion, and thus were Spirit all!

**B**UT let us ask Philip and his professors—is it not true that there cannot be conflict between true religion and truescience? Is it not beyond doubt that two truths cannot, in the very nature of the universe, be irreconcilable, and that any seeming irreconcilability must vanish if the elements are but better understood? And is it not clear that the latest words of the science of today are words of faith rather than cynicism—of hope rather than despair—of recognition of a greater and not of a lesser power resting in the control of the Engineer of all creation?

The age of miracles is not past. Some events, that the men of old could not explain, are better understood today. But the same personal power and personal contact which Christianity reveres is yet at work, as can be proven by the testimony of thousands of faithful souls who have tasted of the priceless privileges of personal contact with the Unseen and of greater inspiration and hope from the Source to which they have appealed in prayer.

Many of those who most truly apprehend the significance of what is learned through the patience of the watchers at the midnight telescope and in the silent laboratories tell us not of any degradation or copy book embalming of the Ultimate, but that they themselves stand in deep, and even deeper, reverence before the indications of the existence of more majestic mysteries which their toil and ingenuity seem powerless to penetrate. Modern learning and research tell us more and more emphatically to envisage, not a Creator who has become entangled in webs of "natural law" which He has wilfully or inadvertently made and which are become mightier than Himself, but of One who permeates and penetrates and *is* in and of all things and all laws and all creatures upon this earth.

If such a concept of God be not reflected in the teachings of our universities, has not the time arrived when a fundamental revision of these teachings should be made?

No, Philip, if God was, He still is. We have learned more than our fathers knew as to the vehicles and methods of His manifestations to our senses and our souls; but if we correctly interpret that which we think we know, we must and will realize that we will never in this generation know so much that His person and His power will be dwarfed and drowned in formulae of mathematics or by dicta of "natural" laws.

#### BENEDICTUS BENEDICAT

**S**ON OF MAN to God ascended!  
*Benedictus benedicat*  
 Love that loseth self in giving  
 Life that findeth losing, living—  
*Benedictus benedicat!*

Ascensiontide, 1933.

LILLA VASS SHEPHERD.



## Churchwomen Today

Ada Loaring-Clark, Editor

**I**T IS A JOY to report accomplishment in the completion of buildings that have been made possible through the gift of the last United Thank Offering which was presented in Denver in 1931. Forty-eight thousand dollars have been expended in buying and building Brent House, Chicago; a student center at Lubbock, North Tex.; an addition to St. Ann's Mexican Mission at El Paso, Tex.; Epiphany Church, Santo

Domingo, destroyed by hurricane, has been replaced; a parish hall at All Saints' Mission, Anchorage, Alaska; a Church at Otsu, Japan, district of Kyoto; and a parish house, with diocesan offices, at Sendai, Japan, district of Tohoku. All these buildings have been dedicated and are now in constant use.

**I**N READING the spring reports that come to me, I am impressed with the messages our leaders and officers are sending to the women of their constituencies. There is a oneness in the demand for courage, loyalty, and active service, built up on a belief in humanity, in oneself, in our Church, and in God. Such messages are valuable to all of us.

#### Service Suggestions

MRS. GEORGE H. AMES, of New York, national president of the Daughters of the King, says:

"The great need in the present crisis is for Christians to prove to the world that their religion has a working formula for every problem known to the world today. When Christians fail to demonstrate this the world may rightly condemn and, the spirit of criticism being rampant, the natural result is scepticism. True faith in the teaching of the Master, that in the hour of greatest need a merciful Father will provide a way to meet that need, brings a certain peace, a calmness of spirit that enables His followers to overcome and surmount the greatest difficulties."

From Florida MISS MARGARET WEED tells us:

"We can all give some of our lives to Christ's service, even though we stay at home, by having an intelligent knowledge of and interest in the many phases of work in which our Church is endeavoring to carry out Christ's purposes, and by talking of these things with those with whom we come in contact day by day. We can also encourage young people who are turning to some form of service in the Church and keep in touch with them. We can address the Young People's Service League on full or part time service on Christ's 'far flung battle line,' and we can take a personal interest in any volunteers who are near us, expressing our admiration for what they have done, and give our encouragement in what they are doing."

In writing of *The Generation Following*, MRS. JAMES M. MAXON of Tennessee, says:

"We of adult years must be ready to feed our young people with bread and not stones. We ourselves must study and think and grow. We must be able to give them in childhood and through the age of adolescence the *vital* truths on which to build their later lives."

MRS. J. D. RUSSELL says:

"May the work we undertake for God be successfully and prayerfully carried on that we may go forward with renewed strength and courage to do His will. Let us realize the strength of working together in all things, uniting in work and prayer to carry through the objectives we have undertaken for the Master. Let us try to deepen our spiritual life individually, and as members of organizations, to the end that Christ's Kingdom may come upon earth. Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth."



# A Trip to the Ulu Krian

By the Rev. Maurice W. Bradshaw

Missionary at Betong, Sarawak

I HAVE BEEN BROKEN in, as it were, by making my first long journey overland by myself. And I can tell you that it very nearly broke me. My plan was to visit Debak by launch and then go overland from there to Saratok which is our chief station on the Krian, and then go up the river to the Ulu by boat, and return the same way.

We left Betong on January 26th, two days later than our proper time, as I had an ulcer on my foot which refused to heal, and I thought that the walking would aggravate it. We got to Debak in one day in the launch.

I spent two nights there, or perhaps I ought to say a night and a half, as we had to leave for Saratok very early in the morning. Three men came and carried my *barang* or luggage. One man had all the food, another my clothes, and the third the Church things, including the church box St. Michael's gave me. They carry them in a *slabit*, which is made of bamboo similar to a large open-work basket with a wooden back which rests on the coolie's back. The two sides do not quite join, and after the *barang* is placed inside, these sides are drawn together with cords. Then the whole thing is hoisted on to the back of the coolie and is held in position by straps, made of the bark of a tree, which pass over his shoulders and under the armpits, and one passes across his forehead.

I had to rise at 3:30 A.M. in order to pack up and get ready. I was able to swallow a cup of tea and nibble a biscuit before starting. We got away about 4:45 A.M. It was delightfully cool, and there was a moon so that we could see quite well. After about two hours' walking we halted so that I might get a little breakfast. The walk had been over very rough ground, and the road being nothing more than a rough path, in places so muddy that tree trunks were thrown down across the "slush" on which we had to walk. Twice the road was flooded and the *batangs* or trunks on which one has to walk, were submerged, and in going across I missed my footing and went in up to my knees in water and slush. First the right leg and then the left. After the latter I found to my horror that my tobacco pouch was in the left-hand pocket of my shorts and had got soaked. It soon began to get light, and once the sun was up, it quickly became very hot. The coolies were stupid and didn't know the road and lost me twice. I was dripping with perspiration, my knees were burnt with the sun, my arms were scratched by the grass and scrub as we made our way through it. I discovered that the road had not been cleared for two years. In places it was quite overgrown and you had to force a way through, it was so dense.

People sometimes ask what you see when you go through the jungle. The answer is "the back of the man in front of you." You are too busy watching the ground to find your step to see anything else.

In places this road was just a track overgrown by ferns and grasses standing eight or ten feet high. We had to inquire our way and in one place we were shown a typical example of Dyak hospitality. We halted for a rest and a drink, near a house where a woman lived. She was very poor and just managed to farm a bit of land to get rice enough to live on. She offered the men water, and when she saw that I was standing up against a tree she went into the house and brought out a mat for me to

*THE ULU KRIAN is the territory at the head of the River Krian in Sarawak, British protectorate on the north-west coast of Borneo. ¶ The author of this interesting article, reprinted from the Chronicle of the Borneo Mission Association, is a young English priest who has recently gone to that tropical country. ¶ A glimpse of the unique difficulties experienced by missionaries in jungle lands is given by his account of this journey.*

sit on as the ground was dirty and damp. She also produced some fruit, which looked like green apples but really they were Dyak cucumbers. She insisted on my having some and packed them into my food *slabit* for me.

We managed to find a man who could really put us on the road, so I asked him to act as our guide. I can tell you, after walking since nearly five in the morning, and being hot, wet, and sore,

I was about fed up with the stupid coolie who was supposed to know the way.

However, this man soon put us right, and after about another two hours' walking, we reached Pengkalan Abu, where we were met by boys from Saratok. I was nearly dead with fatigue. Seven hours' hard walking through jungle in tropical heat is no joke.

The boys had the Mission boat, into which I was only too thankful to crawl and lie down. Thirst! I've never been so thirsty in my life. I was in agony at times and felt as if I could have drunk the sea dry. We paddled down the river for about an hour and a half, and got into Saratok about 1:30 P.M. The boys were there to meet us, so I let them bring up the boxes and got to the Mission as quickly as I could, in order to get a bath and a change. I drank like a fish for hours afterwards. Even in the evening time I was still thirsty. My knees and arms were burnt with the sun and were sore, my thighs ached and I got cramp in my hands. The next day, after a good night's rest, I was as right as rain again, except for a little stiffness. I spent a few days in Saratok doing accounts and so on.

On the Monday we began the big adventure. We started up the river to visit two out-stations. Our first day was not a very exciting one. We went up river, starting about 7:30 A.M., to a small stream called the Kawit and along there to a house where there is only one Christian family. We had Evensong in Bum-bong's room, and I gave an address in Dyak. It was the eve of the Purification, so I talked about the "Light of the World." After Evensong we sat out on the *ruai* of the house, and the people came round and wanted to know all about England. They were very interested in hearing how we reap and do our farming. A machine that can cut the corn, bind it up, and throw it out in bundles seems like magic to them. After Mass next morning, we again set off to go up the river. There had been heavy rain and the water was considerably swollen. These rivers get very shallow towards the source, and the water rushes down at a terrific speed.

ON THE KRIAN there are waterfalls over which the boat has to be dragged. When we got to the first we found that it would be dangerous to go on up river, as the water was too big. Imagine sitting in a narrow boat with the water pouring past over the fall nearly level with the edge of the boat. They managed to get me over the first by jumping out and pulling the boat up over the rocks. There I sat at an angle with the roar of the water on both sides while they struggled to get the boat up without upsetting it.

The other falls were worse than that, so there was nothing for it but to walk. It was very interesting to see the men go out into the jungle and cut down branches of trees, skin off the bark, and make slings and improvised *slabits* from them, in



order to carry the luggage. We hadn't brought slabits, thinking we could go all the way by water.

Once before I was amazed at their ingenuity. The seat in the boat was uncomfortable for Fr. Senang, so when he saw a good piece of bamboo we went into the bank and out he got, and with a few well-directed blows with his knife he had cut off a piece to his satisfaction, and then cutting the ends slantwise, made it fit exactly in the boat where he wanted it. The jungle, you see, provides you with seats, slabits, and a walking-stick if you want it.

We had a meal first, and then, having tied up our boxes, we started off. Hills! Hills all the way. Up and down we went streaming with perspiration. Then it began to rain. It simply poured down, and we were soaked in about five minutes. However, that was fairly cool. The road we took was nothing more than a track. Sometimes it went through dense undergrowth, sometimes over bleak hills with no shade or shelter, sometimes through rubber gardens, or wooded country, and always up and down. In the valleys rivers had to be crossed. As there were no bridges, we had to wade through them; sometimes they were up to your knees, and sometimes above. Towards the end of the journey the hills were very steep, and it was impossible to walk down them. You had to come down sideways, one foot over the other. After crossing the stream in the valley it was like climbing up Beachy Head the other side. For about a mile the path was up one of these rivers. It was like walking up a miniature "Swallow falls," stepping from rock to rock and avoiding the deep water where possible. At last about 4:30 P.M. we arrived, soaked and tired.

After Mass the next day I baptized my first Dyak infant. I can tell you it is a much more delicate operation than in England. The poor mite only had a cloth round its middle, and I was terrified of dropping it. They called it Grijih. We set off again after breakfast on the return journey. It was much more exciting as we could come down river quite safely and shoot the rapids when we got to the waterfalls.

As we drew near the falls you could hear the roar of the water. Some of our people got out so that the boat wouldn't be too heavy, and walked round to a place down the stream while we went over the fall. It was great fun. We approached the fall quite slowly and then when we got into the swift water the men all began to shout *jaga jaga!! jaga!!!* and paddle furiously, and then with a swish and a whirl over we went, the water roaring and bubbling all round us.

We saw a party of people who had got upset and had lost all their barang, waiting, hopelessly I'm afraid, to see if they could retrieve any of their possessions. At the next fall it was a double one, and no sooner were you over the first than you were getting ready to shoot the second. It was great fun, and I thoroughly enjoyed it. My Dyak interpreter who was a young lad now out of a job (he was once a master in our school here) wasn't having any this time, and so I went over alone with the men who paddled the boat. At times you thought you were making straight for the rocks, but just as you got there the man in front gave a twist with his paddle and you went through the narrow passage and down over the fall in perfect safety. Of course, they are very skilful and know exactly where you can get through.

The excitement over, we settled down, after changing boats, and we got in to Saratok about 5:30 P.M. I may say that on that journey we changed boats three times, arriving in Saratok in a boat with a Kajang roof, which is made from palm leaves and is a very good protection.

**A**FTER A DAY'S REST at Saratok I started off again on the return journey. I had had enough of coolies who didn't know the road, and also of a road that hadn't been cleared for two years, so I decided to go back by a different route which the coolies said they knew. This road was marshy and therefore for miles and miles and miles we were walking and balancing ourselves, or at least I was, on batangs. A batang is a branch

or trunk of a tree which has been felled and put over marshy ground to make a road. I wish I had been able to get a photograph of a highway in Borneo for you to see. Sometimes the batang was a large broad trunk and quite easy to walk on, but more often than not it was a narrow round branch that slipped from under you. Dyaks, of course, run over them as easily as anything, but with heavy marching boots on it is quite another matter. I think I shall do a course of tight-rope walking when I come home on furlough. Some of the trunks were rotten and crumbled away under your weight, others looked firm, and, when you stepped on to them, disappeared under the water about a foot. You could have quite a good bet on what the batang would do when you stepped on to it. If you fell off the batang, as I did pretty frequently at first, you went either into water or mud up to your knees, or else fell among a lot of rubbish, such as the dried leaves of the tree or the branches that were thrown aside when the batang was made. Of course the road was not straight, but seemed to turn off at a different angle every hundred yards. I suppose we had to walk for at least seven miles doing the balancing trick on these trunks. We stopped for a meal at a Dyak house and had to climb up a trunk with 32 steps to enter it.

But the worst was to come; as you approach Debak there are hills to cross. The road is not like a normal sensible road, which goes over the side of the hill or even round it, but it goes up about halfway, and then continues straight, comes down a bit, and then goes right up again. So you get about seven hills all in one. When we arrived in Debak I just put my face into a pail of water and drank like a horse.

Nanang was very good when we got to the Mission, and made me some tea and got some fruit for me. After a rest I was quite all right again, but the bitter pill came later on when Nanang told me that the guide had taken us at least five miles out of our way.

I suppose he liked it, and thought the walk would do me good. I'm very glad that I've done it, but it was a journey. It only fills me with greater admiration for people like Fr. Linton, who used to do that sort of thing as the normal way of traveling before we had our launch. Coming back to Betong the next day I slept a good deal in the launch, and was very thankful to see the landing stage I had left twelve days before.

#### THE PASSION

**A** HUNGERING HEART,  
*Afraid and buffeted,  
A scarce believing soul,  
Bewildered.*

*A vagrant thought of God;  
His Holy Suffering.  
A vagrant word with Him.  
A miracle; A prayer.*

*A soul awakened  
To the gentle harmony  
Of Angelic music,  
Celestial and glorious.*

*Sweetly comforting.  
Now welling out  
From near the Throne  
To sweep away all fear,*

*And fill the void  
With Holy strength, and calm.*

FREDERICK W. GOLDEN-HOWES.



# Social Aims in a Changing World

By Clinton Rogers Woodruff

USUALLY religion has manifested its vitalizing power in those times or ages in which it has identified itself in some way with social purposes as expressed in social ideals, and it has been least helpful and most hostile to social welfare when it has restricted its interest to individual as apart from social purposes and struggles."

So declares Prof. Walter Greenwood Beach in a stimulating book, the title of which I have appropriated for this article.

Further on in his chapter on Religion and Social Purpose he says:

"Religion is thus a way of life embodying purpose and founded on faith. It is a direction of energy, a control of conduct; and its essential quality is faith that the really desirable, supremely worth while life is not doomed to continued defeat, but may be brought into existence in the world of nature and man. Thus it reaches out beyond man as he is to man as he may be, from society with its evil and suffering, its hatreds and wrongs, to society as built by the supreme good which is beyond man but yet within him. Stating it differently, religion is a process of rebuilding."

Without question, at least in my own mind the outstanding book of the past year in this realm is Maurice B. Reckitt's *Faith and Society* (Longmans, Green & Co. \$5). It is a study of the structure, outlook, and opportunity of the Christian Socialist Movement in Great Britain and the United States. The book opens with an assessment of the purposes and values of contemporary social living in the light of the Christian revelation. Then follows the first full length account that has appeared of the structure and outlook of the Christian social movement and the organizations that compose it, in the two countries and England. The second part is devoted to an explication of the idea of a Christian sociology and its practical significance in relation to politics, a world order, and the achievement of reality in economics and justice in industrial relations. Special attention is paid to the problems presented by the prospect of an expanding leisure, one of the serious problems we must face with courage and resolution. It fits in admirably with the Miller-Fletcher book *The Church and Industry* (Longmans) which is chiefly descriptive and historical.

Maurice Reckitt is a leading Anglo-Catholic, editor of *Christendom*, that highly suggestive and inspiring journal of Christian Sociology of which our own Father, or perhaps I should say the Reverend Professor, Frank Gavin is an American associate editor, and Ruth Kenyon, whose book already noted in these pages, *The Catholic Faith and the Industrial Order*, is an English associate. Indeed Reckitt's book may appropriately be considered a companion volume of Miss Kenyon's.

I hesitate to begin quoting or paraphrasing this book because it is so filled with good things. It is a volume that should be on one's library desk to be read and pondered day by day. It was written, as our author declares, during years in which the fate of industrial civilization has become ever more plainly precarious. The very notion of progress is fading to be a memory; a generation is growing up without the solace of that once so confident hypothesis. When the century dawned there seemed nothing so good but that the fairy of "social evolution" might not bring it to us. Today no catastrophe seems so terrible as to be impossible. Two decades ago men debated towards which earthly paradise they should lead succeeding generations. Now we scarcely know which hell we should strive most ingeniously to avoid. Even bank chairmen have ceased each New Year to greet the Unknown with a cheer, for the Unknown is by now only too well known. It is compounded of debts, "cuts," "sacrifices

all round," and "war clouds"; but the debts can never be paid, the "cuts" do nothing to cure us, the sacrifices are unavailing, and the war clouds, for all our tapping of Geneva barometers, only become more lowering.

We were wont to repeat in the crises of old days that "the resources of civilization are not exhausted." We may measure the scale of the crisis of today by realizing that men are no longer ready to accept that truism as necessarily true. Perhaps the resources of civilization are exhausted and civilization with them.

An interesting book in the same field is Francis J. McConnell's *The Christian Ideal and Social Control* (University of Chicago Press. \$1.75). Written as it is by the resident Methodist Bishop of New York and the former president of the Federal Council of Churches, it approaches the subject from the Protestant point of view. The book embodies his lectures in India on "the Barrows Lectureship Course."

"I am trying to see," says Bishop McConnell, "what the Christ ideal calls for in connection with the large social duties which today are the concern of all mankind."

I must confess, however, he does not seem to see very clearly. There is no doubt of his sincerity, but to my mind there is a serious one as to the clarity of his vision. Bishop McConnell is the seventh person sent by the Barrows Lectureship Foundation "to present to the thoughtful people of India, in a friendly, temperate, and conciliatory way, the great questions of the truths of Christianity." Personally I feel that Professor Gavin is much better fitted to fulfill this purpose.

WHILE we are on this subject it may be interesting to mention *Our Economic Life in the Light of Christian Ideals* prepared by a special committee for the Department of Research and Education of the Federal Council of the Churches of Christ in America (New York: Association Press, 1932. 90 cts). It is a study course designed to take the place of an earlier one prepared by a committee under the auspices of the Federal Council, entitled *Christianity and Economic Problems*, edited by Kirby Page and now out of print. The material has been rewritten and rearranged, although the scope and the aim are the same as those of the earlier book. The "author group" consists of Grace Coyle, F. Ernest Johnson, S. M. Keeny, Benson Y. Landis, Rhoda McCulloch, James Myers, J. E. Sproul, Arthur E. Suffern, and E. C. Worman. H. S. Person of the Taylor Society and Benjamin R. Andrews of Teachers College each wrote a chapter, and, like the McConnell book it is written from the Protestant viewpoint. The course is designed to meet the needs of groups within churches, Christian associations, and other organizations concerned about the present critical economic situation, and wish to study it.

Prof. R. M. McIvers' *Society and Its Structure and Changes* (Ray Long and Richard R. Smith. \$5) describes the eternal struggle between the forces which are nowhere more swift-moving or more impressive than in civilized society. He offers a new analysis of the social structure, revealing alike the conditions which give it cohesion and order and the conditions which make that order forever unstable. That this process of change is not meaningless, that there are lines of direction in the transformations of society as there are in the broad sweep of organic life, is the conclusion at which, in the light of many evidences, the author arrives.

Another California contribution in this general field is Prof. Clarence M. Case's *Social Process and Human Progress* (Harcourt, Brace. \$2.50) which has some suggestive pages on the relation of religion, in a broad sense, to social problems, and sociology.

\* Stanford University Press. \$1.75.



# BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

PROPHETS OF JUDAH ON THE BACKGROUND OF HISTORY ISAIAH TO JONAH. By Ursula Wells. New York: The Macmillan Co., 1933, pp. 252. \$1.35.

**B**ISHOP GORE'S *Belief in God*, stressing the relationship between Christianity and Old Testament prophecy, has revived interest in the prophets. Yet many who undertake to read again this central portion of the literature of the older dispensation find, as in the days of the eunuch of Queen Candace, that a guide is necessary if there is to be understanding and appreciation. Such a guide is supplied by the present volume. The book is divided into twenty chapters. For study we would suggest that a week at least be devoted to each chapter; that the chapter be read first, then the Biblical passages with which it deals, that the chapter then be re-read more carefully. The student who undertakes the work in this way will, we are convinced, find himself amply rewarded for the time spent. The prophetic matter is arranged in chronological sequence and accompanied by references to parallel literature in other portions of the Old Testament, Psalms especially; so that, incidentally, an increasing knowledge of the book as a whole is secured. Scholars will differ as to certain conclusions of the author, especially the dating of Ezra without reference to any diversity of opinion here, and as to the advisability of using so frequently the Moffatt translation rather than the Revised Version or the "Chicago"; but the book was not written for scholars and, generally, the results are in agreement with the best judgment of modern scholarship. F. H. H.

PERSPECTIVES. By Charles W. Gilkey, Harper & Bros., \$1.00.

**T**HIS IS the seventh volume of sermons in the Harper Monthly Pulpit series.

As is to be expected of sermons from the Dean of Chicago University Chapel, they are the sermons of a scholar, a poet, and a man of deep religious experience who knows how to speak to the thinking people of the day.

There are ten sermons in the volume, each of them possessing an individuality of its own. The title of the volume is taken from the first sermon. Other titles are "Wishful Thinking in Religion"; "Is Religion a Frozen Asset?"—one of the best sermons in the volume: "Barnabas—Son of Encouragement," more of whom are demanded "by the deepest need and spiritual climate" of our time: "The Truest Test of Religion," its power to produce and keep on producing men who are themselves the best illustration of the religious spirit. "Religion as Refuge and as Challenge," the very best sermon of the series. "Spiritual Understanding," "A Memorial Address for Julius Rosenwald," and "True Life Beyond."

A volume which all who are interested in contemporary preaching will want to own. M. C.

MORAL MAN AND IMMORAL SOCIETY. By Reinhold Niebuhr. New York: Charles Scribner's Sons, 1932, pp. 284 (with index). \$2.00.

**T**HIS LATEST book of Prof. Reinhold Niebuhr takes an important place in the series of inquiries into contemporary society which have been appearing in recent years—the series to which belong such books as Randall's *Our Changing Civilization*, Beard's *Whither Mankind*, and Hunter's *Social Perplexities*. One is reminded in places also of the "tired liberals" about whom Lippmann wrote some time ago.

Dr. Niebuhr is justly skeptical of the merely experimental method of adjusting social differences which is advocated by the Dewey school of educational philosophers. One fears at times that he is about to propose a balance of power solution for the conflicts of society, despite its obvious shortcomings in international affairs, but in the end he successfully avoids such a suggestion. In point of fact he has no genuine remedy to present. Like most of the modern inquirers he is content to state the problems. To say this implies no adverse criticism; a period of inquiry, of fact-finding, of appraisal, must always precede an age of synthesis.

Certainly a book of this sort is a valuable contribution to contemporary thought and judgment, when it contains such clearness of insight into the vagaries of society (both domestic and international) as the author brings to the present work. He is outspoken, to the point of brutality, in discussing causes of social injustice. He knows his history and his political science, as is abundantly evident when he tells of the reasons for the present alignment of political parties. He gives sufficient proof of the inherent hypocrisy of all nations and all social classes as they try to square their interests and their privileges with the necessity for attaching universal values of well-being and righteousness to their acts. There is truth in his assertion that the proletarian class has "the virtue of honesty thrust" upon it, since its claim to universality is probably considerably less "than similar claims of nations and privileged classes. Its conscious dishonesties and deceptions are fewer; for the proletarian does not desire advantages for himself which he is not willing to share with others." (p. 162.)

It will be seen from this quotation that the book is frank, that it will perhaps be unpleasant or uncomfortable reading for some; but this is to its credit. This reviewer recommends it to the clergy, to teachers, to politicians, and to professional patriots.

H. B. V.

**O**XFORD, always a commanding subject, commands more than ordinary attention in this the centenary year of the Oxford Movement, and the Oxford University Press has done well in publishing Sir John A. R. Marriott's *Oxford: Its Place in National History*. It is an admirably concise account of this great institution, seeks to put Oxford against the background of English life and history and to show by a series of sketches what she has contributed to the life and history of the English people. Sir John, who was formerly a fellow of Worcester College and a one time M. P. for the City of Oxford, writes frankly as a lover of the City and University and his contribution represents what he calls a trifling instalment of the debt "which he owes to her." He speaks of the Oxford Movement, as Churchmen understand it, as "that remarkable Movement which so far threw into the shade the earlier Oxford 'Movements' as to be distinguished as 'The Oxford Movement.' Whether the Tractarians did a greater work for Oxford and for England than the earlier ones must to some extent be a matter of opinion, but no historian at once competent and impartial can doubt that it was pre-eminently influential. Nor was its influence . . . confined to the ecclesiastical sphere." Sir John has given us in compact form a worthwhile account of this old center of influence for which every lover of the Church and England who reads it will thank him most heartily.

C. R. W.



# NEWS OF THE CHURCH

## Bishop Perry Visits Shanghai and Hankow

Large Congregation Greet Him at Cathedral Service—Goes to Hankow for Easter

SHANGHAI—The Presiding Bishop, after his inspection of the missions in the Philippine Islands, arrived in Shanghai on Palm Sunday and preached that evening in the great English church in the Settlement, Holy Trinity Cathedral. A congregation of close on to a thousand people had assembled to hear him. Bishop Graves and Dr. F. L. Hawks Pott, president of St. John's University, took part in the service with the Cathedral clergy. Bishop Perry preached on the need for wholehearted loyalty to Christ and an acceptance of Him on His own terms and warned the congregation against any compromise with the world or with non-Christian standards of faith and morals.

On the following Monday afternoon a reception was tendered the Presiding Bishop by the Chinese parishes in and around Shanghai. It took place in the parish house of St. Peter's Church, Sinza. At this reception a silver plaque was given him inscribed with four Chinese characters that may be translated, The Defender of the Faith. In reply Bishop Perry said, "I gladly accept the title of Defender of the Faith but I accept it not as applying to myself alone. The Church is the real defender of the faith. In that defense you and I share in common."

He added that when financial disaster made it impossible for the American Church to help the Chinese Church as it would wish to do, it was a great encouragement to learn that the latter was rising to the situation in greater strength than ever. The parishes in the municipality of Shanghai have already attained a large measure of self-support and now the entire diocese of Kiangsu (missionary district of Shanghai) is planning to provide the salaries of its own clergy.

"This means," said he, "that you set a high value on your Christian faith. I am sure that it has given you great satisfaction and to us it has given new hope. The Church in America has always been proud of the clergy and congregations of the Chung Hua Sheng Kung Hui. We have not tried to build up in China a branch of the American Church but of the Catholic Church of Christ. Wherever the Catholic Church is planted it belongs to the soil where it grows. So I look forward confidently to the time when the Chinese Church will have a fully independent life."

### Spends Easter in Hankow

HANKOW, CHINA—When our first American missionaries went to China, the trip from Shanghai to Hankow was made by native junk in two weeks' time, if winds

### NEW YORK C. P. C. MOVES

NEW YORK—There seems to be some misunderstanding about the location of the Church Periodical Club. The work of the C. P. C. of the New York diocese, which has always been carried on in the same quarters as the national, has now been moved to Old Synod House in the Cathedral Close. The national office, however, still remains at 22 West 48th street, New York City.

were favorable. This year Bishop Perry, having spent Good Friday in Shanghai conducting the Three Hour Service in the Pro-Cathedral, on Holy Saturday traveled by air with Mrs. Perry to Hankow in six hours! Incidentally they came all the way to China for their first airplane trip.

The Primate had a strenuous Easter, celebrating the Eucharist at St. John's (English) Church and preaching three most helpful sermons during the day at St. Paul's Cathedral, Hankow, and St. Hilda's Chapel, Wuchang. On Monday, after a morning spent in conference with the clergy of the Wuhan cities, followed by a Chinese feast, he left by train with Bishop Roots and Bishop Gilman for a glimpse of the work at Changsha, returning to Wuchang on Wednesday morning in time for breakfast with the Rev. R. E. Wood at St. Michael's. A busy day was then spent in visiting Wuchang parishes, the Church General Hospital, and the educational work on Boone Compound. A final strenuous day was given to seeing the Hankow parishes and the Union Hospital, and in holding a conference with the foreign staff, following a farewell tea at Bishop Roots' house.

The Presiding Bishop's keen interest in everything he saw made the workers feel how truly "the care of all the Churches" presses upon him, and the uncomplaining graciousness of both Bishop and Mrs. Perry under a most exacting program endeared them to the entire mission family.

### WESTERN NORTH CAROLINA OBSERVES OXFORD CENTENARY

TRYON, N. C.—Western North Carolina celebrated the centennial of the Oxford Movement in the Church of the Holy Cross, Tryon, on Thursday, May 11th. The celebration opened with a luncheon at which an historical sketch of the Movement was given by J. Foster Searles. At the afternoon session papers were read by the Rev. A. P. Mack of Rutherfordton, the Rev. Phillips S. Gilman of Gastonia, and the Rev. H. Cary-Elwes of Saluda. The observance closed with the evening service and sermon by the Rt. Rev. Frank Hale Touret.

The program was sponsored by the diocesan department of religious education.

## Nurses Join in Annual Memorial Service

Over 2,000 Nurses Participate in Cathedral Service—Commencement at General Seminary

By HARRISON ROCKWELL

NEW YORK, May 19.—At the Cathedral of St. John the Divine on Sunday evening, May 14th, was held the ninth annual memorial service for nurses. As in previous years the women of the nursing profession were invited to this observance by Bishop Manning, to meet on the Sunday nearest the birthday of Florence Nightingale to pay tribute to nurses who have died in service, especially those who have died during the past year.

Again the Cathedral was filled to capacity as over two thousand nurses participated in a most impressive and significant service. Originally sponsored by the St. Barnabas Guild for Nurses, this annual service is now held under the auspices of the New York League of Nursing Education.

The address of welcome was made by Bishop Manning; the sermon was preached by the Rev. Dr. Ralph W. Sockman, pastor of the Madison avenue Methodist Church; and the lesson was read by Dr. John H. Finley, associate editor of the New York Times.

### GENERAL SEMINARY COMMENCEMENT

Next week is commencement week in Chelsea square. Bishop Burleson will be the preacher of the baccalaureate sermon at evensong, Monday, May 22d. Tuesday, as usual, is alumni day. There will be two essays this year, both of timely interest. The Rev. Gregory Mabry, rector of St. Paul's, Brooklyn, will read a paper on "Some Contributions of the Oxford Movement to the Church of God"; and Prof. Marshall Bowyer Stewart will present the subject, "The Relation of the Seminary to the Oxford Movement." Justice Edward Ridley Finch of the Supreme Court of this state, a vestryman of St. Bartholomew's Church, will deliver the address on commencement day, Wednesday.

### TWO CHOIR FESTIVALS

At the Cathedral on Wednesday evening was held the first annual choir festival of the diocese of New York. This year the participating groups were from Manhattan. Four hundred and fifty choristers, with the Cathedral choir, rendered choral evensong and two anthems. The New York churches represented were: Intercession, St. Agnes' and Trinity Chapels of Trinity Parish; the Transfiguration, Resurrection, Holyrood, St. James', St. Edward the Martyr, St. Philip's, St. Michael's, St. Thomas, Grace-Emmanuel, Chapel of the Incarnation, and St. Mary's in West



126th street. The Cathedral was filled with a congregation gathered to hear the largest choir that has ever sung there.

On Sunday, May 21st, at Christ's Church, Rye, the boy choirs of Westchester County will unite for a festival service. Participating there will be the choirs and organists of St. Peter's, Peekskill; of Grace Church, White Plains; of St. Peter's, Port Chester; and of the parish of Rye.

#### CONVENTION VOTED AGAINST TRANSLATION

It should have been stated in last week's account of the New York diocesan convention, in reporting Bishop Manning's opinions concerning the proposal to make possible the translation of diocesan bishops, that when the matter was brought before the delegates for their action the convention registered itself overwhelmingly against the said proposal.

#### ITEMS

Bishop Manning officiated yesterday afternoon in St. James' Chapel in the Cathedral at the marriage of his younger daughter, Miss Elizabeth Alice vanAntwerp Manning, to Griffith Baily Coale.

Bishop Manning will officiate on Sunday morning next at the institution of the Rev. Horace W. B. Donegan as the rector of St. James' Church; and on the evening of Ascension Day he will institute the Rev. Richard A. D. Beaty as rector of St. Peter's Church.

By the will of Edward B. Sexton the Home for Old Men and Aged Couples and St. Luke's Home for Aged Women will receive \$100,000 each upon the death of his widow. Also at such time St. Mary's Hospital for Children and the Episcopal City Mission Society will receive \$50,000 each.

George Arliss, who is the president of the Episcopal Actors' Guild, was the guest of honor and speaker at a tea given last Wednesday afternoon by the Church Club of New York.

A Church Army associates' meeting will be held this evening in the parish house of Trinity Chapel to welcome Captain Conder, C. A., and Sister Horner, C. A., both recently returned from England.

#### YOUTH OF THIRD PROVINCE MEET IN RICHMOND

RICHMOND, VA.—"The Church Comes to Life" was the general theme of the ninth annual conference of the Young Peoples' Fellowship of the province of Washington held May 12th to the 14th in Richmond. The theme was carried out by taking the delegates to the site of the Mother Church at Jamestown and there the Hon. Ashton Dovell, Leader of the House of Delegates of Virginia, traced the growth of the Church and Nation through the 326 years since the Rev. Mr. Hunt held the first service in 1607.

Preceding this part of the program, the conference met in Old Bruton Parish Church in Williamsburg. Dr. S. C. Mitchell of the University of Richmond, in a masterly address, pointed out the changes in the educational system since the early seventeenth century.

The Holy Communion was held in the two historic churches of Richmond, at St. Paul's on Saturday morning and in St. John's on Sunday.

## Founding of Carlisle Diocese Is Observed

Was Established 800 Years Ago by Henry I—Oxford Movement Lectures at Westminster

BY GEORGE PARSONS

LONDON, April 28.—The eight-hundredth anniversary of the foundation of the diocese of Carlisle by Henry I in 1133 was celebrated in Carlisle Cathedral last week, and the Archbishop of York preached the commemoration sermon.

A pamphlet in connection with the anniversary has been issued, which records the history of the Church in this part of the country century by century, with a rare appreciation of the pre-Reformation era and of the influence of the Oxford Movement. Two centuries before the coming of St. Augustine to England, St. Ninian preached the gospel in what is now the diocese of Carlisle. In the seventh century, the King of Northumberland granted St. Cuthbert the city and vicinity of Luel (Carlisle); but much of his good work was undone during the Danish invasions. In the Middle Ages, the diocese derived great spiritual and material benefit from its numerous religious foundations, and Carlisle men took part in the Pilgrimage of Grace. In 1540, Carlisle Priory was suppressed by command of Henry VIII, giving place to the Cathedral Church of the Holy and Undivided Trinity. According to the pamphlet, "the best fruits of the Oxford Movement were introduced into the diocese" under Bishop Harvey Goodwin (1869-91); but it is really in the past quarter of a century that the Catholic Revival has been a potent influence for good.

#### OXFORD MOVEMENT LECTURES SCHEDULED

The Dean and Chapter of Westminster have arranged for a series of lectures on the Oxford Movement, to be delivered in the Abbey on alternate Thursday afternoons. The following is a list of the speakers and their subjects:

May 4: The Place of the Oxford Movement in the Church of England (the Bishop of Oxford); May 18: The Theology of the Oxford Movement (the Bishop of Gloucester); June 1: The Effect of the Oxford Movement on Parish Life (Canon Thompson Elliott, vicar of Leeds); June 15: The Effect of the Oxford Movement on Worship (the Bishop of Truro); July 6: The Oxford Movement in Relation to the Evangelical Movement (the Ven. V. F. Storr, archdeacon of Westminster).

In addition to the arrangements already announced, the committee, appointed to prepare for the Centenary of the Oxford Movement, proposes that those who join in the general Communion throughout the world on Sunday, July 9th, shall be asked to pray for the peace and unity of the Church. On the same Sunday, sermons will be preached at Canterbury Cathedral, by the Archbishop of Canterbury; at St. Paul's Cathedral, by the Bishop of London; at Westminster Abbey, by the Arch-

bishop of York; and at Evensong at the Stadium of the White City, Shepherd Bush, by the Rev. Dr. Granville William S.S.J.E., of New York, the Bishop of London presiding. On July 11th there will be a service at Canterbury Cathedral at one at York Minster, with a sermon by the Archbishop.

#### CHURCH TO BE "MOVED" TO SUBURB

Work will shortly be begun on the Church of St. Andrew, Wells street, W. which is to be removed stone by stone and reconstructed on another site in Kingsbury, a rapidly-growing northwestern suburb of London. The transference is part of the scheme of the Forty-five Churches Fund. The Wells street church has historic memories, and was an influential center in the early days of the Catholic Revival. It was in no way distinguished for ceremonial, but the teaching during the long incumbency of Benjamin Webb did very much to restore forgotten truths of the Faith. The value of music in devotional found expression there long before the Church had awakened to its religious power in other places. But its mission has been fulfilled, and its day is over. In a thickly-populated district elsewhere, it will begin another life. It will bring a great tradition and all that a great tradition means into a district without a history.

A feature of interest is that the rebuilt church will arise side by side with St. Andrew's Church, Kingsbury, the only Anglo-Saxon church in the diocese of London. As St. Andrew's, Wells street, is a remarkable specimen of Mid-Victoria architecture, its closeness to the tiny old existing church in the northwest suburb will afford an opportunity of contrasting two very different types of ecclesiastical building.

#### WORK OF THE FORTY-FIVE CHURCHES FUND

The Forty-five Churches Fund, to which I have just referred, at the outset aimed at raising £250,000, of which £85,000 has been either received or promised, but it is now realized that the original sum will not suffice to meet the requirements of the scheme. On the other hand the results achieved already have been most gratifying to the promoters.

There are now twenty young clergy men who are striving to supply the lack of spiritual facilities in the new suburb of London which have sprung up within the last twenty years. They are all doing the most arduous kind of missionary work for although no man is sent to a district unless there is a prospect of a church being eventually provided, they have to be content with humble beginnings.

#### MISCELLANEOUS NEWS

The Bishop of Chelmsford announced that over £100,000 has been raised in response to his appeal for Essex churches and schools. During May he will dedicate three new mission churches, one in Prittlewell, one at Jaywick Sands, and the third at St. Cedd's, Becontree.

Special services of thanksgiving for the preservation of St. Asaph Cathedral have been held during this week. The work now completed has removed a danger that threatened vital parts of the fabric.



## Boston Cathedral Is Scene of U.T.O. Service

**Calls for 100% Representation by Parishes of Diocese—Festival Service of City Mission Held**

BY ETHEL M. ROBERTS

**B**OSTON, May 19.—The Massachusetts Plan with regard to the United Thank Offering has received some attention; it calls for a more personal approach through neighborhood grouping in a parish. The Massachusetts Ideal, to be realized we trust for the 1934 Triennial, calls for 100 per cent representation in the offering by the parishes of the diocese. Such a day as last Wednesday when the annual service of presentation was held holds a vast amount of promise. Women from the four quarters of the diocese, including its attendant islands, gathered in the Cathedral Church of St. Paul at 10:30 A.M. for the service of corporate Communion at which Bishop Sherrill was the celebrant and the Rev. Dr. Phillips E. Osgood the preacher. It is hoped that some day every woman may have the opportunity of reading the sermon, bringing as it did the figure of a Christ still bound by swaddling clothes unless we do our part in helping God to make it possible for the Christ to dwell within each man, near and far.

Treasurers from the majority of parishes gathered in the Cathedral-rooms for an informal luncheon. To them Mrs. Richard K. Soule, founder of the United Thank Offering, brought greetings and gave interesting reminiscences of early days; Miss Susan Ginn, U. T. O. treasurer of Trinity, told how its interests are furthered in that massive and potent parish; Mrs. Tracey, co-treasurer for the offering in St. Andrew's, Wellesley, explained the working of the new plan there.

A crowded crypt held nearly four hundred women remaining for the afternoon session at which Miss Marguerite L. Thomas, diocesan U. T. O. treasurer, presided. A Litany of Thanksgiving set the note for the meeting. Miss Thomas' summary of the work was followed by discussion in the course of which Mrs. V. Kenah Davis, assuming the role of a new and uninformed treasurer, asked every question that a treasurer could possibly ask—and had them answered. Other speakers were Miss Elizabeth T. Soule, assistant diocesan treasurer; Mrs. Ira D. Potts, custodian for the north suburban district; and Miss Katharine Grammer, U. T. O. worker with the college girls of New England. Miss Grammer told the story of the individual girl, what the college girl expects of her Church and what she is ready to do for it. Tea closed the day which had shown that fine work had accomplished fine results through the treasurers, diocesan, district, and—the keynote—parish. As to the amount of the offering, \$8,269.44 was on the collection plate; the books will not be closed until June 1st. The sum is just about \$1,000 less than that presented

### HEALTH OF BISHOP STEARLY IMPROVES

ORANGE, N. J.—The Rt. Rev. W. R. Stearly, D.D., Bishop of Newark, who was granted a leave of absence by the diocese last January, has improved in health, and there is reason to hope that by autumn the improvement will be more marked. His message to the diocesan convention expressed thanks for the many evidences of sympathy he has received.

a year ago—a fact not to be wondered at in this season of depleted incomes and reduced or vanished salaries. Hearts are happy over the spirit of our annual service for the United Thank Offering.

### CITY MISSION HAS FESTIVAL SERVICE

The festival service of the Episcopal City Mission and the archdeaconry of Boston, held in the Cathedral Church of St. Paul last Sunday evening, brought together the units working for sailors, prisoners, under-privileged boys and girls, tired mothers, inmates of hospitals and sanatoriums, and the foreign born. The service was in charge of Dean Sturges and Archdeacon Dennen, the latter being also superintendent of the Episcopal City Mission. A composite choir from ten mission stations and four parishes, in addition to that of the Cathedral, made a volume of 270 voices singing under the direction of Arthur M. Phelps, St. Paul's organist and choirmaster.

Bishop Lawrence, in preaching the sermon, recalled the days when the churches of Boston were "pew churches" and the consequent need of a place where the poor could worship. That place was provided through the Christian philanthropist, William Appleton, who built a chapel in Purchase street and provided a small endowment for an unusual man, the Rev. E. M. P. Wells. It was of Mr. Wells and his work that Bishop Brooks said, "This represented a movement of the Episcopal Church toward the masses of the poor and helpless. Up to this time it had been almost altogether a church of the rich and influential." Work was carried on for almost thirty years in that little chapel until the great Boston fire swept away the property. The insurance from this property helped to build two churches in South Boston and one for sailors in East Boston.

By 1888 a real start was made in city mission work; every year since then has seen expansion and progress. Today, a little of its activity is told through the fact that sixty-five salaried workers aid in a ministry that touches thousands; one of the volunteer corps of women connected with the City Mission numbers 700 members; seven hospital chaplains and a woman visitor are daily on call and are in touch with 25,000 persons yearly. One of the great contributions of the work, as was said by a former superintendent, the late Rev. Frederick B. Allen, has been the abolition of the old line between religious and secular work and the demonstration that for reaching young and old in bad

environment there needs to be the union of a great variety of elements—devotional, instructive, social, and recreational.

### MEMORIAL SERVICE AT OLD NORTH

The service of grateful appreciation of the Rev. William Crosswell, D.D., rector 1829-1840, to be held in Christ Church (the Old North) on the morning of May 21st will be marked by music of unusual interest. Dr. Crosswell's *Ode for the Re-opening of Christ Church*, first sung in 1830, will be given, also his *Lord, Lead the Way* to a tune of 1621, and his translation from the Latin of the Prison Hymn written by Mary, Queen of Scots. This latter has been adapted to the air *Coronach* written by Franz Schubert. This musical program directed by Roy R. Gardner, choirmaster, has had the interested co-operation of a few in its preparation, for music not to be found in the hymnal has been copied by hand, the choir has been specially trained. With Mrs. Babcock's biographical study of Dr. Crosswell, a special article in the *Transcript* about him, and this commemorative service, it would seem as if consciousness of a figure adorning old Boston and long overlooked had awakened. The proprietors, as the pew holders in this historic church are called, have been invited by letter to attend the service. The Rev. Francis E. Webster is rector.

### INSTITUTE OF RELIGIOUS EDUCATION

The Religious Education Institute, a parish venture held in St. Stephen's Church, Lynn, May 14th to 16th, called the former rector, the Rev. W. Appleton Lawrence, back as speaker at a demonstration Church school session for parents and, later, the preacher at the morning service. Beside special services for young people and adults, a feature of the institute was the afternoon and evening sessions on Monday with instruction and conferences conducted by the Rev. W. M. Bradner, of Medford, and the Tuesday evening meeting of the North Shore branch of the Church School Union which included an address by Canon Tyler of Boston.

### INTERNATIONAL RELATIONS INSTITUTE MEETS JUNE 19TH

EVANSTON, ILL.—The second annual mid-west Institute of International Relations to be held at Northwestern University, Evanston, June 19th to the 30th, under the auspices of the American Friends Service Committee (Quakers) will bring together ministers, religious leaders, and teachers from many states. Beginning June 19th, they will be privileged to participate in a twelve days' discussion of the fundamental issues underlying the present international situation under the leadership of a faculty selected for their intimate contact with the world.

The Institute is open to all those interested in forwarding better international relations without discrimination as to denomination or nationality. Special emphasis will be placed on the spiritual, moral, and ethical problems dealing with world peace.



## First Annual Sacred Concert in Chicago

Critics Praise Presentation of  
Chormasters' Association—Cour-  
tenay Barber Honored

CHICAGO, May 20.—What was termed by Chicago music critics as one of the outstanding musical treats of the season was the first annual sacred concert of the Chicago Chormasters' Association at Orchestra Hall, Sunday afternoon, May 14th. Twenty Church choirs, embracing some 600 choristers, participated in the concert. Orchestra Hall was well filled for the occasion.

Roger Tuttle, chormaster of St. Bartholomew's Church and president of the association, directed the concert. Stanley Martin of St. Mark's, Evanston, was at the organ with A. J. Strohm and Robert Birch at the pianos.

Newspaper critics were enthusiastic about the performance. The chorus filled to overflowing the large Orchestra Hall stage and a number of the choristers had to sit in the front rows of the auditorium. On the whole, the venture was a marked success and the association hopes to follow in future years with performances which will establish Church choirs in the minds of Chicago music lovers.

### HONOR COURTENAY BARBER

Forty years of service to the Church, especially in the Brotherhood of St. Andrew, on behalf of Courtenay Barber, were honored Tuesday night, May 16th, at the Church of the Redeemer, Hyde Park. The occasion marked the fortieth anniversary of Mr. Barber's work in the Brotherhood and the formal dedication of the Courtenay Barber chapter of that organization.

This is said to be the first time that a Brotherhood chapter has been named in honor of a Brotherhood leader. Bishop Stewart dedicated the chapter and paid tribute to Mr. Barber and the boys who make up the new chapter. The affair combined a fathers' and sons' dinner with more than 100 present.

### SEMINARY COMMENCEMENT JUNE 8TH

Commencement exercises of Western Theological Seminary will be held June 8th and 9th at the seminary in Evanston. June 8th will be trustees and alumni day, with the annual meeting of the board of trustees and the alumni association. The Rev. Dr. Frederic S. Fleming, rector of Trinity Church, New York, will deliver the alumni sermon Thursday afternoon, June 8th, at choir Evensong.

Commencement exercises will be held Friday, June 9th, at 10 A.M., in Anderson Memorial Chapel, with the Rev. Philip Carrington, delivering the commencement address.

### ACOLYTES' FESTIVAL JUNE 1ST

Bishop Stewart will officiate and preach at the twenty-fourth annual Acolytes' Festival to be held at the University of Chicago Chapel, Thursday, June 1st.

Assisting in the service will be the Rev. Messrs. William B. Stoskopf, Walter S. Pond, and Howard R. Brinker. Roger Tuttle of St. Bartholomew's will direct the choral service and the following choirs will participate: Church of Ascension, All Saints', Holy Nativity, St. Paul's-by-the-Lake, St. Bartholomew's, Christ Church, St. Mary's (Park Ridge), and Good Samaritan (Oak Park).

### WORLD'S FAIR OPENS MAY 27TH

Chicago's 1933 World's Fair will open Saturday, May 27th, with Bishop Stewart delivering the invocation. President Roosevelt will be unable to be present and plans for entertaining him by Church people have therefore been cancelled.

The Hall of Religions, where various communions will have exhibits, is nearing completion. The Church exhibit will only partially be complete when the Fair opens but present plans call for its completion by June 15th.

William Jones Smith and Carl Heimbrodt, architects, are in charge of the designing and placement of the exhibit, in consultation with the Rev. G. Warfield Hobbs of the National Department of Publicity. A diocesan council on the World's Fair was perfected this week, with Col. Robert G. Peck, vice-president of the Church Club, as chairman. The Woman's Auxiliary, under the chairmanship of Mrs. Edwin J. Randall, has undertaken to provide hostesses for the entire five-month period of the Fair. Hostesses will be on hand morning, afternoon, and evening at the Church's exhibit.

The Church Club, under Colonel Peck's direction, will provide specific programs for the exhibit space. These programs will include choir and organ recitals, lectures on the symbolism of the Church, short inspirational addresses, etc.

### ST. LUKE'S, CHICAGO, ACTIVE

One of the most active spots in the city these days is St. Luke's, Western avenue. A novel program undertaken almost entirely by the laity of this parish is making it a center of activity. The latest invocation is the development of a recreational center on vacant lots next to the rectory. This is intended especially for the unemployed of the parish.

This project is sponsored by the newly organized Men's Club with William Tonks as president. A social service group, sewing classes, two scout troupes, choir of thirty, and young people's fellowship are other groups in St. Luke's which are active and flourishing. The parish has been organized into groups to take charge of social functions for a specified period. This has been found of financial benefit and also develops interest in the parish. The Rev. John C. Evans is rector of St. Luke's.

### NORTHERN DEANERY BROTHERHOOD MEETS

More than seventy men and boys from parishes of the northern deanery assembled at historic St. Peter's Church, Grand Detour, April 29th and 30th, for the annual conference of the Brotherhood of St. Andrew.

Two new Brotherhood chapters were installed at the conference, making a total

of nine in the deanery as compared with three a year ago.

Officers elected were: president, Dudley McNeil, Church of Redeemer, Elgin; vice-president, Clelland Eggleston, Emmanuel Church, Rockford; secretary, George Schnell, Trinity, Belvidere; treasurer, Hollis Hamlin, Harvard, Ill., chaplain, the Rev. Crawford W. Brown, Elgin. Bishop Stewart and Archdeacon W. H. Ziegler were speakers before the conference.

### FIRST CLASS IN 70 YEARS

When he visited St. Peter's Church, Grand Detour, April 30th, Bishop Stewart confirmed the first class to be confirmed in this historic church for more than seventy years. Judging from the parish registry, it was before the Civil War that the last class was presented from St. Peter's. The class numbered a dozen. The Rev. Albert Whitcombe is rector of St. Peter's.

### DEDICATE LOG CABIN

The little log cabin which was brought all the way from Penland, N. C., to house an exhibit of the Penland Weavers and Potters at the Century of Progress, was dedicated May 5th, on the exhibition grounds.

Taking part in the ceremonies was Dr. Allan D. Albert, a Churchman and assistant to the president of the Fair; Miss Lucy Morgan, director of the Penland Weavers; Mrs. Bruce Strong, Mrs. Franklyn Miller, and Mrs. Joseph E. Otis, all Churchwomen.

The Penland Weavers were started in connection with the Appalachian School, a Church project.

### NEWS NOTES

The Rev. Frank H. Nelson, D.D., rector of Christ Church, Cincinnati, delivered the eighteenth Hale Sermon at Western Theological Seminary, May 10th, on the subject: The Church and the Modern City.

The Rev. Dr. Duncan H. Browne, rector of St. James' Church, Chicago, has been selected to deliver the baccalaureate sermon at Columbia University, N. Y., his alma mater, and at Purdue University.

More than 700 choristers took part in the music festival at Orchestra Hall, May 14th, sponsored by Church choirs of the city.

The annual commencement exercises of St. Luke's Hospital will be held at St. James' Church, June 8th. The Rev. Dudley S. Stark, rector of St. Chrysostom's, will preach the commencement sermon. Seventy-one nurses will receive diplomas from C. A. Wordell, manager of St. Luke's.

"Don't discard your used jig-saw and crossword puzzles," says Dr. Edwin J. Randall, superintendent of City Missions. He asks that such be sent to City Missions headquarters, 211 South Ashland boulevard, for patients in hospitals and institutions of the city.

The diocesan Woman's Auxiliary held its annual United Thank Offering presentation service at St. Mark's Church, Evanston, Thursday, May 18th.

Incomplete reports of the various Lenten rallies held in various parts of the diocese indicate the children's Lenten Offering this year will approximate \$6,000. This is considered remarkable in view of the business situation. Last year's offering was about \$8,000.



## Fire Destroys Rectory and Storehouse at Upi, P. I.

Missionary Injured When Trapped In Building

MANILA, P. I.—The rectory and a storehouse adjacent at Upi, Cotabato, in the Philippine Islands, were destroyed by fire on April 7th according to advices received from the Rev. Leo Gay McAfee. The blaze is believed to have originated by a spark from the kitchen that landed on the grass roof of the rectory. Miss Flora Rogers, one of the missionaries, was trapped in the building and jumped from a window, breaking a toe, but otherwise escaping injury. The Rev. Sydney Waddington fought the fire with extinguishers on the roof and he, too, was shut off from escape, but suffered no injuries.

Besides their personal effects, household goods, dispensary supplies, and a large stock of groceries brought in for subsistence during the approaching rainy season, the most serious loss was rice stored for use of the native Tirurai people whose crops were destroyed by locusts. Members of other native mission congregations had donated a sufficient quantity to tide their fellow Christians over until the next harvest. An appeal has been made to the Philippines chapter of the American Red Cross for assistance. Mission funds, account books, and registers were carried to a place of safety. Immediate steps were taken to ship clothing and household goods to the Rev. and Mrs. L. G. McAfee by Bishop Mosher and members of the mission staff in and near Manila.

## ANNUAL ACOLYTES' FESTIVAL HELD IN MILWAUKEE

MILWAUKEE—Over 300 young men and boys attended the nineteenth annual festival of the guilds of St. Lawrence and St. Vincent for Acolytes, held on Tuesday evening, May 16th, in All Saints' Cathedral, Milwaukee. This is the largest attendance of acolytes ever recorded at one of these festivals.

Preceded by a dinner in the guild hall, the service opened with a colorful procession from the guild hall to the Cathedral proper. Edgar W. Dodge of the Cathedral was in charge of arrangements for the service. Solemn Evensong was sung by the Rev. George F. White, rector of Trinity Church, Wauwatosa, with Dean Drake of the Cathedral assisting as deacon and the Rev. C. A. Townsend, rector of Christ Church, Delavan, as sub-deacon. The Rev. John Boden, rector of Trinity Church, Baraboo, was the guest preacher. Following the sermon and offertory, the solemn procession, with Russell V. Walton acting as master of ceremonies, was made up of three sections: the acolytes, the visiting and diocesan clergy, and the officiants of the service, including the master of ceremonies, the guest preacher, and the Bishop, each group being preceded by a thurifer and cross bearer. Bishop Ivins pontificated and pronounced the Benediction.

## Philadelphia Schools Present Offerings

Services for Missionary Offerings Held in Seven Centers—Dr. W. Arthur Warner Honored

By ANNA HARRADEN HOWES

PHILADELPHIA, May 19th.—On Sunday, May 21st, the pupils and teachers of the Church schools in the diocese participated in the annual presentation of the missionary offerings at special services held simultaneously in seven centers of the six convocational districts of the diocese. The program at each of the services was an adaptation of "The Christ-Child Talents," used at the last General Convention.

The offerings presented at this time included the contributions of the children to general missions through the Lenten Mite Boxes, the Birthday Thank Offerings for a Chapel at the Iolani School in Honolulu; the Little Helpers' Offering for St. Agnes' Hospital in Raleigh, N. C., and also for Japanese kindergartens; and the Children's Bishop's Bricks Fund for St. Faith's Mission, Brookline, Pa., a recently organized mission in that suburb of Philadelphia.

The presentations were made in the following centers:

North and South Philadelphia convocations: Church of the Holy Trinity, Rittenhouse square.

West Philadelphia convocation: Church of the Atonement.

Germantown convocation: (Philadelphia churches): Christ Church, Germantown.

Germantown convocation (Bucks County churches): St. Luke's Church, Newtown.

Chester convocation: St. Mary's Church, Ardmore; and St. John's Church, Lansdowne.

Norristown convocation: Calvary Church, Conshohocken.

DR. WARNER HONORED

A short time ago a luncheon was given in honor of Dr. W. Arthur Warner, executive secretary of the Home Missionary Society, in appreciation of his twenty years' work in that connection. The meeting, presided over by Clinton Rogers Woodruff, was attended by representatives of the department of Christian Social Service of the Church, the Social Service Exchange, the Family Society, and various other organizations with which Dr. Warner has cooperated and is officially connected.

Among the speakers were the Rt. Rev. Francis M. Tait, D.D., Bishop of the diocese; Edgar S. McKaig, president of the Home Missionary Society; Miss Margaret C. Maule, president of the Social Service Exchange; the Rev. David M. Steele; Dean Bartlett of the Divinity School, on whose faculty Dr. Warner serves, George R. Bedinger, and others.

TWO CONVOCATIONS MEET

At the meeting of the Chester convocation on Tuesday, May 23d, in Calvary Church, Rockdale, Bishop Tait, who for many years prior to his elevation to the episcopate was dean of the convocation,

will be the celebrant at the service of Holy Communion. The convocation at this meeting will determine whether it will assent to the new method of sharing in the maintenance of the General Church and the diocese through the proposed "self-apportionment plan" instead of the present method of "quota" allotments assigned to each parish.

The South Philadelphia convocation, which meets on the same day at the Church of St. John the Evangelist, will consider the subjects of the care of delinquent and neglected children who are brought before the Juvenile Court, and "The Church in Relation to Some of the Problems of Today." Sarah Alfriend, official representative of the Philadelphia City Mission in the Juvenile Court, will report on the former, and the Hon. Benjamin H. Ludlow will present the latter topic at the convocation.

CATHOLIC CLUB MEETS

The Philadelphia branch of the Clerical Union for the Maintenance and Defense of Catholic Principles met on Tuesday, May 16th, at St. Luke's Church, Germantown. The Rev. Thomas A. Sparks, vicar of Trinity Church, New York, and chairman of the Catholic Congress Committee, spoke on the Centenary.

## ROCHESTER HOSPITAL ASSOCIATES ORGANIZED

ROCHESTER, MINN.—An organization known as "The Rochester Hospital Associates" has recently been effected in the diocese of Minnesota through the departments of missions and Christian social service. With the Rt. Rev. S. E. Keeler, D.D., Bishop Coadjutor of the diocese and chairman of the department of missions, as president, and the Rt. Rev. F. A. McElwain, D.D., Bishop of the diocese, as president of the board of directors, it is designed to assist in the maintenance and extension of the work of the Church in the hospitals, hotels, and rooming houses of that great medical center within the diocese.

Probably no single piece of work in the diocese has grown with such rapidity during the last year as had that carried on in the Rochester hospitals by the Church chaplain, the Rev. George L. Brown. In 1932 the Rev. Mr. Brown made 3,678 calls upon persons who registered no church affiliation of any kind and 4,786 on Church patients.

For more than twenty years the Church has served the thousands of patients passing through the hospitals of Rochester. Up to the year 1931 this work was carried on by the rector of Calvary Church at which time it had reached such proportions that it seriously encroached upon his parochial duties. It was at this time that the Rev. George L. Brown was appointed as non-resident chaplain in charge of the hospital work.

The opportunities for evangelism and Christian social service, offered through the hospital work, have steadily increased until it has become imperative to seek some means of continuing this important work with increased efficiency. With this in view the Rochester Hospital Associates has been organized.



### HOOKER SCHOOL, MEXICO CITY, APPROVED BY GOVERNMENT

NEW YORK—"What about Hooker School in Mexico City—what is going on there now?" Miss Martha Boynton, on furlough while Miss Ruth Osgood acts as *directora*, is asked that question everywhere she goes. She has explained the situation as follows:

There were formerly five school departments: Kindergarten, primary, American, (six grades taught in English), secondary, and commercial. The work has been recognized by the Mexican government and the school diploma has been of equal value with that of a public school.

Then in 1932, the government decreed that no primary school might exist which had in the past received, or was receiving, or expected to receive, support from religious organizations. This closed the kindergarten, the primary school, and the American department. The secondary school might exist but would receive no official recognition, which made it seem advisable to suspend that department temporarily. The commercial academy was unaffected.

When the necessity arose for making a new plan, half the families of the boarding pupils said that the education of their daughters mattered less than the opportunity for them to live at Hooker. It was therefore decided to use the main building as a hostel, providing a home and family life for the girls. Those of kindergarten and primary age go out to schools in Tacuba, the Mexico City suburb in which Hooker is located. The older girls attend the commercial academy, for which the Birthday Thank Offering building is used. Some of the girls wishing to study English receive lessons with one of the American teachers.

This whole arrangement meets with the approval of the families concerned. It is also in line with the modern idea of conducting student hostels, such as we find for example in our work at Sendai, Japan, at Boone in Central China College, at the House of the Holy Child in the Canal Zone, at Laramie, Wyo., and Mission, S. D., and to some extent in St. Catherine's School, Puerto Rico.

### PRESIDENT OF TORONTO UNIVERSITY VISITS DETROIT

DETROIT—The Hon. and Rev. H. J. Cody, D.D., president of the University of Toronto, visited Detroit on May 21st, when he preached at both morning and evening services in St. Paul's Cathedral.

The special occasion for his coming was the observance of the annual Empire Sunday Service that evening, largely attended by both Americans and Canadians from both sides of the border. This service was instituted several years ago, and is a definite gesture of friendship and an effort to express the Church's gratification at the cordial relationships now existing between these two great bordering nations. The Essex Scottish Regiment paraded to the Cathedral up Woodward avenue from the ferry, in full regalia and accompanied by their bag-pipe band.

### LADY CHAPEL DEDICATED AT LA SALLE, ILL.

LA SALLE, ILL.—St. Paul's Church, La Salle, is the proud possessor of a new Lady Chapel and Children's Corner which has recently been completed and dedicated. It is a memorial to the late Rev. Alfred D. Kolkebeck, one time priest in charge, and



NEW LADY CHAPEL AND CHILDREN'S CORNER

St. Paul's Church, La Salle, Ill.

was made possible through a fund held in trust by the Girls' Friendly Society of Oglesby. It contains a number of memorials, including sanctuary lamp, drapes, dossal, and vases. The Rev. Quinter Kephard, who is priest of St. Paul's, dedicated the chapel.

### COMMENCEMENT AT HOWE SCHOOL

HOWE, IND.—Another happy and successful year is completed at Howe School. The high academic standards that have given Howe its splendid reputation as a preparatory school were once more emphasized. Howe is a member of an association of about fifty schools. In this association a careful record is kept of the work of every graduate of each of the schools during his freshman year in college. The association has just informed the rector, Fr. Charles H. Young, that the Howe graduates have placed Howe School in first place in the success of freshmen in college.

The baccalaureate sermon was preached by the Rt. Rev. Campbell Gray, D.D., president of the board of trustees, and the commencement address was given by the Rev. Dr. Francis S. White, of Tampa, Fla.

### KEMPER HALL TO BE SCENE OF CHURCH WORKERS' CONFERENCE

KENOSHA, WIS.—Kemper Hall will be the scene of the fifteenth annual summer conference for Church workers, to be held from June 26th to July 7th. This conference has met for many years at Racine College, but these buildings not being available this summer, the Sisters of St. Mary have graciously consented to open the buildings at Kemper Hall for the use of the conference.

The conference offers courses of instruction in four "schools." In the School for Church Workers, classes will be given in Church History by the Rev. R. Everett Carr, rector of St. Peter's Church, Chicago; Elementary Psychology by the Rev. H. Ralph Higgins, of Detroit; in Choosing the Church School Curriculum, by Miss Vera Gardner, religious education director of Chicago; in Altar Guild work, and the work of the Woman's Auxiliary.

The School for Young People offers a course in personal religion for young people by the Rev. LeRoy S. Burroughs, student pastor at Ames, Ia., and a course in Building a Program for the Young People's Society, to be led by Cynthia Clark Reynolds, of St. Luke's Pro-Cathedral, Evanston.

The School of Religious Drama and Music will give courses of special interest to choir and Church school directors, featuring a pageant which will be developed under the direction of the Rev. Morton C. Stone of Champaign. Selection of hymns, anthems, and canticles, Anglican Chants and Plainsong, will be studied in the music department under the tutelage of John G. Metcalf, organist and choir-master of Emmanuel Church, Champaign.

The School for the Clergy presents a class in the Psychology of the Christian Family, under the Rev. Harold Holt, rector of Grace Church, Oak Park; and one in Psychiatry and Religion by the Rev. H. Ralph Higgins. Other courses in this department will be announced later.

### NURSES' TRAINING SCHOOL OBSERVES TRICENNIAL

BOISE, IDAHO—The Nurses' Training School of St. Luke's Hospital was established just thirty years ago, the first class being graduated three years later. This year's class, composed of ten members, was graduated at a service in St. Michael's Cathedral, May 17th. Bishop Barnwell delivered the address. A largely attended reception in honor of the graduates was later held in the Bishop Tuttle House.

### HARRISBURG CATHEDRAL BENEFITS UNDER WILL

HARRISBURG, PA.—By the will of Mrs. Leroy F. Baker, widow of a former rector of St. Paul's, Harrisburg, \$1,000 was left to St. Stephen's Cathedral to be used for expenses of the choir, and \$1,000 for the purchase and maintenance of altar linens. The balance of her estate, amounting to approximately \$11,500, was left to be used for the education of candidates for Holy Orders, with preference to be given to young men from St. Paul's Church.



## Shanghai Looks Toward Self-support

### Adoption of Central Clergy Fund Step in Advance—Erie No Longer Aided Diocese

LOOKING toward self-support, the adoption of a plan for a Central Clergy Fund was an important feature of the annual synod of Shanghai. Erie also announced that it was no longer an "aided diocese," having taken over full responsibility for its work. Other events of importance at the several diocesan conventions were:

**Central New York**—Reconsecration to the cause of Christ and the Church, Divine blessing on those in state and Church who are carrying the burdens of leadership, and appreciation of the sacrificial cooperation of the clergy and laity of the diocese in these times, were the keynotes of the sixty-fifth convention of the diocese held in Grace Church, Syracuse, May 9th and 10th. The Bishop's charge was delivered in two parts; the first at the evening service when Bishop Fiske reviewed the history of the Oxford Movement, and the second part on the following day when he dealt with the implications of the Movement for us of today, stressing the need for a definite faith and practice.

**Connecticut**—A Holy Eucharist at Christ Church Cathedral, in celebration of the centenary of the Oxford Movement, opened the annual diocesan convention in Hartford, May 16th and 17th. A rather interesting ceremony was held at the close of the convention. In 1888 a walking cane was presented to the oldest priest in the diocese, in point of service. Since then it has been passed on to several priests, the latest one being the Rev. William C. Knowles, ordained in 1875 and just recently deceased. Bishop Acheson, with the cane in hand and explaining its history, said that he was about to pass it on; and calling the Rev. J. Frederick Sexton of New Haven, presented it to him. The Rev. Mr. Sexton was ordained by Bishop Williams in 1886. The cane is to be retained for life.

**Easton**—A complete revision of the diocesan canons was the important event at the sixty-fifth annual convention of Easton held in Christ Church, Denton, May 2d.

**Erie**—That it was no longer an "aided diocese," having taken over the full responsibility for the work in Farrell, thus relieving the general Church of its share, was announced at the twenty-third annual convention of Erie held in the Church of the Ascension, Bradford, May 16th and 17th.

**Rochester**—A social service meeting opened the second annual convention of Rochester. It was attended very largely and proved enormously helpful under the able leadership of the two speakers, the Rev. C. Rankin Barnes, executive secretary of the Social Service Department of the Church, who spoke on the new Marriage Canon and its Problems; and Dr.

Don Manning of the State School at Industry, N. Y., who spoke on the Religious Background of the Delinquent Boy.

**Shanghai**—The adoption of a plan for a Central Clergy Fund which many believe will be an important step in advance on the way to self-support, was a feature at the twenty-third synod of Kiangsu (Shanghai) held March 29th and 30th in St. John's University. During the synod news was received of the capture of the Rt. Rev. I. O. Ding, D.D., Assistant Bishop of Fukien, by bandits. Prayer was offered for him. He is the fourth Bishop in China to be captured by brigands in the last few years.

**South Florida**—A note of encouragement was sounded in the Bishop's address at the eleventh annual convention of the diocese held May 9th to 11th in Trinity Church, Miami. An address on the Oxford Movement was given by the Rev. Evan A. Edwards of St. Petersburg. Among the principal events was a service held the second evening at St. Agnes' Church, which has one of the largest colored congregations in America.

**Springfield**—Splendid signs of growth in the diocese, spiritually at least, were reported by the Bishop in his address at the fifty-sixth annual synod of Springfield held in Decatur May 17th.

**Vermont**—Instructing its delegates to the provincial synod that it was against the proposal to reduce the number of the provinces in the Church was one of the earliest actions of the 143d annual convention of Vermont held at Rock Point, Burlington, May 16th and 17th. In his address the Bishop made special mention of the great debt which we owe to the Oxford Movement, reminding his hearers that the Movement was "a call to loyalty to the Church, to obedience to Catholic law, and the restoration of Anglican standards of faith and morals."

**Western New York**—"The Challenge of Christ after 1900 Years" was stressed by the Bishop in his address to the ninety-sixth annual convention of the diocese held in St. John's Church, Buffalo, May 15th and 16th. Bishop Davis urged the revival of the family pew and expressed the hope that there might be many preaching missions in the fall.

Resolutions were passed with reference to the observance of the Oxford Movement in the diocese. On July 9th there will be a celebration of the Holy Communion in every parish with a Special Intention for the centenary. The first Sunday in October will be celebrated as an observance of the Movement.

**West Missouri**—A belief that the economic crisis "has been a magnificent thing for our Church, of all churches" because laymen are taking an interest in the Church's affairs, was expressed by the Rev. Frederick P. Houghton of Glen Ellyn, Ill., who was the guest speaker at the diocesan dinner held in connection with the forty-fourth annual convention of West Missouri in St. Philip's Church, Joplin, May 9th and 10th. At the opening service a bronze tablet was unveiled by Bishop

Spencer in appreciation of the Rev. and Mrs. Charles A. Weed who built the church. The Rev. Mr. Weed is rector of St. Phillip's.

### MANY ATTEND HOME-COMING IN ABBEVILLE, S. C.

ABBEVILLE, S. C.—For the first time in over twenty years, old Trinity Church here was the scene of a celebration of the Holy Communion with a full choir and a congregation which filled the nave. For some years there has been no resident priest to serve this beautiful and impressive old church. From removals and deaths the congregation has shrunk until it is now made up of only a dozen faithful souls.

Two priests in neighboring parishes planned a home-coming service for old Trinity and notices were sent to all former communicants who could be located. The congregations of Grace Church, Anderson; Epiphany, Laurens; St. Stephen's, Willington; and the Church of the Resurrection, Greenwood, combined with the Churchmen in Abbeville for the service. The choirs of Grace Church and the Church of the Resurrection united for the music and the rectors of these parishes officiated; the Rev. R. C. Topping, being the celebrant, and the Rev. A. R. Stuart preaching the sermon.

The church was packed for the service, many people having come back who had not been in the church for ten and fifteen years. After the service an hour of fellowship and reminiscences was enjoyed under the great trees surrounding the church where a lunch was served.

The offering is to be used for the restoration and repair of the church building.

### Clergy Forget Depression

GRAND VIEW, ALA.—At Bishop McDowell's request, the depression was hardly mentioned or remembered, when the clergy of the diocese of Alabama gathered at Grand View for their three-day conference.

Animated discussion was provoked by such themes as: How improve our confirmation instruction; Ethics of suicide; In view of the Laymen's Inquiry, do we need a new apologetic for missions? How shall a minister present personal religion to his people? A rural policy for the diocese.

At this conference Dr. Gardiner C. Tucker, of St. John's Church, Mobile, received the cross of honor of the Order of the Sangreal, because of his unusually long and faithful ministry. The presentation was made by Bishop McDowell.

### Wellesley Conference Musician Honored

BOSTON—Frederick Johnson, F.A.G.O., organist and choirmaster at the Church of the Advent, Boston, head of the music department of Bradford Junior College, dean of the School for Church Music of the Conference for Church Work, has just been elected dean of the New England chapter of the American Guild of Organists, a signal honor.



## Geneva Church to Be Reconsecrated May 30

Beautiful Trinity Rebuilt in Less  
Than Year After Fire

GENEVA, N. Y.—In less than a year from the time the workmen started clearing away the debris from the disastrous fire which destroyed Trinity Church the last of March, 1932, the church is ready to be opened for public worship and reconsecrated on Tuesday, May 30th.

The consecrator will be the Rt. Rev. David Lincoln Ferris, D.D., Bishop of the diocese, and the preacher will be the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh. Bishop Mann was baptized in Trinity Church by Bishop DeLancey and was a member of the church during his boyhood. The celebrant will be the rector, the Rev. Samuel H. Edsall, and the Rev. Howard Hassinger, rector of St. Peter's Church, will be master of ceremonies.

Once the decision to rebuild was made, the task of restoring the ancient structure was entrusted to Henry O. Palmer who chose as his associates on the building committee, Frederick W. Herendeen and Beverley Chew. They in turn secured the services of the eminent New York architect, Hobart Upjohn. It was discovered that the fire had not damaged the outer walls of the structure except on the face of the tower, and that by pointing them on the inside they could be made as strong and durable as before. Mr. Upjohn set to work to restore the church on its old English gothic lines.

The new organ will be an instrument of 1,400 pipes and is the gift of Leuan Harris, formerly of Geneva, in memory of his late wife, Laura Houghton Harris, replacing a memorial organ he presented to the church five years ago.

The alms basins are being given by Theodore Smith in memory of his son, Sidney Smith.

The sacring bell, formerly a gift of the late Beverley Chew, was found in the debris and restored by George Legg.

The cost of restoration has amounted to approximately \$200,000. Of this amount \$159,000 was covered by fire insurance. The remaining amount was pledged last spring by members and friends of the parish. When these pledges are paid in full, the reredos, choir panelling, bishop's throne, sedilia, choir stalls, and organ casing will be installed. Meanwhile the chancel walls will be left in their unfinished state.

On the lectern will be placed a Bible, the gift of the many workmen who have labored on the church. A notable feature of the structure is the so-called builder's arch at the entrance to the nave. This arch is of massive stone soaring fifty feet upward from the floor. It was dedicated by the rector during January at a noon day recess, when the architect gave the workmen an address on the religious symbolism of English gothic. In this arch will be placed a little book beautifully engrossed, with all the names of those who have labored on the structure.

## ELLIS GROVE, DEL., MISSION RAZED; PEOPLE STRUGGLE ON

LAUREL, DEL.—In April St. Andrew's Mission, Ellis Grove, Sussex county, was destroyed by a fire that had been made for rehearsal of a pageant. All the furniture was saved, however, and the pageant was staged before 42 people at the home of the teacher, Mrs. Herman Bowden. Here also the children held their presentation service, \$14 being sent to the National Church.

There are only four communicants of the Church in this little rural section, but a number of tenant farmers who have large families and no Church affiliation have been attending the mission. Therefore, the possibilities for a much larger Church school are good if the problem of transportation for small children could be solved.

In 1881 St. Andrew's Mission was constructed by a great rural missionary, the Rev. George Johnson. It was closed in 1925 and was not reopened until last September when the present missionary, the Rev. R. Y. Barber, found a public school across the road with 23 children in it and 19 of them not receiving any religious training. A Church school was operated on Mondays at 4 P.M. with great success because the problem of attendance and clothes was settled at the start. Plans are being discussed as to how the mission can be rebuilt and be of a larger service to the community than a consecrated church, as there is only one very small public school building in that community for gatherings of all kinds.

This is the mission that Bishop Cook visited recently and confirmed the old man 78 years old, who had been trying to be confirmed for years.

## CONCORD, N. H., CONFERENCE CONVENES JUNE 25TH

CONCORD, N. H.—The Concord Conference will be held for the twelfth year in St. Paul's School, Concord, N. H., June 25th to July 3d. In view of present conditions, the expense for each person is \$25 for registration, room, and board—a reduction of \$5 from former charges. While young people of college age are those for whom the conference is especially designed, those over 17 and older persons, too, are welcomed. The aim of the conference is to provide for future leadership; to that end many parishes send regularly appointed delegates from their groups of young people.

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

Religious Education, methods, music, art, will be taught by the Misses Hopkins, Boyd, and Blydow, Mrs. Copley, and Roland B. Halfpenny, all of Massachusetts.

The Work of the Church will have as teachers: the Rev. Dr. Sherman of the Church Missions House; the Rev. G. M. Day of Williamstown, Mass.; the Rev. Dr. T. R. Ludlow of South Orange, N. J.

Dealing with the work with youth will be the Rev. R. R. Carmichael of Providence,

R. I., and the Rev. A. O. Phinney of Lynn, Mass.

Dean Glasier of Portland, Me., and the Rev. George G. Monks of the Lenox School will give the courses on Personal Religion. Lewis D. Learned, 32 Westminster street Providence, R. I., is registrar.

## ST. JOHN'S PARISH, PITTSBURGH CELEBRATES CENTENNIAL

PITTSBURGH—St. John's Church, Pittsburgh, recently observed the one hundredth anniversary of the laying of the corner stone of its first church building.

The district, now in the heart of the industrial area of the city, was then a small community known as Lawrenceville and only famous by reason of the establishment by the United States government in 1807 of an arsenal which became Commodore Perry's base of supplies in the War of 1812. History records that the commanding officers of the arsenal played a large part in the establishment of the parish, Lieut. A. Beckley, U. S. A., being the first secretary and treasurer of the parish, lay reader, and superintendent of the Church school. The earliest services which some records indicate go back to 1826, were held in the arsenal buildings.

The first church building was consecrated in 1834 by the Rt. Rev. Henry Usdick Onderdonk, D.D., Assistant Bishop of Pennsylvania. On the same occasion a class was presented for confirmation, B. B. Killikely was made a deacon, and the Rev. Thomas Crumpton advanced to the priesthood.

Four church buildings have been occupied by the congregation. The present one was built in 1892, and a large church house added in 1922. The present value of the property is about \$150,000.

A home-coming reception was held in the church house in observance of the centennial, T. Jefferson Danner, son of one of the former rectors, acting as chairman of the gathering. A large number of the older generation and former parishioners were present and many told of their early life in the parish. Much amusement was occasioned by the roll call of members eligible for membership in the "ancient and honorable order of organ pumpers." The Bishop of the diocese, the Rt. Rev. Alexander Mann, D.D., headed the long list.

Much interest was also shown in the display of historic documents and pictures relating to the life of the parish.

The Rev. J. Fredrik Virgin is present rector of the parish.

## Work Among Seamen Celebrated

HONOLULU—A century of work among merchant seamen is being celebrated this month in Honolulu by the Seamen's Church Institute. A service of thanksgiving was held on April 30th at St. Andrew's Cathedral, at which Bishop Littell was the preacher. On May 3d a public meeting was held in the Mission Memorial Hall, with T. Clive Davies and His Excellency Lawrence M. Judd as the principal speakers. The value of the Institute's work is recognized by the local United Welfare Fund which makes generous gifts.



## Church Building Fund to Help Los Angeles Rebuild

Votes \$5,000 Fund For Reconstruction in Earthquake Area

NEW YORK—At a meeting of the trustees of the Church Building Fund on May 18th, the subject of the disaster through earthquake in the diocese of Los Angeles being under consideration, the trustees authorized the setting aside of a fund of \$5,000 for reconstruction purposes in such parishes or missions as the Bishop might designate.

In line with this interest in diocesan afflictions the trustees in a lesser way made a gift of \$400 to complete the restoration of a small church building blown from its foundations by a tornado in Louisiana.

In spite of the general financial depression which has affected the receipts which would be available for new work, two loans totaling \$10,800 were made, and five gifts totaling \$2,500 were approved in addition to the above. This brings the total of gifts made or promised to twenty-six, since the first of January, in a total of \$19,000.

Applications for loans are much curtailed of course by reason of the depression, but the Building Fund has since January 1st made or promised four loans totaling \$15,800.

It is a gratification to the trustees that though there has been but a slight turnover of the Fund in the past two years, it can still keep up with requests for help in the way of small loans, and has also been able to do a large work with gifts from income as evidenced by the record of 1932 of thirty-eight gifts made in the sum of \$29,952.35.

The Rev. Dr. Charles L. Pardee is secretary of the American Church Building Fund Commission, with an office at 281 Fourth avenue, New York, N. Y. Bishop Cook is president.

## ERIE-PITTSBURGH CONFERENCE DATE IS JUNE 25TH

ERIE, PA.—Reduced rates and many new members of the faculty feature the Erie-Pittsburgh summer conference, June 25th-30th, at Kiskiminetas Springs School, Saltsburg.

The registration fee is \$2.50; room and board \$10; total \$12.50.

The chaplains are the Bishops of Erie and of Pittsburgh, who have given of themselves untiringly to this summer school for ten years.

New leaders include: The Rev. Richard W. Trapnell, D.D., field department, New York City; Dr. Franklin Head, of the department of religious education, University of Pittsburgh; the Rev. Francis J. M. Cotter, St. Stephen's Church, Sewickley, Pa., and a missionary in China for 12 years; and the Rev. John F. Magee of the missionary jurisdiction of Shanghai, who is bringing motion pictures he has taken in China; Miss Etta Ambler, director of religious education, St. John's Church, Richmond, Va.; Miss Margaret I. Marston, na-

tional educational secretary of the Woman's Auxiliary; and the Very Rev. N. R. High Moor, D.D., dean of Trinity Cathedral, Pittsburgh.

Faithful and efficient instructors of former years returning are:

The Rev. E. L. Gettier, Jr., rector of St. John's Church, Baltimore, Md., and dean of young people at the conference; the Rev. William F. Shero, Ph.D., rector of Christ Church, Greensburg; Mrs. William Spiess, national publicity chairman, Girls' Friendly Society; Alfred Hamar, organist and choir-master of Trinity Cathedral, Pittsburgh; the Rev. Robert N. Meade, D.D., rector of the Church of the Redeemer, Pittsburgh, while a Sister of the Transfiguration will conduct a course for girls and also one on altar guild work. The Rev. L. Herdman Harris, diocesan chairman of the young people's committee, Pittsburgh, is to be in charge of the advisors' conference, assisted by Mr. Gettier, Dr. Meade, Miss Winona Thompson, young peoples' leader, diocese of Erie, and Miss Lang. The Rev. E. Pinkney Wroth, rector of Trinity Memorial Church, Warren, is in charge of recreation, which will include swimming, tennis, golf, organized games, and dancing.

Courses are offered for the clergy, young people, Church school teachers, and leaders of Church organizations. The registrar is the Rev. T. J. Bigham, 325 Oliver Ave., Pittsburgh.

## CHURCH PEOPLE OF OLYMPIA DIOCESE AID MISSIONS

SEATTLE—For twenty-eight years during Lent the ladies of the Woman's Auxiliary in Seattle and neighborhood have met at the rooms of the various parishes in turn to sew for the "Alaska box," which this year was given to Deaconess A. Gertrude Sterne, Rowe Hall, Tanana. After Easter another joint meeting of a festal nature is held at St. Mark's Cathedral guild room. Here the finished products of the good work are displayed, Bishop Huston addresses the ladies, and a memorial to departed members is made from the table offerings contributed at the sewing luncheons.

This year the memorial took the form of a pair of altar vases for St. Paul's Mission, Port Gamble. In this mill town, in which the Puget mill has been operated continuously since 1853, the Church members obtained permission to take over an old church which had been practically abandoned for several years. They cleaned and redecorated it and made over the furnishings in Churchly fashion. It is now the center of quite a flourishing work; and it is the only church in the town.

## New Chancellor for Connecticut

HARTFORD, CONN.—The Hon. Origen S. Seymour, one of the foremost canon lawyers of the Church, has been elected chancellor of the diocese of Connecticut in succession to the late Judge Burton Mansfield. Since the beginning of the year Mr. Seymour, who has long been connected with the diocese of Long Island, has taken up his residence in Litchfield, Conn., his native town, retaining his law offices in New York.

## APPOINT NEW DEAN FOR CHICAGO DIVINITY SCHOOL

CHICAGO—Appointment of Prof. Shirley Jackson Case as dean of the Divinity School of the University of Chicago was recently announced by President Robert M. Hutchins. Professor Case, an eminent scholar of early Christian history and a member of the Divinity faculty at Chicago since 1908, will succeed Dean Shailer Mathews, who retires at the age of 70 on June 30th.

The curriculum of the school will be re-organized along the lines of the university's new plan, with studies organized around fields of interest in such a way as to give the student greater freedom. Dean Shailer Mathews, who has headed the school since 1908, has been appointed Barrows Lecturer in India and Burma for the coming winter.

## OLYMPIA MITE BOX OFFERING YIELDS APPROXIMATELY \$900

SEATTLE—One of the most beautiful and impressive uses to which the new St. Mark's Cathedral is put during each year is the annual mite box presentation service on the third Sunday after Easter. This year it was attended by representatives of forty-two Church schools, and a very attractive spectacle was presented by about twenty junior choirs in their varicolored vestments marching round the great unfinished crossing in procession. The Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, conducted the service, assisted by the Very Rev. J. D. McLaughlan, dean of the Cathedral, and many of the clergy of the diocese. A missionary address was given by the Rev. Walter G. Horn, rector of St. John's Mission, Snohomish. The Bishop's banners for the largest per capita offerings were again won by Christ Church, Puyallup, and, of the smaller schools, St. Clement's, Seattle. While the total offering of nearly \$900 was only about one-third of the amount given in more prosperous times, it was felt to be a generous one from children of parents suffering as badly as those of this lumbering and fishing diocese.

## NORFOLK, NEB., CHURCH, DAMAGED BY FIRE, REBUILT

NORFOLK, NEB.—Trinity Church was rededicated May 7th in the presence of a large congregation by the Rt. Rev. E. V. Shayler, D.D., Bishop of the diocese. Trinity Church was partially destroyed by fire on January 1st.

At the same service three new windows, the gift of Mrs. L. M. Keene, were dedicated. The windows are given in memory of her parents, her brother, and her grandparents. Mrs. Keene's grandfather, S. W. Hayes, was for many years a warden of the parish. A new pipe organ was also dedicated. Many new furnishings are in evidence, the gifts of individuals and organizations.

Trinity Church school presented a pag-eant, Lady Catechism and Her Children, at the deanery rally, which was held in the afternoon. Bishop Shayler preached the sermon at the morning service.



## Washington Celebration of Oxford Movement Closes

Bishop Rhinelander Reads Paper By Fr. Hughson on Monasticism

WASHINGTON—No more comprehensive or scholarly contribution to the international celebration of the centennial of the Oxford Movement has been made than that which was arranged by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, and the Rt. Rev. Philip M. Rhinelander, D.D., in connection with a series of conferences held May 14th to 21st at the College of Preachers. The schedule provided for fifteen or more papers by the Church's best scholars and authorities and was heard by many visiting clergymen in attendance at the College of Preachers, by the diocesan and city clergy, and by many laymen and women.

The Rev. Dr. Frank Gavin of the General Theological Seminary opened the celebration in the Great Choir of the Cathedral on May 14th, and reference to his paper on the meaning of the Oxford Movement has already appeared in *THE LIVING CHURCH*. Prof. Jared S. Moore and the Rev. Julian Hamlin brought the discussion to a close with papers on *The Oxford Movement and the Sacramental Principle* and *The Future of the Oxford Movement*.

The Rev. S. C. Hughson, O.H.C., not being able to attend in person, his paper on *The Oxford Movement and the Community Life* was read by Bishop Rhinelander, warden of the College of Preachers. "The revival of the monastic movement in Anglican circles a hundred years ago was the most startling thing imaginable—but it was no plot against either liberty or morals," said Fr. Hughson. He attributed this phase of the revival in the English Church to Dr. Pusey. His paper dealt with the "contemplative" and the "active" life of the Religious and showed how those committing themselves to poverty, chastity, and obedience aimed at "union with God through service to His people"—in the prayer life or the "contemplative" life, no less than through external acts of charity.

### BISHOP FREEMAN ENDORSES PROTEST TO GERMANY

WASHINGTON—An emergency session to consider further action to be taken in behalf of the German Jews was held by the American Jewish Congress here May 20th to 22d. The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, assured the organization he would use every influence at his command to arouse public opinion to resist "the forces that have conspired to cast a dark shadow upon the fair name of Germany." Bishop Freeman wrote that "every right-thinking man and woman in this country is profoundly moved by the outrages that have been perpetrated upon the Jews in Germany," giving rise to a situation that "does not belong in this century."

### YOUNG CHURCHMEN MEET AT COLUMBIA, S. C.

COLUMBIA, S. C.—Over two hundred young Churchmen of Upper South Carolina gathered in Columbia May 12th and 13th for the Young Peoples' Service League and Church school conventions of the diocese. The delegates to the Service League convention opened their meeting with a banquet in St. John's parish house Friday evening when the keynote of the convention was sounded by the Rev. Henry D. Phillips, rector of Trinity Church, who spoke on *The Higher Service*. A corporate Communion of all delegates was held early Saturday morning at which time the United Thank Offering of the various leagues was presented.

The most colorful and inspiring event of the Church school convention, which met at Trinity Church, was the service of presentation of the Lenten Offering. The representatives of Church schools from all over the diocese marched into the church under their various banners, said Morning Prayer, and presented their offerings after an address by the Bishop, the Rt. Rev. K. G. Finlay, on the work and reach of the Lenten Offering. The school making the largest offering was the Church of the Advent, Spartanburg.

### WOMEN OF KYOTO PLEDGE SUPPORT

KYOTO—At the convention of the Japanese Woman's Auxiliary of Kyoto, which met at Wakayama on April 26th and 27th, Mrs. P. A. Smith was reelected president to serve for another two years. Eighty-four women from churches throughout the diocese attended.

Three lecturers were invited to address the convention. Toraihiro Takeba spoke about his work among the Sui-heisha (formerly outcasts); Junso Harimoto told of his work as pastor to the Korean parish in the diocese of Osaka; and the Rev. Naotaro Fukada, reporting on behalf of the Bishop of Osaka, described the work of the missionaries of the Japanese Episcopal Church last year. A fourth lecture of a special order was made by the Rev. Kishiro Hayakawa, newly elected chairman of the diocesan standing committee, urging action and support for the movement toward self-support in the diocese. Dr. Hayakawa was specifically asked by the diocesan synod, which met on April 5th, to explain this activity to the Woman's Auxiliary. Interest and aid were enthusiastically promised by the women present.

### COMMENCEMENT HELD AT NASHOTAH HOUSE

MILWAUKEE—The commencement exercises at Nashotah House were held Thursday morning, May 18th, with the Rt. Rev. Wyatt Brown, D.D., Bishop of Harrisburg, delivering the address at the Solemn High Mass at 10:30. The celebrant of the Mass, the Very Rev. E. J. M. Nutter, D.D., dean of Nashotah House, was assisted by the Rev. John N. Taylor, rector of St. Paul's Church, Ashippun, as deacon, and the Rev. Carl E. Range, cu-

rate of St. Mark's Church, Evanston, Ill., as subdeacon. A class of sixteen men graduated from the seminary. Among those in attendance at the exercises, in addition to Bishop Brown, were Bishop Ivins of Milwaukee and president of the board, Bishops Weller and Sturtevant of Fond du Lac, Bishop Wilson of Eau Claire, Bishop White of Springfield, and Bishop Gray of Northern Indiana.

The alumni held their annual banquet the evening before, presided over by the outgoing president, the Ven. Frederick G. Deis, archdeacon of Chicago, at which the new president, the Rev. L. H. Matheus of Ottumwa, Ia., was inducted. Resolutions on the deaths of Bishop Webb and Dr. St. George were adopted both by the alumni association and the board of trustees.

### INTERNATIONAL HYMN CONTEST OPENS

NEW YORK—Of importance to American poets is the nation-wide contest just opened for the writing of an international hymn, to be sung to the first sixteen measures of the *Ode to Joy*, Beethoven's Ninth Symphony.

A prize of \$100 will be awarded for the winning poem, which will eventually be sent to the League of Nations in Geneva to indicate to the world that the vision of American poets recognizes the imperative need for such a poem in the present world crisis.

The second best poem will bring its writer \$50, and honorary mention will be given for the third best poem. The judges reserve the right, however, to withhold the cash prizes if no poem submitted is, in their opinion, of sufficient excellence. The final judges are Robert Hillyer, Bliss Perry, and S. Foster Damon.

The competition closes on September 1, 1933. Poems should be sent to Miss Harriet Whittier, League of Nations Association, 40 Mount Vernon street, Boston, Mass., who will furnish further information upon request. Competitors should keep copies of their poems, as no manuscripts will be returned.

### ST. JOHN'S, LOS ANGELES, HAS REASON FOR OPTIMISM

LOS ANGELES—What parish in the country has a better right to feel optimistic than St. John's, Los Angeles? Recently, as a result of special donations, the parish cancelled a bank note of \$7,000 and applied \$3,000 to the mortgage of one of its property holdings. The only liability now held by the parish is one of \$10,000 on business property.

Besides all this, there has been extensive repair work done on the rectory and the parish house; and an automobile was purchased for the rector, the Rev. Dr. George Davidson, under whose leadership the new church building costing \$600,000 was erected and consecrated in 1925, and which is considered one of the finest Church plants in the west.

Dr. Davidson has been rector of St. John's since 1913. He celebrated his 20th anniversary in charge there in April.



## Diocesan Synods of Canada Meet

**Rectorial Tenure Discussed at Montreal—Archdeacon Jeffery of Rupert's Land Resigns**

TORONTO, May 17.—A number of diocesan synods have recently met. The Primate presided at the synod of Nova Scotia meeting in Halifax and delivered an effective charge. He announced the appointment of several archdeacons and canons. The synod sermon at All Saints' Cathedral was delivered by Canon Vernon, general secretary of the Council for Social Service.

The synod of Niagara met at Hamilton. At the suggestion of Bishop Broughall in his charge it passed a resolution in favor of the prohibition of private manufacture of war materials.

At the synod of Montreal Bishop Farthing paid a fine tribute to the work of Canon Gould, director of the Restoration Fund Campaign.

The much-debated question of Rectorial Tenure was discussed. The committee has discovered a canon in Fredericton diocese dealing with this matter, and it proposes to make this canon a precedent for something similar in Montreal.

The centenary of the Tractarian Movement is to be celebrated in the autumn, when a quiet day will be conducted by Archbishop Roper, a corporate Communion will be made in the Cathedral, while special services will be held in all parishes and missions on the first Sunday of October.

### PROGRESS OF RESTORATION FUND CAMPAIGN

Many dioceses report that a number of parishes have already passed their objectives in the Restoration Fund Campaign. A gratifying feature is the large proportion of cash contributions. As many rural parishes have felt it best to defer this campaign till later in the season, no complete returns from dioceses are yet in, but the outlook is for complete success in reaching the total objective for the Dominion.

### SURVEY ON PROBLEMS OF GIRL LIFE

A very valuable piece of work has been done by a committee appointed by the council of the provincial synod of Ontario.

The work was initiated by the late Archbishop Williams and presented to a meeting of the council in 1931 by Canon Vernon. Attention was drawn to the responsibility of the Church for the due care of Church of England girls and especially the provision being made or that ought to be made for those who are in need of particular care, that is, "wayward girls and unmarried mothers." The council adopted a resolution to accept and approve the proposed survey, and that a committee be appointed for the carrying on of this work and that the committee call to their assistance the Council for Child and Family Welfare.

This committee has presented its report, together with the results of the survey conducted by the Council for Child and Family Welfare. The report will be published as a bulletin by the Council for Social Service.

The provincial council resolved that a continuing committee on the problems of girl life should be created advisory to the provincial synod and that this committee should include in addition to representatives of the synod, representative Church women engaged in work in this field.

It was decided that any program undertaken in this field by the Church should place its major emphasis on the development of personal service rather than of institutional facilities, as its fundamental features.

### RETIREMENT OF ARCHDEACON JEFFERY

Archdeacon Jeffery, who has served in the diocese of Rupert's Land as its secretary and general missionary and afterwards as secretary-treasurer since 1901, has recently, after forty-nine years of service, given notice of his resignation to take effect on June 1st.

### TORONTO DIOCESAN W. A.

At the annual meeting of the Toronto diocesan Woman's Auxiliary, Count Nicholas Ignatieff addressed the social service meeting at St. Paul's Memorial Hall, giving a vivid picture of Russia before and since the Soviet.

The Rev. P. J. Dykes presided and Archbishop Sweeny pronounced the Benediction. Principal Dr. W. L. Grant, Upper Canada College, spoke on "Missions and the International Spirit."

Mrs. C. O. Lucas, Dorcas secretary, reported that 257 bales, valued at \$7,324.83, had been sent to missions and settlers as well as many donations to western relief. The latter included 362 pairs of new shoes and three gross of toilet soap for "mothers' bags" sent to the prairies; \$236 was expended on milk for undernourished children in the west and many church furnishings sent out. Mission hospitals in the Arctic regions, Baffin Land, Columbia coast, and other fields, were furnished supplies; 82 Christmas parcels were sent to families in Northern Ontario on the request of the land settlement department of the government; 260 outfits were sent to children at Indian boarding schools, valued at \$298.65. Outfits were also forwarded to the new school at Fort George.

### MISCELLANEOUS NEWS

The Bishop of Fredericton is again a patient of the Royal Victoria Hospital, Montreal. On May 3d he underwent a serious operation. He is reported as rapidly convalescing.

The Most Rev. S. P. Matheson was the sole nominee for election as chancellor of the University of Manitoba, a post he has held for many years.

Bishop W. A. Geddes, of MacKenzie River, will take charge of the diocese of Yukon, after June 1st, and will visit the diocese, flying across the mountains from Fort MacPherson to Old Crow. He will then visit all points in the Yukon, including Dawson, coming out by way of Skagway and Vancouver to attend the synod of Rupert's Land, in Winnipeg in September.

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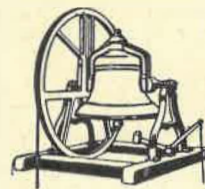
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### GEORGE HENRY HEYN, PRIEST

PITTSFIELD, MASS.—The Rev. George Henry Heyn, rector of St. Stephen's Church, died at the House of Mercy Hospital, Pittsfield, on Sunday night, May 7th, after an illness of nearly five months. He was 52 years of age.

It was the wish of Fr. Heyn that there be no public funeral, and so his remains were taken to Middle Haddam, Conn., on May 10th to Christ Church, where a Requiem was celebrated by the Rev. Edmund Heim, rector of St. John's Church, Long Island City, N. Y., who was a life-long friend of Fr. Heyn. Interment was in Middle Haddam Cemetery, the services at the grave being conducted by the Rev. Mr. Heim, who was assisted by the vicar of Christ Church.

Fr. Heyn was born in Monsey, N. Y., January 1, 1881. He attended Trinity Church School and was ordained deacon in 1907 by Bishop Brewster and priest the following year by Bishop Lawrence. He was curate at St. Paul's Church, Newbarryport, Mass., from 1907 to 1909; rector of St. James' Church, Fair Haven, Conn., 1909 to 1911; assistant at Trinity Church, New Haven, 1911 to 1919; rector of Trinity parish, Portland, Conn., and of Christ Church, Middle Haddam, 1919 to 1924; and rector of St. Stephen's Church, here, since 1924.

### CHARLES COLLINS KELLOGG

HOWELL, MICH.—The funeral services of the late Charles Collins Kellogg took place from St. John's Church, Howell, on Thursday, May 18th, conducted by the Rev. W. E. A. Lewis of Detroit. Mr. Kellogg was postmaster of Detroit for eight years, and postal executive for thirty-eight years. Among the many in attendance at the services was Henry Ford, a pupil of Mr. Kellogg, in his early boyhood days.

The immediate relations of the late Mr. Kellogg and others attended the Requiem at St. John's Church at 8:00 A.M., followed by the services at 2:30 P.M.

Mr. Kellogg is survived by one daughter, Mrs. Don W. Van Winkle. Interment at Lakeview Cemetery.

### EDWARD O. STANLEY

EAST ORANGE, N. J.—Edward O. Stanley, one of the prominent laymen of the diocese of Newark, died on April 27th after a short illness. He had been a member of the standing committee for many years; president of the trustees of the Episcopal Fund and Diocesan Properties; treasurer of the House of the Good Shepherd, Orange; treasurer of the Fund for Relief of Widows and Orphans in the State of New Jersey; and treasurer of

the Orange Orphan Asylum. He had been president of the Library Board of East Orange for over twenty years, and a member of the original board that secured funds from the late Andrew Carnegie to establish the present library.

At his retirement from active business ten years ago he was vice-president of the Title Guarantee and Trust Co. of New York, and until his death retained a seat as director of the Mutual Benefit Life Insurance Co. of Newark, and the Pond's Extract Co. of which he was once president.

In January, 1904, Mr. Stanley was appointed warden of the first mission the late Bishop Lines established in the diocese of Newark, now St. Agnes' Church, East Orange. When it became a parish in 1909 Mr. Stanley became the senior warden, an office he retained until his death.

A memorial service of the Holy Eucharist was held for him on Sunday, April 30th. Burial was in North Attleboro, Mass., his birthplace.

### VERMONT WOMEN OPTIMISTIC AND COURAGEOUS

BURLINGTON, VT.—The women of the diocese of Vermont gave little evidence of discouragement in the face of difficulties at the fifty-fifth annual meeting of the Woman's Auxiliary held at Rock Point, May 9th to 11th.

One of the most noteworthy actions was the vote to raise and set aside a sum of money as a memorial to the late wife of the Rev. Dr. John Henry Hopkins, the money to be devoted to the United Thank Offering. The work of the Woman's Auxiliary and especially the U. T. O. was very close to the heart of Mrs. Hopkins.

The Rt. Rev. Samuel B. Booth, D.D., Bishop of the diocese, presided at the meetings. The Rev. Dr. John Henry Hopkins, rector emeritus of the Church of the Redeemer, Chicago, and grandson of the first Bishop of Vermont, gave a biographical sketch of the late Mrs. Hopkins; Marion Patterson, dean of women at the University of Vermont, spoke on "College Women"; and Mrs. Ronald Cordingley of Boston, on "Walking With Christ While Working for Him."

The meeting unanimously decided to adopt the plan for a nation-wide quiet day on November 11th, and to appoint one person in each parish to promote quiet days and retreats.

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The Summer, 1933, Number

### CONTENTS

**SOME EXTRACTS FROM OLD LETTERS ABOUT FATHER BENSON, THE FATHER FOUNDER OF THE S.S.J.E.,**  
by Father Burton

**SIMPLICITY: AN ACCOUNT OF A MISSION IN ALGOMA,**  
by Father Palmer

**THE PRIEST AS COUNSELOR: NOTICES OF NEW BOOKS IN PASTORAL AND ASCETIC THEOLOGY,**  
by Father Hoffman

**RETHINKING MISSIONS: A MISSIONARY'S OPINION,**  
by Father Morse

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### Massachusetts

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 Days, 9:30 A.M.  
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 Service, 9:30; Morning Prayer or Litany, 10;  
 Holy Communion and Sermon, 11; Evening  
 Prayer 4.  
 Week-days: Holy Communion, 7:30 (Saints'  
 Days, 10); Morning Prayer, 9:30; Evening  
 Prayer, 5. Choral Saturdays: Organ recital at 4:30.

#### Christ Church, Corning

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 Sundays, 7:30, 9:30, 11:00 A.M.; 7:30 P.M.  
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### NEWS IN BRIEF

**ALBANY**—The first of three sectional presentation services for the Lenten offering of the children of the diocese was held in the Cathedral of All Saints' on Saturday afternoon, May 13th. Hundreds of children, accompanied by rectors and Church school teachers, came in buses from the countryside. Bishop Oldham made a short address of welcome and the Very Rev. C. S. Lewis awarded the shields. Following the service a group of young people and Church school children gave a pageant portraying the death and resurrection of our Lord and the world-wide service of the Church.

**HARRISBURG**—Archdeacon A. A. Hughes was the guest of honor at a meeting of the officers and committees of the Young Women's Christian Association of Adams County, at a luncheon held in the Y. W. C. A. building in Gettysburg, on Monday, May 8th. The Archdeacon made an address on "Our Task in the Community."—At a special service of induction four young men were admitted into the local chapter of the Order of St. Vincent at St. John's parish, Bellefonte, on May 5th. This chapter now numbers eighteen young men who are acolytes in the Order. The Rev. Malcolm Maynard of Ridgway, preached the sermon.—A festival choral service of Evening Prayer was held in St. Stephen's Cathedral, Harrisburg, on Tuesday, May 9th, in connection with the thirteenth annual convention of the Pennsylvania council of the National Association of Organists. The Cathedral choir, under the direction of Alfred C. Kuschwa, organist and choirmaster, who is first vice president of the Pennsylvania Council, sang the music of the service. The dean of the Cathedral made an address on "God and Music." Bishop Brown gave the Absolution and Benediction.

**QUINCY**—By the will of the late Helen M. Ballard the endowment fund of St. Paul's Church, Peoria, receives \$1,000.

**SALINA**—The Lenten Mite Box contest for the Bishop's banner was won by Epiphany Church School, Concordia. The per capita offering was \$3.04; enrolment of the school twenty-four. This is the third time in four years that this school has won the banner, which was again presented to them on Sunday, May 14th, by Bishop Mize during his visitation of the mission.

**TENNESSEE**—On Sunday, April 23d, Bishop Gailor dedicated a window in Christ Church, Nashville, to the memory of Mrs. A. H. Robinson.

### CHURCH SERVICES—Continued

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 Graves and Bishop  
 McKim on their fortieth  
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## RETREAT

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## NEWS IN BRIEF

NEW JERSEY—The birthday of Florence Nightingale was observed on Sunday, May 14th in the several centers where the Guild of St. Barnabas for Nurses is established. In St. Michael's, Trenton, Bishop Knight, chaplain of the Guild in New Jersey, took part in a service attended by 200 nurses. Nurses acted as ushers and the sermon was preached by the Rev. Malcolm E. Peabody of Chestnut Hill, Pa.—In Grace Church, Elizabeth, the memorial window, unveiled recently by the rector, the Rev. Harold J. Sweeney, as the gift of Mrs. Sweeney, his son, and himself, was dedicated on Rogation Sunday by Bishop Urban. The window is given in memory of Bishops Scarborough of New Jersey and Edward J. Knight of Western Colorado, once rector of Christ Church, Trenton.

WEST TEXAS—The Rev. William Everett Johnson, rector of All Saints' Church, San Benito, will celebrate the fiftieth anniversary of his ordination as priest on June 6th, Whitsun Tuesday. He was ordained by Bishop Williams of Connecticut in St. Thomas' Church, New Haven, Conn., in 1883. Although 76 years of age, he is still in active service.



NEWS IN BRIEF

CHICAGO—As a result of a recent mission on religion and health conducted very successfully by the Rev. Franklyn Cole Sherman, president of the American Guild of Health, the Rev. Charles E. Williams, rector of St. George's Church, Chicago, is carrying on a study group with forty-five people enrolled.

NEBRASKA—The Rev. A. H. E. Asboe, rector of Christ Church, Beatrice, is slowly recovering from an appendicitis operation in the local hospital. His duty is being taken by the former rector, the Rev. William L. Mulligan, who has returned from a visit to California.—Eight nurses graduated from the Episcopal Church Hospital in Omaha, Bishop Clarkson Memorial, recently. At the service held in Trinity Cathedral, Bishop Shaylor awarded the diplomas and preached the sermon.—A room filled with young people and their friends and parents greeted the Rev. William J. H. Petter recently when, at the request of the Bishop, he awarded pins to members of the Girls' Friendly Society, received several new members and took part in ceremonies marking the close of the season's work at Friendship House.—Bishop Spencer of West Missouri will be the preacher of the baccalaureate sermon at Brownell Hall School for Girls at Trinity Cathedral, Omaha, on June 11th.

NEWARK—On May 14th the Rev. Percy T. Olton, rector of the Church of St. James, Newark, was one of the clergy taking part in the centennial of Zion Church, Greene, N. Y., where he was formerly rector.—Twenty-six members of the Men's Club of St. Clement's Church, Hawthorne, together with their rector, the Rev. Frederick J. Warnecke, visited the Church of the Ascension, Jersey City, on May 15th, where they were the guests of the Men's Club of that parish.

SPOKANE—Over two hundred student and graduate nurses observed the anniversary of the birth of Florence Nightingale with a special service at the Cathedral of St. John the Evangelist on Sunday, May 14th. The nurses marched in procession in uniform, and the address by the Very Rev. Charles E. McAllister, dean of the Cathedral, was on "The Challenge of Florence Nightingale's Life."—Eighty-five visitors started out Sunday to visit every Church family in the Cathedral congregation as part of an Every Member Visitation to be held in the district in the period between May 14th and 28th.

WASHINGTON—Invitations have been extended to President Roosevelt, his cabinet, members of Congress, the Diplomatic Corps, and others to attend the sixth annual Massing of the Colors, to be held at Washington Cathedral on May 28th. The invitations have been issued in the name of Bishop James E. Freeman and the Cathedral authorities and Brigadier General John Ross Delafield, commander-in-chief of the Military Order of the World War, sponsor of the service, which will be held in the afternoon, in the vast open air amphitheater. Some 250 veteran, civic, fraternal, patriotic, and other organizations are expected to be in attendance, with their colorful standards and banners, which will be massed before the assemblage. The attendance upon this ceremony heretofore has averaged 15,000.

WESTERN MASSACHUSETTS—The largest class in the history of the parish was baptized on May 17th in St. Mary's Church, Palmer, by the rector, the Rev. Mason M. Hurd. The class included six adults, four children, and three infants. The Rev. Mr. Hurd is entering his third year in charge of the work in Palmer and in Ludlow.

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