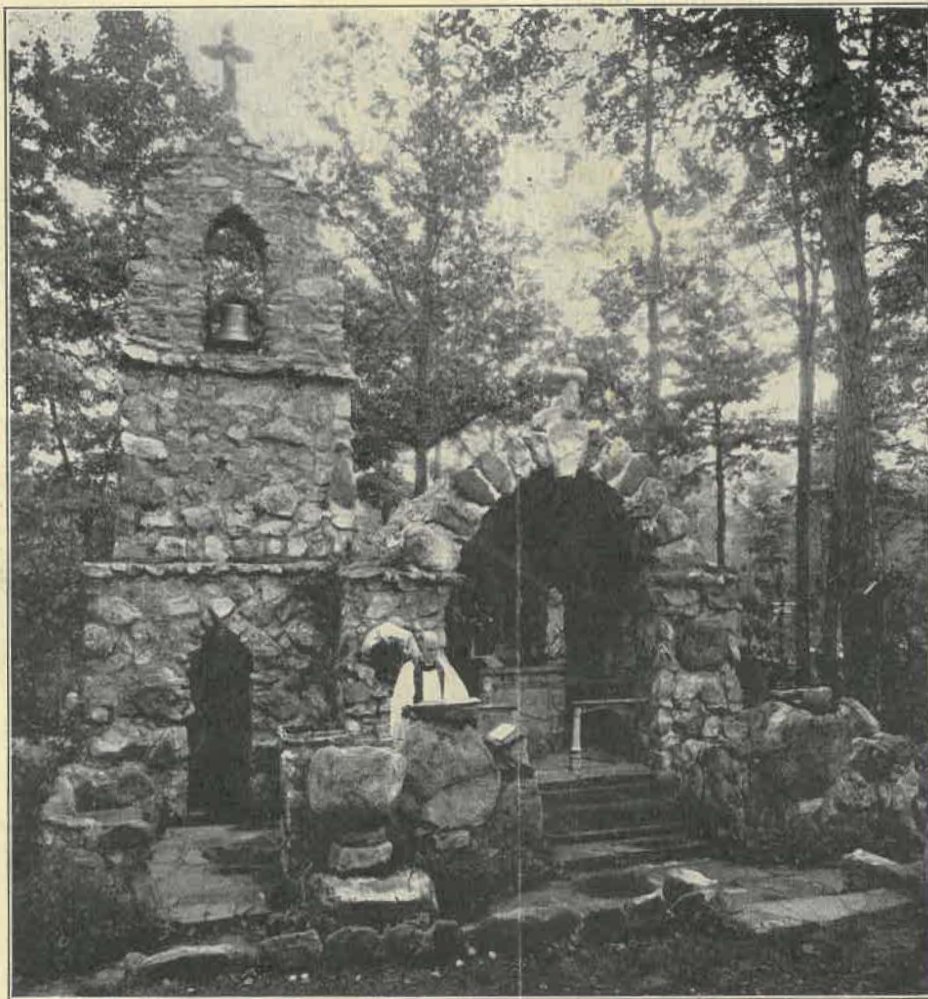


The  
**Living Church**

UNIVERSITY COLLEGE  
RECEIVED  
MAY 20 1933  
PHILADELPHIA, PENN.



SHRINE MONT'S OPEN AIR CHAPEL

[See page 14]



# MOREHOUSE ANNOUNCES TO CHURCH SCHOOLS

THE PUBLICATION OF THE FOLLOWING NEW COURSES  
FOR THE COMING FALL TERM

(These are fully described in the new Morehouse Church School Catalogue)

**A NEW ALTERNATIVE COURSE** in the Christian Nurture Series written by the Very Rev. Maurice Clarke, Dean of St. Paul's Cathedral, Marquette, Mich. This course is entitled *Adventures in Church Worship* and is for use in the Junior Department. Ready about June 1st.

**A NEW COURSE OF INSTRUCTION** for Kindergarten children by Leon C. Palmer and Lala C. Palmer. This course, entitled *Christian Living*, is a course of religious and moral training for little children. Ready about July 1st.

**A NEW CATECHETICAL COURSE** of instruction on the Life of Our Lord, by the Rev. Robert S. Chalmers, D.D., Rector of Grace and St. Peter's Church, Baltimore. This is a uniform course planned for use in the Junior and Senior Departments. Ready about August 1st.



TWO IMPORTANT NEW BOOKS ON RELIGIOUS EDUCATION

## YOUTH AND THE CHURCH

By LEON C. PALMER, General Secretary of the Brotherhood of St. Andrew

In *Youth and the Church* Leon C. Palmer makes a definite contribution to the much-neglected subject of the religious education of adolescent youth. Through his work with the Brotherhood of St. Andrew and with various organizations of young people, Mr. Palmer is ably qualified to speak on the subject.

## EARLY EPISCOPAL SUNDAY SCHOOLS

By the Rev. CLIFTON H. BREWER, B.D., Ph.D., Lecturer, Yale University

This history of early Episcopal Sunday Schools, by an authority on them, will be welcomed by teachers, parents, clergy, and the general reader. Not only valuable for its information on early methods and materials, it is also noteworthy for human interest in portrayal of teacher, pupil, and superintendent of the early days.



## THE NEW MOREHOUSE CHURCH SCHOOL CATALOGUE

Do not complete the plans for your fall Church School work until you have seen the new Morehouse Church School Catalogue which is to be issued June 1st. All Church School curriculum materials and supplies published by Morehouse will be thoroughly and carefully described in this new catalogue. Particularly will you be interested in the new courses mentioned above, which cannot be fully or adequately described in this announcement.

MOREHOUSE PUBLISHING CO., 1801-1817 W. Fond du Lac Ave., MILWAUKEE, WIS.

# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
 REV. FRANK GAVIN, Th.D. } ... Associate Editors  
 ELIZABETH MCCrackEN }  
 REV. WILLIAM H. DUNPHY.....Literary Editor  
 CLINTON ROGERS WOODRUFF...Social Service Editor  
 REV. GEORGE L. RICHARDSON, D.D.  
 .....Devotional Editor  
 ADA LOARING-CLARK.....Woman's Editor  
 IRENE NELSON.....News Editor  
 D. A. IVINS...Advertising & Circulation Manager

Entered as second class matter at the Post Office, Milwaukee, Wis. Published and printed by MOREHOUSE PUBLISHING CO., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

## SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,  
 LATIN-AMERICAN COUNTRIES,  
 AND SPAIN .....\$4.00 per year  
 CANADA AND NEWFOUNDLAND ... 4.50 per year  
 OTHER FOREIGN COUNTRIES ..... 5.00 per year

## Church Calendar



### MAY

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

## CALENDAR OF COMING EVENTS

### MAY

9. New York Convention at Synod Hall.  
 Erie Woman's Auxiliary annual convention.  
 Convention of Fond du Lac.  
 Convention of Quincy.  
 Convention of Newark.  
 Convention of New Jersey.
10. Washington Convention at Chevy Chase, Md.
- 14-21. Oxford Movement Conferences at College of Preachers.
15. Convention of Rochester.
16. Convention of Connecticut.
17. East Carolina Convention.
22. Conference of Church Army Workers of Canada and the United States at College of Preachers, Washington, D. C.
30. Eucharistic Conference at Elizabeth, N. J.  
 Michigan Clergy Conference.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### MAY

15. Holy Trinity, Tiverton, R. I.
16. St. Michael's, Bridgeport, Conn.
17. St. James', Watkins Glen, N. Y.
18. St. Paul's, Brooklyn, N. Y.
19. St. Mark's, Clark Mills, N. Y.
20. St. Luke's, New York City.

## NEWS IN BRIEF

HARRISBURG—Many parishes and missions of the diocese report increased Easter offerings. St. John's Church School of Lancaster, the Rev. John W. Mulder rector, doubled its Lenten offering. The Lenten offering of St. John's Church School, Bellefonte, the Rev. Stuart F. Gast rector, increased nearly forty per cent over last year, and amounted to one-third of the parish quota for missions.—Trinity Church, Williamsport, Archdeacon Charles E. McCoy rector, was filled at 6:30 A.M. on Easter Day for a community service which has been held in the parish for seventy-five years.

# 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.

## Regarding Hymns and Hymnals

TO THE EDITOR: Pertaining to the Rev. Charles E. Hill's letter about new or enlarged hymnals [L. C., April 22d]—our present book has to be better known and used, first, before there will be sufficient demand for improvement. Its preface hopes "that people will recognize that they have a companion for the Book of Common Prayer in a Book of Common Praise." But few homes have a copy and, in church, the same few threadbare favorites are overworked.

To popularize the hymnal, I suggest its use in the homes. Many a pastor would like to get his people reading the Bible and praying at home, but he knows that Episcopalians shy at extempore prayer and tire of the Prayer Book's Office of Family Prayer. A short but adequate home office is the second lesson for any morning or evening, and the reciting in common of a hymn appropriate to this lesson. Hymns are praise and prayer like the creed and collects. This little combination of Bible and hymn is inspiration and aspiration, instruction and worship. It takes but five minutes and yet allows of infinite variety. It comes best at the close of breakfast.

A help in choosing really appropriate hymns is the scripture index to the new hymnal, published for 25 cents by the Rev. William E. Soule, 99 Brattle St., Cambridge, Mass. The new hymnal should include a scripture index in the next edition. In the meanwhile, the *Churchman's Calendar of Daily Bible Readings* might well follow the choir office lectionary and suggest hymns expressing the given thought. This would also be used in churches having Daily Morning and Evening Prayer.

The daily office in church would be stimulated if hymns were substituted for canticles. I have tried this now for a year and would like to exchange hymn lists with anyone else trying it.

Better attention is given to the lesson when the hearers know it will be followed by a hymn based on it. The hymn, too, will be recited or sung with more attention and devotion because of the connection. It widens one's acquaintance with the hymnal and would tend to create a demand for more and better hymns and tunes.

(Rev.) HENRY B. MOORE.

Tombstone, Ariz.

TO THE EDITOR: Allow me the space to utter a loud Amen to Fr. Hill's letter.

Trying hard, this Lent, to make a profitable use of the hymns suitable for daily services, I was once again irked by the stupidly small range possible in our "new" hymnal. By all means let us have the whole collection of the ancient Office hymns put in the supplement and that soon; and, many another splendid melody with virile words, from the English hymnal; and, while we are about it, selections of portions of psalms that may be used for introits; graduals; offertories and Communion anthems. Less hymns, but better, in all our services; with the omission of processions and "rec." (*sic!*) and increasing avoidance of the personal-pronoun-sort-of-hymn, in our collections, would be welcome. Speed the day of the "supplement."

(Rev.) HERBERT W. VAN COUENHOVEN.

Alexandria, Va.

## "The Immaculate Conception"

TO THE EDITOR: Your editorial in the issue of April 22d so ably sums up for and against the belief in the Immaculate Conception, that further comment seems unnecessary.

I would appreciate the privilege, however, of explaining my previous letter, where my meaning was obscured by omissions due to the length. May I now say that I loosely used the word "fact" as applied to the Immaculate Conception simply in distinction to the word "definition." A reading of the dogma of the Vatican Council will show the difficulty of accepting that definition.

Of course, we who believe the Immaculate Conception must hold it either as a *matter of faith*, or a *matter of opinion*, as the "fact" could no more be proved than other "mysteries" of our religion. The doctrine, however, is no more difficult of acceptance than, shall we say, "baptism regeneration." For apart from exact definition the belief in the Immaculate Conception simply means that, conceived in a natural way, our Lady at the very moment of conception was supernaturally sanctified by the Holy Ghost, and free from original and other sin, remitted by anticipation to accomplish God's purpose in the Incarnation. Thus Mary was "blessed" and "full of grace," so that our Lord was born of a "pure virgin."

Regarding "interpolations," surely it does not have to be repeated that omission is not prohibition. Surely enrichment should be welcomed!

(Rev.) ARCHIBALD CAMPBELL KNOWLES.  
 Philadelphia, Pa.

## "The Teaching Church Review"

TO THE EDITOR: May I add just a word or two to your pleasant editorial comment on the *Teaching Church Review*? [April 22d.] It will be of interest to Churchmen to know that its editor is the Rev. Cyril E. Hudson, who has twice spent academic terms in American seminaries and lectured widely to audiences in most parts of this country. He feels an intimate relation between theological thought on both sides of the Atlantic is vital to our ministry, and has intended from the start that the TCR should serve here as fully as in England. The *Review* articles are not only of the highest value in themselves but reflect the editorship of Mr. Hudson's scholarly and comprehensive grasp of religious problems. Once it is really introduced in America it will certainly be as highly appreciated as it is in England. I might also express the pleasure of all his friends in the news, just arrived, of Mr. Hudson's appointment as canon of St. Albans. (Rev.) JOSEPH F. FLETCHER.

Raleigh, N. C.

## Canon Cody Not Called to Sydney

TO THE EDITOR: Your Canadian correspondent in the April 22d issue of THE LIVING CHURCH is in error when he says that Canon Cody of Toronto declined the archbishopric of Sydney, Australia. It was the archbishopric of Melbourne which he declined. At the time when Dr. Cody was offered this important position, Dr. Wright was the Archbishop of Sydney.

(Rev.) P. H. STREETER.

Norwich, Ontario.



## Clerical Changes

### APPOINTMENTS ACCEPTED

CARHART, Rev. EDMUND H., Jr., formerly rector of Zion Church, Rome, N. Y. (C.N.Y.); to be rector of St. Mark's Church, Frankford, Philadelphia, Pa. Effective June 1st.

GAVITT, Rev. LOREN N., to be rector of Grace Church, Albany, N. Y. Address, 498 Clinton Ave.

LEE, Rev. RICHARD HENRY, formerly in charge of Dame Memorial Church, Dry Fork, Va. (S.V.); to be rector of Grace Memorial Church, on Fort Hill, in Lynchburg, Va. (Sw.V.). Effective June 1st.

MORRIS, Rev. JOSEPH PAUL, formerly minister in charge of the Chapel of Prince of Peace, Philadelphia, Pa.; to be fellow-worker in The American Friends' Service Committee, Geneva, Switzerland.

WAGENSELLER, Rev. WAYNE M., to be assistant priest at Grace Church, Albany, N. Y. Address, 498 Clinton Ave.

WILLS, Rev. ALVIN MARTIN, formerly assistant at Church of the Epiphany; to be rector of Brookland Parish, Church of Our Saviour, Washington, D. C. Effective May 15th.

### NEW ADDRESSES

CLARK, Rev. E. H., formerly 1180 E. 39th St.; 5806 S.E. 39th Ave., Portland, Ore.

DEACON, Rev. PERCY R., formerly St. Gabriel's Church, Hollis, N. Y.; 103 St. James Place, Brooklyn, N. Y.

JOHNSTONE, Rev. A. E., formerly 927 Mapleton Ave.; 138 N. Harvey Ave., Oak Park, Ill.

### RESIGNATIONS

GEISEL, Rev. GEORGE M., as rector of St. Paul's Church, Bridgeport, Conn. Effective in June.

WATKINS, Ven. ALBERT, as archdeacon of the diocese of West Missouri, to be retired.

### TEMPORARY APPOINTMENT

LEVY, Rev. FRANK LAGRANGE, of New Orleans, will be locum tenens at St. James' Church, Alexandria, La., during the absence of the Rev. WILLIAM S. SLACK, who left on April 24th for a vacation in England.

### NEWS IN BRIEF

BETHLEHEM—In St. James' Church, Schuylkill Haven, several memorials were dedicated on Easter Day by the rector, the Rev. John R. Ramsay. The gift of a red velour dossal and side wings by the Women's Guild made a fitting background for the Easter lilies, white snapdragons, and carnations which decorated the altar. The flowers were in brass vases, the gift of Mrs. Jennie Reider, in memory of her father, Warren H. Kooms. The eucharistic candleholders given by Mrs. William Sheaffer in memory of her grandfather, the Rev. A. Prior, were also used for the first time, as well as a pair of candelabra, the gift of Mr. and Mrs. George Valentine in memory of the Valentine family. A Prayer Book was given in memory of Charles Cliff. The windows of the quaint little church were decorated with a profusion of potted spring plants.

NEWARK—Newark will hold its diocesan convention on May 9th at Grace Church, Orange. A preliminary session is to take place on the evening of the 8th, when the Rt. Rev. Benjamin M. Washburn, D.D., Bishop Coadjutor of the diocese, who is in charge during Bishop Stearly's leave of absence, will read his address.

## Ordinations

### PRIESTS

CONNECTICUT—On March 28th, in Christ Church, Redding, the Rev. LYNDE ELIOT MAY was advanced to the priesthood by the Rt. Rev. Frederick G. Budlong, D.D., Coadjutor of the diocese. The candidate was presented by the Rev. Raymond Cunningham, who also preached. Mr. May is to be rector of the church with address at Redding Ridge.

[This ordination was reported in last week's LIVING CHURCH as that of ELIOT MAY LYNDE. The mistake was made in this office. We ask Mr. May's pardon.]

CONNECTICUT—The Rev. JOSEPH ORLANDO was advanced to the priesthood by the Bishop, the Rt. Rev. E. Campion Acheson, D.D., on March 29th in St. Paul's Church, Hartford. He was presented by the Rev. Paolo Vasques, who also preached. The Rev. F. H. H. Nason was the celebrant.

Fr. Orlando is at present curate of Trinity Church, Grantwood, N. J., of which the Rev. R. P. Pressey of Morristown, is the rector.

KANSAS—On April 25th, the Rev. MELBOURNE R. HOGARTH, deacon in charge of St. Simon's Mission (colored), Topeka, was advanced to the priesthood in St. Simon's Church. The Rt. Rev. James Wise, D.D., and the Rt. Rev. Edward Thomas Demby, D.D., were the coördinants. The candidate was presented by the Rev. E. F. Barrow, priest in charge of Ascension Mission, Kansas City, the Rev. Samuel E. West preached, and the Ven. Leonidas W. Smith read the litany.

NEWARK—In St. Paul's Church, Englewood, on April 23d, the Rev. CHARLES F. BOYNTON was advanced to the priesthood by the Rt. Rev. Hugh L. Burleson, D.D., Assistant to the Presiding Bishop, for the Bishop of Newark. He was presented for ordination by the Rev. Charles H. Boynton, D.D. The Rev. Dr. F. S. Fleming preached the sermon.

Mr. Boynton is later to take up work at Christ Church, Arden, N. C.

TEXAS—The Rev. WILLIAM H. MARMION was advanced to the priesthood April 5th at St. James' Church, Taylor, by the Rt. Rev. C. S. Quin, D.D., Bishop of the diocese. The Rev. James S. Allen of Christ Church, Houston, presented Mr. Marmion. The Rev. Thomas N. Carruthers of Trinity Church, Houston, preached the sermon, the Rev. Tom Sumners read the epistle, and the Rev. Charles Sumners the gospel. The Rev. F. P. Goddard assisted the Bishop in administering the chalice.

### DEACONS

CENTRAL NEW YORK—In Trinity Church, Syracuse, five deacons were ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. Charles Fiske, D.D., on April 20th: HAROLD CORNELIUS GOSNELL, LOUIS DENSMORE JACOBS, HERBERT WAKEMAN LAMB, WARREN EDWARD MACE, and GORDON BUTLER WADHAMS. The sermon was preached by the Rt. Rev. Edward H. Coley, Suffragan Bishop; the preface to the ordinal was read by the Rev. Claude H. Leyfield; the litany, the epistle, and the gospel were read by the Ven. Almon A. Jaynes, D.D., the Rev. Samuel F. Burhans, and the Rev. Gordon B. Wadhams respectively. The Rev. Donald C. Stuart was master of ceremonies.

MAINE—On the first Sunday after Easter, April 23d, in St. George's Church, Sanford, the Bishop of Maine, the Rt. Rev. Benjamin Brewster, D.D., ordained to the diaconate ROBERT FRANKLIN SWEETSER and EDGAR WILLIAM WILCOCK, the latter ordinand at the request of the Bishop of Western Massachusetts. The candidates were presented by the Rev. A. H. Plummer, rector of St. George's, Sanford, and the sermon was preached by the Rev. Granville M. Williams, S.S.J.E. The litany was read by the Rev. Malcolm Peart of Rochester, N. H. These two deacons are to graduate at the General Theological Seminary this May, and Mr. Sweetser will be assigned to work in Maine.

MARYLAND—EDWARD KENNETH ALBAUGH was ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. Edward Trail Helfenstein, D.D., on April 25th in St. David's Church, Roland Park, Baltimore. The candidate was presented for ordination by the Rev. S. Tagart Steele, Jr., D.D., and

## Books Received

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

THE ABINGDON PRESS, New York City:

*Preaching and the Social Crisis.* A Series of Lectures Delivered Before the Boston University School of Theology. Edited by G. Bromley Oxham. \$1.50.

GEORGE ALLEN & UNWIN, LTD., London:

*The Faith and Conduct of a Churchman.* By A. C. Buchanan. 3s. net.

THE AMERICAN CHURCH INSTITUTE FOR NEGROES, New York City:

*The American Church Institute for Negroes.* Report for 1931 and 1932. Paper bound.

THE CENTURY CO., New York City:

*The Handicapped Child.* Report of the Committee on Physically and Mentally Handicapped. William H. Ellis, LL.D., Chairman. White House Conference on Child Health and Protection. \$3.00.

THE H. W. GRAY CO., New York City:

*The Mediæval Modes.* Their Melody and Harmony for the Use of the Modern Composer. A. Madeley Richardson, M.A., Mus.Doc., Oxon.; F. R. C. O. \$2.00.

HARPER & BROTHERS, New York City:

*Seeking and Finding.* By Ebenezer Macmillan, D.D. \$1.50.

INDIAN RIGHTS ASSOCIATION, Philadelphia:

*Fiftieth Annual Report* of the Board of Directors of the Indian Rights Association, Inc., for the Year Ending December 15, 1932. Paper bound.

MOREHOUSE PUBLISHING CO., Milwaukee:

*Holy Unction.* By Agnes E. Van Kirk. Paper, 25 cts.

NATIONAL MUNICIPAL LEAGUE, New York City:

*A Model City Charter With Home Rule Provisions Recommended for State Constitutions.* Prepared by the Committee on Municipal Program of the National Municipal League. Revised Edition, 1933. Paper bound.

OXFORD UNIVERSITY PRESS, London:

*Oxford: Its Place In National History.* By Sir John A. R. Marriott. Paper bound.

GEORGE WILLIAM PRESTON, Colorado Springs:

*The Kingdom of Heaven.* By George William Preston. Paper, 25 cts. per copy postpaid.

PUBLIC CHARITIES ASSOCIATION OF PENNSYLVANIA, Philadelphia:

*The Case For Old Age Assistance In Pennsylvania.* By Charles Denby, Jr. Paper, 25 cts.

CHARLES SCRIBNER'S SONS, New York City:

*The World of Jesus.* A Survey of the Background of the Gospels. By Henry Kendall Booth. \$2.00.

YALE UNIVERSITY PRESS, New Haven:

*Church Schools of Today.* By Hugh Hartshorne and Earle V. Ehrhart. Published for the Institute of Social and Religious Research. \$2.00.

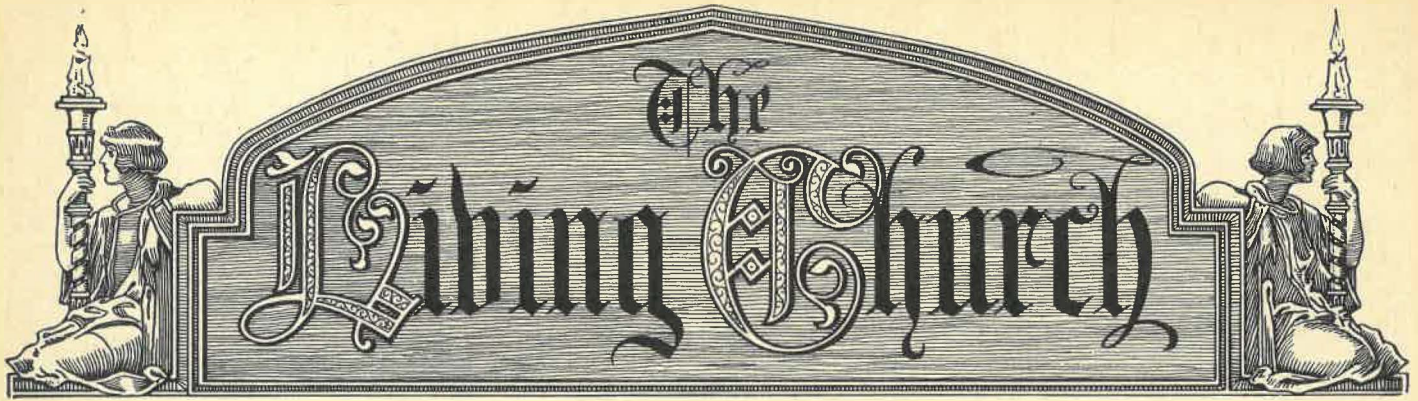
the Bishop of Harrisburg, the Rt. Rev. Wyatt Brown, D.D., preached.

Mr. Albaugh has not been assigned as yet.

MARYLAND—On April 15th in St. Michael and All Angels' Church, Baltimore, JOHN RAYMOND LEATHERBURY was ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. Edward Trail Helfenstein, D.D. The candidate was presented by the Bishop of Harrisburg, the Rt. Rev. Wyatt Brown, D.D., and the Rev. Don Frank Fenn, D.D., preached.

Mr. Leatherbury will graduate from the General Theological Seminary in June.





## EDITORIALS & COMMENTS

### “When of Ability”

**S**PEAKING OF RUBRICS (as Churchmen sometimes do), here is one that deserves careful attention:

¶ *The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses.*

Now doubtless there are clergymen who obey this order (for such it is), but we have never happened to catch them at it. Perhaps one reason is that the rubric comes at the end of the office for the Visitation of the Sick, in the Prayer Book, whereas it is intended to apply to the people “whilst they are in health.” How it got into this inappropriate place we do not know, but there it is, and it is quite as binding as if it appeared immediately following the title page. And we call it to the attention of lay people as well as the clergy, for to “the people” it is ultimately directed. The importance of making a will can scarcely be over-stressed, if there is any estate at all to be left after death. And particularly in this time of depression is it important to keep one’s will up to date. In many instances estates have shrunken to such an extent that after specific bequests have been made there is nothing left for the residuary portion. Wills made some years ago should be carefully checked over in the light of present-day values to see whether or not they are affected in this way, so that they may be redrawn in that case.

A study of the making of wills has lately been made by Dr. Alfred W. Anthony for the Federal Council of Churches. Among the reasons that people defer making a will, Dr. Anthony lists the following—all really excuses, rather than good reasons:

“1. A superstitious fear lest the making of the will may hasten death.

“2. Mental inertia and laziness, which hesitates to think out the details of distribution and apportionment with a fair regard to what is equitable and just.

“3. A sense of inadequacy or incompetency to plan for the future, and a shrinking from the giving of confidence to a lawyer or to friends competent to advise.

“4. The expectation that a little later the mind will be ‘better made up.’

“5. The dread of expense in paying for competent legal advice.  
“6. Sheer hesitation and procrastination, which may be the bane of any person’s activities.”

And among urgent reasons for making a will, he lists the following:

“1. The very process of thinking through one’s property and what to do with it, helps one to evaluate his estate and put it into better condition. It becomes a house-cleaning and purifying process.

“2. The making of one’s will once assists one in making a better will later. It is a reasonable view to take to regard the first will made, not as a finality, rigidly fixed for all time, but as an instrument which, if unsatisfactory, may at any time be easily changed.

“3. Life is uncertain. It is unfair to the cherished purposes of a man’s lifetime to leave these purposes unexpressed and subject to the sudden exigencies of disease and accident.

“4. The loved ones of the home circle and the approved objects of a man’s best intentions have a just claim upon his thoughtfulness and promptness at a time when he is in good health and undisturbed by the shock of disaster.

“5. Satisfaction and contentment come to the man who has done the best he can in making provision for the future. A large measure of peace of mind follows the writing of a will.”

**I**N MAKING HIS WILL, the Churchman should not fail, “when of ability”—that is, if reasonable provision for his family does not require the entire estate—to observe the latter part of the Prayer Book rubric, “to leave bequests for religious and charitable purposes.” First among these purposes, of course, is one’s own parish. If the gift is to be perpetuated, it should take the form of an addition, whether large or small, to the fabric of the church or parish house, or the establishment or enlargement of the endowment, building, or some special fund.

If the Churchman is able to make further bequests of a charitable nature, after providing sufficiently for his family and leaving something to his parish, the Church ought to share in such additional bequests to the extent of at least one-half. There are plenty of people who will leave substantial sums to worthy secular or “non-denominational” foundations—schools, hospitals, orphanages, and the like. Worthy as these institu-



tions are, the Churchman's first duty (and privilege) is to support his own Church activities. What are some of these? Just by way of reminder, we append a list of a few—not an exhaustive list, by any means, but a suggestive one.

But first a word or two of caution. Don't leave vague bequests. Find out the legal corporate title of the institution or foundation in which you are interested, and use it, together with a clear designation of any specific use to which you want the bequest to be applied. Don't leave bequests to unincorporated missions or other bodies not legally competent to receive them; if you want to aid one of these, have your lawyer find out what trustees have been or may be designated as guardians of such funds.

A few suggestions, then:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." This is the cumbersome legal designation of the missionary work administered by the National Council. Bequests so left may be designated for use in a specific mission project, at home or abroad, or for use in a special field, or left undesignated.

Any of the theological seminaries (listed on pages 172-176 of the 1933 *Living Church Annual*), or the Church colleges (pages 176-177) or schools.

Any of the Religious orders (pages 241-245), or the Retiring Fund for Deaconesses (page 236).

Any of the Seamen's Institutes (pages 222-223), or Church hospitals (223-227), institutions for child care (227-231), or for care of the aged (231-233), or welfare institutions (234-235).

The Catholic Congress (page 185).

The Church Army (page 185).

The Church Literature Foundation (page 186). As one of the chief aims of this Foundation is the perpetuation of THE LIVING CHURCH or a similar periodical, we naturally hope that members of our FAMILY will remember it in their wills.

The Confraternity of the Blessed Sacrament (page 198).

The Guild of All Souls (page 199).

The American Church Building Fund (page 159).

The American Church Institute for Negroes (page 159).

The national organizations in which you may be interested, *i.e.*, the Brotherhood of St. Andrew, Daughters of the King, Girls' Friendly Society, Church Periodical Club, etc.

Your diocesan endowment fund.

Your Bishop's Purse (for charity or relief in his discretion).

Your rector's discretionary fund.

One last thought. When is the best time to make my will, or to go over my old will and see if I cannot make a better one?

By all means, *now!*

**A**PPPOINTMENT thus far in advance of the Church's delegation to the 1937 World Conference on Faith and Order is a welcome indication that the active part taken by our Church in the calling and holding of the first Lausanne Conference is to be continued. The details of the

**Looking Toward Lausanne, 1937** second Conference have not yet been determined, but the general subject, The Church in the Purpose of God, is one that, if properly handled, may lead to a beginning of the actual structure of Christian reunion on the foundation laid by the sessions over which Bishop Brent so ably presided. His brilliant leadership will be sorely missed in the new conference, and perhaps especially in the obscure but important work of preparing the agenda; but Almighty God in His providence has never failed to raise up competent human leaders to carry out His will, and we cannot doubt that He will continue to do so.

One of the most notable features in the preliminary plans for the Conference is the announcement that the Pope will

again be invited to send a delegation representing the great Roman Catholic Church, without which there can be no true corporate reuniting of Christendom. The refusal of the Holy Father to participate actively in the 1927 Conference (though he did assure it of his prayers and good wishes) was a great disappointment to all friends of unity outside the Latin communion, and to many within it as well. We earnestly hope that this time His Holiness may feel that he can accept the invitation of the Continuation Committee, so that the forthcoming conference may be truly representative of all of Christendom.

In any event it will be the duty and privilege of the Anglican Churches to continue to stand firmly with the Eastern Orthodox and Old Catholic communions for a truly Catholic reunion, as opposed to a mere pan-Protestant federation; and at the same time to unite with the Reformed Churches in the conservation of the treasures that have resulted from the Reformation and the New Learning. The united Church of the future must be the custodian of all that is worth while, both new and old, for she will be the Body of the living, risen Christ.

**I**N A RECENT ISSUE [L. C., April 8th] we referred to a disturbing remarriage case, involving a prominent foreign couple married by a priest of our Church after an English chaplain had declined to officiate owing to the fact that the bride had been divorced. The secular press gave the

**In Reply to Certain Protests**

marriage a considerable amount of publicity, and a number of correspondents wrote us to protest against what appeared to be a flagrant violation of the Church's law. Instead of publishing these protests, we made a rather thorough investigation of the case, as a result of which we are satisfied that there was no violation either of the Church's canon or of the practice of the universal Church in this instance, except for the technical point that, owing to the absence of the bishop having jurisdiction, it was impossible to obtain in advance his ruling on its legality under canon law.

We do not wish to go into the details of this case, nor are we at liberty to do so. It must suffice to say that the bride was a member of the Eastern Orthodox Church, and that according to the law of that Church the divorce was actually an annulment, so that a new marriage was permissible under the canon law either of her Church or of our own. We are informed, moreover, that the bishop having jurisdiction is fully informed in the matter, and is satisfied that the priest celebrating the marriage acted in good faith, with no intention of violating the Church's law and practice.

Of course the really regrettable feature of these borderline cases is the fact that they are reported in the public press simply as the remarriage of divorced individuals, and the highly personal nature of the extenuating circumstances makes any correction virtually impossible.

**T**HE FORESIGHT of the social service department of the diocese of New Jersey in seeing and meeting the need for chaplaincies in the Reforestation Army is highly commendable. Without delay the diocese has proceeded to provide the facilities of the Church for the ten thousand workers being assembled at Camp Dix, receiving full cooperation from the military authorities in charge. We hope that other dioceses in which reforestation camps are located will promptly follow the example of the diocese of New Jersey.

**Reforestation Chaplains**

*Acknowledgments on page 8*





## The Sanctuary

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



## The Living Church Pulpit

A Sermonette for the Third Sunday  
after Easter

### THE WELCOME ON THE SHORE

READ St. John 21: 1-14.

IT IS SUGGESTIVE and significant that so many of the appearances of our Lord to the disciples after His Resurrection were in the open air. There were no darkened rooms, cabinets, and mediums involved in His showing Himself. Daylight and the open sky made the walk to Emmaus and the breakfast on the beach seem like the old days of comradeship to His friends, for he was ever a lover of the open air.

"He watched the shepherd bring  
His flock at sundown to the welcome fold,  
The fisherman at daybreak fling  
His net across the waters gray and cold,  
And all day long the patient reaper swing  
His curving sickle through the harvest-gold.  
So through the world the foot-path way he trod,  
Drawing the air of heaven in every breath;  
And in the evening sacrifice of death  
Beneath the open sky he gave his soul to God.\*

1. When we turn to meditate upon this story of haunting charm and human quality, there shines through it another meaning. What a parallel it is! It typifies what the Resurrection of Christ means to every longing soul.

2. Look first at the disciples, weary with what seemed like fruitless toil, and tossing on the unstable water under the dark sky. The world in which we dwell is often like that. It has many bright and joyful gifts to bestow, yet there are times when we feel, the stoutest of us, that there are troubled waters under our feet and a dim light about us. The lake and its green shores had indeed happy memories, but they must have seemed far off and beclouded in that chill hour before the dawn.

This is an experience known to many of us. We know the tossing of the "waves of this troublesome world," the sense of futility that comes from labor spent in vain, the darkness and chill of that night of the soul when the meaning of life seems beyond our ken, the fading memories of brighter days, now apparently gone forever. We toil like the disciples on the shadowy deep, perhaps in a mood of dogged persistence, for work seems the only relief possible, but our hearts are cold within us.

3. But there is a Watcher on the shore. His eyes are upon His friends. His care for them and concern for their good can guide them to material success, but reach far beyond that. Eternal issues lie within His knowledge and power. His clear voice calls to them across the water and they hear and obey. At once the whole aspect of life is changed for them. His guidance means that they find reward where they expected none, and beyond that the joy of a companionship richer than any earthly success. That Watcher has His eyes upon us also. He knows our need and can fulfil it. With His word the day breaks and the shadows flee away.

4. They bring their boats to land, find a welcome on the shore and are bidden to eat with their loved Master. As they gather about Him, the sunrise sends its gleam across the water. Night is ended and the Day-Star from on high hath visited them. There is a certain awe and mystery about Him, yet they feel an unchanged and unchangeable love and a safe security.

So when His voice calls us from the dark and troubled sea and the end of the long night's toil, may we find a welcome on the shore, the vision of His face, the food not of the Galilee beach of long ago, but of eternal life.

Lord, who art ever watching from the shore, and knowest all our need, speak to us now. Help us, that when we bring our boats to land, we be not unworthy to meet Thy welcome and to see Thy face. Amen.

\* *Music and Other Poems*, by Henry Van Dyke. Page 37.

### THE SIGHT OF FAITH

BY THE REV. FREDERIC S. FLEMING, D.D.  
RECTOR OF TRINITY CHURCH, NEW YORK

*"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.

THESE WORDS form the chief part of the Gospels appointed for the Great Forty Days. They bring to us the record of the amazement and perplexity which these and similar sayings of our Lord brought to His disciples.

What do they imply? They are prophetic. As such, they possess many applications of the one truth. Immediately they have reference to the three days in the grave. They have further reference to the Second Advent (which will bring the full-open vision). It all was "a little while." Beyond these simple and evidential meanings, the more mysterious and far reaching interpretation would point to the crisis reached in our Lord's Ascension. We are right in assuming that these words are not limited to the time of utterance; but, being truly prophetic, are for all generations.

We think of the ensuing consequences of the Ascension. First, as affecting our Lord's being. It meant the entrance of His humanity into the glory it now has with the Father. It marked the consummation of His humanity. Captivity is led captive, and gifts are received for men. Our Lord's humanity assumes the power of "filling all things." Henceforth, our touch with Christ is through the exercise of a developed power made possible by the Ascension.

Secondly, all these consequences as affecting our own being. The sending of the Holy Ghost is to convey the endowment of a new capacity in us to correspond with the new Revelation. There is a new power given to man to behold the invisible through the medium of the material. Our chief contact with the ascended Christ is established through the use of sacramental media.

We thus arrive at a true order of progress in faith. This progression is from the visible to the sacramental (*i.e.*, the invisible in the visible), and thence to the invisible. "A little while" governs the progress. The advance cannot be from the visible directly to the invisible. We must needs see "through a glass darkly." We have abundant evidence of this principle in our Lord's relationship with the disciples. It also agrees with all laws of progress in every form of life. We must recognize its operation in our approach to Christ. "The invisible things of God are clearly seen, through the things that are visible."

The faith that ascends to Christ through this progression is the faith which becomes triumphant. The doctrine is not popular, nor easy of acceptance. "Ye will not come to me that ye may have life." The disciples stumbled, as we see in St. John 6. Christ looks forward to the greater faith demanded in the Ascension.

The emphasis here is emphatic. The sacramental character of Christianity is not an addition to, or an intrusion upon, the essential nature of religion. It is the natural and necessary development. Christ ever sought to establish this truth in His teaching. People are still dull of perception and hesitate before a greater demand of faith. Yet only so is our "faith made perfect."

What do we mean by "the sight of faith"? It is "a little while . . . and ye shall see Me." The attention rests on "seeing" as the end, the crowning prospect, of our Lord's promise.

### HERE IS A TASK

TO BE HONEST, to be kind, to earn a little, and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not to be embittered, to keep a few friends, but these without capitulation; above all, on the same condition, to keep friends with himself; here is a task for all a man has of fortitude and delicacy.—*R. L. Stevenson.*



## THE SUNDAY SCHOOL LIBRARY—NEW STYLE

BY KATHARINE GREENLEAF PEDLEY

SOMEWHERE on a cupboard shelf in a back room—if an energetic rector or superintendent has not routed the lot to the rubbish heap—may be found the remains of the Sunday school library. You know the books—delapidated copies of the classic works of E. P. Roe, Mary J. Holmes, and Augusta Evans Wilson. They pictured a world in which virtue was a reward that paid dividends, where dogma was simple and fundamental, and where black and white knew no shades of grey. Indubitably they were deserving of the incinerator; but although it is easy to be cheaply humorous about their distorted perspective, impossible plots, and highly dubious literary quality the significant fact remains that they were read—again and again—from cover to cover. Generations of choristers smuggled those volumes into church behind the open covers of the *Chant and Service Book* as insurance against the tedium of the sermon; and countless of their elders exercised their imaginations on the profound problems involved in *The Opening of a Chestnut Burr* or *Barriers Burned Away*.

And what has taken their place today? Probably nothing. The shelf which held them now provides space for the printed cards and mimeographed forms used in the "every member canvass" and the secretary's card file. The rector's library provides no substitute, even supposing him to be willing to lend his books, except for a chosen few. The average layman has little Latin and less Greek, and he flounders in the professional language of theology. The same objections hold, to a more limited extent, for the various religious periodicals—with all apologies to the journal for which I write this essay.\* They are, in their very nature, edited largely by and for the clergy. Hundreds of our people have no interest, for example, in discussions of the St. Louis affair because they have never heard of the incident. The secular press paid little attention to it, and the rector probably avoided mention of it, sure that whichever position he chose he would offend some one on the vestry.

Of course the Laymen's report on missions will be a little different because Pearl Buck had something to do with it, and everybody knows she won some sort of prize for *The Good Earth* last year or the year before, and Mrs. Smith reviewed it for the local Women's Forum and said that it was very "frank." So the report on missions must be good. No one will read it, but the president of the Auxiliary may ask the rector to present some of the highlights at the next missionary meeting—if there ever is one.

My own experience with the reading public in a public library has led me to conclude that Episcopalians really do not need to study. We already know it all. We possess something infinitely more precious than learning, namely Sophistication. We invariably read the book of the month and such other fiction as the mentor at one or another of the broadcasting stations sees fit to commend to us. And we are particularly fond of something just a little racy. We come from Good Friday devotions to ask for the latest in forbidden fruit, just to prove, to whom it may concern, that we are real people in spite of our church-going. We certainly don't want to be mistaken as unworldly.

But granting that we of the election need no benefit of study, what of a little missionary endeavor among the unsophisticated and consequently unsaved? Do they read religious books any more than we do? Emphatically yes. There is a steady, and I think increasing demand for books on psychology, conduct of life, new thought, theosophy, the Rosicrucian mysteries, Oriental philosophy, and various related subjects. And these books are donated to libraries by almost every denomination except our own. Public institutions do not make a rule of buying denominational literature unless they are so well endowed as to be able to treat

all alike. But they usually accept gifts freely. That is why you may find in your library five or six copies of *Science and Health* and none of the *Book of Common Prayer*.

All readers may be conveniently divided into the traditional three parts. At the bottom—or perhaps it is the top—is a large class composed of simple souls, who read quite uncritically and place an undue value on the sacredness of print. When they "get salvation" they assume naïvely that it is their duty to go forth and spread the Gospel, which they do both in and out of tent meetings. And the books they want to read are those which prove every point by chapter and verse and give elaborate calculations for computing the end of the universe. We have a very neat phrase for them when we say that the Salvation Army does wonderful work—among a certain class of people. But we make no effort to reach them ourselves. This, of course, may be a matter for self-congratulation, as showing that our intellectual state is as impeccable as our social one. But it may be considered by some as a reproach that thousands of these folk, finding no spiritual food in the frigidity of the orthodox Protestant churches are turning to the excesses of the Holy Rollers and their ilk for the Bread of Life, which is, perhaps, being offered to empty pews around the corner.

I know, of course, that there are tracts and pamphlets written for just such people—as well as for some of the rest of us. But except for an occasional booklet being given to a confirmation candidate I have seldom seen any placed within reach of the public. It seems to me that a little of Miss Clack's persistence in the distribution of tracts might bear much fruit. However, we probably don't want to cultivate that type of soil anyway. It does produce social complications!

THE TRULY INTELLECTUAL readers are few in number and always a joy to meet. They include, usually, the round collared gentlemen of the town, a sprinkling of the professional and business men whose collars open in front, and a surprising number who wear no collars at all. These are the people who are truly catholic in their reading, never limiting themselves to one point of view. They read Spengler and Eddington, Spinoza and Bertrand Russell, and their mental curiosity is never satisfied. And what a joy it is to be able to recommend such an outstanding biography as Oliver's *Foursquare* or such a valuable contribution to thought as Bishop Gore's *Philosophy of the Good Life*. These are the people who should enjoy access to the rector's books.

But after all, the great mass of us are very ordinary people, who read with intelligence on a variety of subjects even if we are not among the few who understand Einstein. And it availeth us nothing that our clergy are conspicuous for their scholarship if that scholarship does not take a form simple enough to be understood and if their books are not available to us. There are too few popular books like Worcester's *Religion and Medicine* (a monument in its day) or Oliver's *Fear*. In spite of the terrifying floods of printed matter rolling daily from the presses of the land it still remains true that we have not enough of the right kind. And even more important is our need for bringing what we already have into the hands of those who are eager to read it. Public libraries cannot be expected to perform that service for us adequately. If not the Sunday school library—then what?

## ACKNOWLEDGMENTS

SAVE THE CHILDREN FUND, SOUTHERN COAL AREAS	
In Memory of William H. L'Estrange, Junior .....	\$ 10.00
PROGRAM OF THE CHURCH	
H. H. Payne, Shippan Point, Stamford, Conn. ....	\$ 1.00
REBUILDING FUND, DIOCESE OF LOS ANGELES	
Good Friday Offering, St. Stephen's Episcopal Church, St. Mark's Parish, Culpepper County, Virginia .....	\$ 7.66
Dorcas Chapter, Trinity Church, Melrose, Mass. ....	5.00
	\$ 12.66

\* We think the writer is a little hard on religious periodicals. Yet her point is well taken, and in reply we quote the words of the Rev. Edward Tallmadge Root: "A growing list of lay subscribers will both prompt and by larger income make possible more popular features."—THE EDITOR.



# What Is Christianity?

By W. Norman Pittenger

WHAT is Christianity?" and "What are the duties of Christian men and women in the world today?" For those who profess and call themselves Christians, there can be no more important questions than these. They are eminently practical, and they concern each and every one of us who is trying, in his own small way, to do his proper share as a member of the Church. Let us try to think them through together.

First of all, What is Christianity? It might be worth while to begin by saying, briefly but clearly, what Christianity is *not*.

It is not fundamentalism—that is, it is not blind worship of an infallible book which we call the Bible. The Bible is not the source of our religion; it is the book of the Church and can be properly understood only in that light. It is of tremendous importance to Christians today, but that importance rests in two facts: first, that the Bible enshrines the distinctive experience of men and women in the formative period of the growing Christian religious tradition in which we share today; and second, that it gives us some intimate impressions of the human life of our Lord as He walked in Palestine nineteen hundred years ago. The real value of the Bible is simply in that it helps us to understand the sources of the present and developing life of the Church, a life in a living Christ.

Again, Christianity is not merely the acceptance of dogmas and creeds. These have their very important place in our religion, as we shall see shortly; but they are not the religion itself. We must try to get away from the notion that a Christian is a person who gives an intellectual assent to certain ancient doctrinal formulations, and stops right there. Of themselves, these creeds have no value whatsoever, unless they are informed and irradiated by something else.

Nor is Christianity social service. Many people seem to think that a Christian may be defined as a person who goes about doing good. Undoubtedly a real Christian does that, but social service does not of itself constitute our religion. Father George Tyrrell once parodied this idea by remarking that people who believe it usually like especially that kind of doing good which involves a quite extraordinary amount of going about. The Christian must of course try to make the world, in its social, economic, industrial, and political life, more Christian; and God knows that we need to do it today, if we are not to go under in another dark age. But the Christian Church cannot spend all its time in doing what someone has called drawing blue-prints for the new Jerusalem.

And lastly, Christianity is not a negative affair of prohibitions. The Christian is definitely not an anemic sort of person who doesn't drink, doesn't smoke, doesn't swear, doesn't play cards, doesn't dance, doesn't go to the theater—a dreary sort of kill-joy or a magnified "angel child." Our Lord, certainly, was a real man; and the gospels portray Him as finding joy in the normal things of life. "The Son of Man came eating and drinking." He never suggested that we were to deny the legitimate pleasures of life, just for the sake of denying them. What He did tell us was that we had to do God's will and try to make our lives conformable to His loving purpose, which is indeed a very different thing. The Christian saint is not a lily-white, stained-glass window person; he is a Francis of Assisi who loves every bit of natural life, and lives it to the full; a Francis Xavier who risks everything for the love of Christ; he is one who makes his mountains a way, who like Mallory in his attempted ascent of Mount Everest is ready to go out on a great adventure. Christianity

*WHAT is the essence of Christianity? A book? A creed? A social gospel? A moral code? In this article Mr. Pittenger calls us to an analysis of just what we really mean by this word that we use so frequently.*

is not a stuffy stay-at-home-and-be-good business; it is a heroism, a call to the best and bravest in men, no matter what they are or where they are.

THAT brings us back to the positive question: What is Christianity? Well, Christianity is a life. It is a new and rich and fruitful sort of life which we may call the Christ-life, made possible for us through our ever-living Lord in His mystical Body, the Holy Catholic Church.

What does that mean? Just this—that the great Reality other than ourselves, in and through and behind everything, whom men call God, who has always been with us and has never left Himself without witness in any race or nation or at any time, made His supremely effectual entrance into our little human existence in the person of our blessed Lord Jesus Christ. That this God, who has always been coming down to His creatures, has come all the way, in unique and unprecedented fulness, in Christ; and that as a result of that coming, which we call in theological language the Incarnation, He has lifted the whole human race to God. If I were talking religious philosophy, I should speak of a new and supervenient level of God-in-manhood effected and realized in this ceaselessly emergent and many-graded world system by the culmination or complete actualization of the incarnation process in Christ; but it can really be put in much simpler and much more intelligible language than that: God in Christ has brought to men the Christ-life, in which we all may share as we enter the fellowship of the Church and seek to live by the power given us in the sacrament of Holy Communion.

That is the Catholic Faith, in which we profess belief when we say the Nicene Creed. It is a wonderful thing—this great Christian tradition in which we have part. Do we always realize how rich and deep and fertile it is, and how it is the crown and the guarantee of all our finest experiences, and of all the world's deepest religious aspirations and hopes, and of all the partial revelations which we have been given of the one eternal God? For the divine self-giving is all of a piece, and it is all fulfilled and explained by Christ in His Church-Body.

A Christian is a man who is living the Christ-life, sustained and strengthened by the spiritual food of Christ's most blessed body and blood. It is, as we said, a new life, and it is a life of a specific and distinctive kind. You can always recognize it when you see the genuine article. We all know men and women who never need to tell us that they have that life; it is written all over them. They are living epistles to be read of men. In their own little way, they are Christ's; for they are the channels through which the Risen Lord is working in this day and generation.

And this new kind of life, this experience of a new relationship to God made possible in our Lord and mediated to us through the Church, inevitably results in three quite definite things: cult, that is, a kind of worship; creed, or a statement of what we believe because of that life and worship; and conduct, a special way of living which flows out from that experience.

The cult is plainly the Holy Communion. This service, which comes straight down to us from the very earliest days of the Christian tradition, is the great, indeed the only really Christian service of worship. Morning Prayer and preaching services and all the rest are good enough in their way; but Christianity is essentially a sacramental religion, and it has at its heart the Lord's own service. No Christian can afford to neglect it. It is his duty and his privilege to center his whole life about that great act; for



there it gets the strength which comes from God, to enable him to live as God would have him live; there he can join in the self-offering of Christ on Calvary and present it, and with it his own poor little life, as a reasonable, holy, and living sacrifice to the Father.

Then there is the creed. The creed is just a statement of the things which we believe as a result of the new life in Christ and the Christian worship which centers in the Holy Communion. A creed is a generalization, as we say, of a persistent religious experience made possible in Christ for millions of men and women down through the ages and today. It is a statement of the things which underlie the Christ-life and which follow from it, and all its meaning is found in that simple fact.

Finally, conduct. St. Augustine said that when the Christian loves God, he may do as he pleases. That means that when we really have given ourselves over to the great Reality, and have the real kind of life—the Christ-life—within us, we cannot help doing the things which God wants us to do, because we are then His hands and His feet, His instruments in bringing the world back to Himself. We shall be kind, loving, humble, sympathetic, and liberal; generous in our judgments, ready to help the needy, ardent workers for the right and the good; because we are Christ's and must do the things that are according to His will. And if our cult and our creed do not bear fruit in that kind of conduct, then by Christ's own standard they do not have any lasting significance at all.

**N**OW to be very practical: the Christian man has some clear and specific duties. What are these?

First, he must support the Church, not merely by giving money, although that is vitally necessary; but more especially by being an active, interested, working member of it, because it is the Body of Christ—that is, it is the continuation and the focus of the Christ-life in which we all may share. It is as we get heart and soul into it that we come to understand that the Catholic Church of which we talk in the creeds is really our Lord Jesus Christ at work in the world today. And our parish church is not just a nice place to be baptized and confirmed and married in, and to come to on Easter Day with our new clothes, or at a special musical service, or to hear some spectacular preacher; but a hospital for sinning humanity, where we get new life and power for our daily existence.

Next, the Christian must have a definite rule of life—a systematic scheme of worship and prayer and spiritual refreshment. If he doesn't, he will probably let his religious life go to pieces. He must worship God both in church and at home because God is altogether lovely and worthy of our adoration. He must see to it that he does not neglect frequent Communion, and that he comes reverently prepared to receive the living bread which God gives to His human children. It is an old and valuable rule of the Church that every Christian should make a weekly Communion, or at least hear the eucharistic service each Sunday. And to make sure that he is properly prepared, a Christian will confess his sins and receive forgiveness, perhaps through a priest in the age-old way of the Church, perhaps without such assistance. Then he will seek the power given in Holy Communion so that he may go on with his spiritual life. He need not expect any great emotional uplift at this service, although he should be grateful if it comes; but the thing that counts is faithful reception of the food, and the results in a more Christ-like walking with God and his fellow men.

Lastly, the Christian will truly love his neighbor, the man right next to him, just because he truly loves God; and he will try by sacrifice and personal kindness, by almsgiving and genuine love, to show that the things which he professes with his lips he is really trying to practise in his life. He will be humble, in the right sense of that word—not a servile and self-satisfied kind of false humility, but the real thing, a genuine humility of soul which comes from having in him the mind of Christ, who for our sakes became poor that we through His poverty might be made rich.

It is very annoying, but it is also pathetic, to hear arrogant and so-called intellectual people say, as they sometimes do, that Christianity is a little sectarian sort of thing, perhaps suitable for the ignorant and weak, but really not necessary for the keen and brilliant and up-and-coming. God help us all if we believe that. On the contrary, Christianity is the only thing that makes life worth while; it is the greatest thing in the world, for when we come to think about it, the Church is nothing more nor less than God Himself—the God who in Jesus Christ has given us a pride-shattering insight into His great heart of love; and who has also made available in the Church the power to share in that very same Christ-life which, after all sorts of intimations and preparations and partial realizations, came once for all in Christ, and which can never pass away. This inclusive Christ is today just what He was to St. Athanasius fifteen hundred years ago: "He is our all."

### OXFORD CENTENARY PROGRAM AT COLLEGE OF PREACHERS

**A** COMPREHENSIVE SERIES of conferences at the College of Preachers, Washington, D. C., has been arranged in connection with the Centenary of the Oxford Movement. The week of May 14th to 21st will be devoted to an observance of the Centenary and the following schedule has been announced:

#### *Sunday, May 14th*

4: 00 P.M.—Rev. Dr. Frank Gavin (in Washington Cathedral): What Was the Oxford Movement?

#### *Monday, May 15th*

4: 00 P.M.—Rev. Fr. S. C. Hughson, O.H.C.: The Oxford Movement and Community Life.

7: 45 P.M.—Very Rev. Dr. Henry Washburn: The Oxford Movement and the Recovery of Spiritual Values.

#### *Tuesday, May 16th*

10: 00 A.M.—Rev. Winfred Douglas, Mus.D.: The Oxford Movement and Church Music.

4: 00 P.M.—Rev. Dr. John Mockridge: The Oxford Movement and Liturgical Development.

7: 45 P.M.—Dr. Ralph Adams Cram: The Oxford Movement and Christian Worship: Symbolism.

#### *Wednesday, May 17th*

10: 00 A.M.—Very Rev. Dr. Frederick C. Grant: The Oxford Movement and the Bible.

4: 00 P.M.—Rev. Dr. Edward R. Hardy: The Earlier Movement in America.

8: 00 P.M.—Rev. Dr. S. Parkes Cadman (in St. Alban's Church): The Oxford Movement and Protestantism.

#### *Thursday, May 18th*

10: 00 A.M.—Rev. Fr. Granville Williams, S.S.J.E.: The Oxford Movement and Devotional Life.

4: 00 P.M.—Very Rev. E. J. M. Nutter: The Oxford Movement and the Prophetic Ministry.

7: 45 P.M.—Rev. Dr. Leicester C. Lewis: The Oxford Movement and the Ministry of Grace.

#### *Friday, May 19th*

10: 00 A.M.—Rev. Dr. D. A. McGregor: The Oxford Movement and Social Theory.

4: 00 P.M.—Hon. Clinton Rogers Woodruff: The Oxford Movement and Social Practice.

7: 45 P.M.—Rev. Dr. R. K. Yerkes: The Oxford Movement and Liberalism.

#### *Saturday, May 20th*

10: 00 A.M.—Professor Jared S. Moore: The Oxford Movement and the Sacramental Principle.

#### *Sunday, May 21st*

4: 00 P.M.—Rev. Julian Hamlin (in Washington Cathedral): The Future of the Oxford Movement.



# The Jewish Situation in Germany

By the Rev. Frederick Wissenbach

Priest in Charge, Church of the Ascension, Munich

**T**HE ENTIRE REASON for procedure against Jewish citizens is one of long standing, and of varied causes to which many phases of inner-social and inter-racial conditions have led. The same conflict and fight between Jew and Gentile has raged for many centuries, and only one who knows Europe from of

old, has read widely, and has seen the practices of either side against each other, can understand this last outburst. It was my lot, by having lived for twenty-five years in Germany, ever since early childhood, to be able to observe Jew and Gentile, and to recognize how more and more strained the relationships between the two are becoming. I know the dealings and practices of the "Viehjud," the cattle-Jew, the dealer of livestock, with his clients, mostly ignorant peasants, at the markets and fairs of the little villages and hamlets, and I sat at the tables of great German financiers, shrewd but upright bankers of Frankfurt and other cities; these were men of Jewish descent, cultured, art-loving, philanthropic, charitable, and absolutely great men of the great world. But there exists a great gulf nevertheless between Jew and Gentile, between German and, not German Jew, but, men of Jewish nationality and race. The closeness of Poland, Russia, etc., with their many hundreds of thousands of Jews, still living after their orthodox ways, after their old manners and customs, is something which we of the United States can hardly understand and cannot well estimate in its significance and import. The East here is quite close and therefore the cleavage is great.

Germany has produced and has profited much from and by the genius, the sagacity, and the shrewdness of its Jewish citizens; but Germany also has suffered from the keen competition these Jews have employed against its citizens. Germany has watched the downfall of the great, former Russian empire, through the machination of Jewish individuals, where the slogan was: "Kill the best of the Gentile, and the power will be ours." Germany is fighting Communism and Bolshevism in its own borders. Germany today is awakening to its situation industrially and its lack of prestige, compared to its past; and now Germany wants inner solidarity and Jewry seems to stand in its way. Germany, under Hitler, is a new Germany, feeling its right impaired, knowing its present weakness in more than military ways only, and is afraid, like Israel of old was, to be the battleground forever between the East and the West, the North and the South, located as it is geographically. It also feels itself to be and to remain a barrier against the new Russian régime which threatens the social foundations of western Europe. Thus it wants to become solidly one, solidly German, solidly established financially, socially, and militaristically and thus rid itself of inner dissensions, of Russian Communistic influences, of international capitalistic dependency, and of possible militaristic aggressions, from and by the Little Entente, France, or from any point it feels and imagines itself threatened. And, rightly or wrongly, the Jew in the midst seems to be one of the stumbling blocks for the program of the execution of the various aims. It is the same old story of an undigested and apparently undigestible block of men and women, aliens, of another race and of other blood. Therefore the measures taken here.

Germany is undergoing thus, as a whole, a great inner revolution, of that there is no doubt. It is of an immense significance, of such magnitude that only those living here can

**F**R. WISSENBACH is a German-born priest of the Episcopal Church, now in charge of the American church in Munich. In response to our cabled request for a special article (preferably illustrated) on the alleged anti-Jewish atrocities in Germany he has sent the following interesting paper.

feel its importance and far-reaching effects. The Germany of Versailles, which had then to accept any and all treaties and pacts and demands upon its resources, territory, and future well being, is not any more! Yet this "revolution" is more of an "evolution" today, and looking at it and trying to judge it without prejudices

and bias one cannot but congratulate the world that it is taking place in such an orderly and peaceful fashion. Excesses have been very, very few; atrocities were not committed against the Jews as a whole in any wholesale manner; there is no such thing as a "pogrom" going on, and cruelties of any kind are warned against by the government under threat of severe punishments. A few spite feuds and personal revenges against Jewish individuals by individuals have occurred but these are being punished by the combined efforts of the police and the National-Socialist (Nazy) forces. If there is one thing the government does not wish at this time or any other, it is to let the passions of the multitudes get out of hand; and since the German is not excitable at all, we have the spectacle of seeing governmental pressure being exercised from the top down and from the bottom up.

**N**OTWITHSTANDING the great outburst of the press of other countries, we in Germany are living quietly and the even tenor of our ways is in nowise disturbed. Yet many reports come to us from the outside, from other countries, as to wholesale slaughter of Jewish citizens and individuals, of wholesale rape and murders committed and what not, all of which to us are utterly ridiculous.

As a sample of such practices let me refer to just one little episode: A few days ago, at the Rotary Club meeting here in Munich, where I was present, one of the members told us of a picture which he had received through the mail from a foreign country, showing the main thoroughfare of Munich, the Ludwigstrasse, simply littered with bodies of slain, killed, and mutilated Jews! As a matter of fact my family, consisting of my wife and two young daughters, and myself, all pass through this street every day several times, have done so now for three months, and we have never seen anything of that sort; in fact a more peaceful street and quiet thoroughfare one can hardly find anywhere else and this picture was a clever piece of photography but for very dangerous ends. It is just against such atrocity propaganda that this boycott against the Jews is being raised and will be upheld if such defamations are not stopped.

You will see from the above that I cannot furnish you with any pictures of any sensational nature, for nothing sensational has happened yet and is not likely to happen either. From the very start one could feel in the various actions of the government that a great restraint was being exercised and admonished, and, writing today, the fourth of April, I am willing to predict that further actions against the Jews here will cease, except for strict supervision of their activities and a revision as to their percentual allowance of members to the bar, as lawyers and judges of the Bench, and as M.D.'s and physicians all over Germany. This is part of the program of Germanizing Germany and one dares hardly expect any change in that attitude. This will involve hardships and deprivations for many individuals which in many cases are to be deplored; yet if it had not been for Reichskanzler Adoli Hitler many thousands of Jews today would be corpses!



## HISTORY OF ST. LUKE'S HOSPITAL, MANILA

BY MRS. BAYARD STEWART

**I**N CONNECTION with the discussion of hospital work in general under the missionary efforts of the Church the place occupied by St. Luke's Hospital in the community life of Manila is interesting and unique.

It was the first civilian hospital opened in Manila, in the early days of American occupation, in an over-crowded, poor section of the city. Thanks to the foundations laid by Miss Ellen Hicks and her corps of able assistants the training school for nurses achieved an excellent reputation, and its graduates have ever been in demand throughout the Islands.

Americans and other nationals were among those treated from the start, and it has held a high place in the affections and regard of the Manila public. There is scarcely a family of long residence in Manila—American or European—who has not at some time had members of their families in St. Luke's during the time of their greatest weakness and suffering. There are few members of our mission staff who have completed a full term without having been patients; fewer, of longer duration of service, who have not had to leave someone near and dear to them in the care of the hospital staff as death approached. Then the unremitting care, the consideration, the intangible something found only in a mission hospital has ever brought to the loved one a sense of the "peace that passeth understanding" that has been of comfort in such times of grief and sorrow.

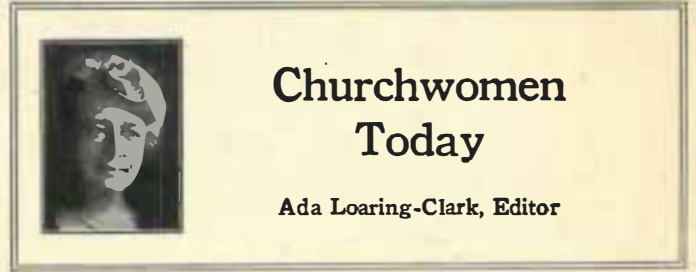
St. Luke's not being situated in the mountain districts where dwell the pagan tribes cannot point to hordes of Christian converts. It was placed by its founders in a wretched *barrio* section of Manila in the lowlands. With the passing of twenty years this district has become more and more a congested slum area where misery and abject poverty abound. Most of our poor patients are nominally Roman Catholic Christians and we have followed the plan laid down by the founders, and we do not attempt to proselyte. But to our hundreds, yes, thousands of cases, we have rendered and are rendering a disinterested service of help, healing, and education along Christian social service lines.

There are now several hospitals in Manila, but very few of them carry on dispensary work of any sort and in a still smaller number is there a free dispensary for the desperately poor. Last year in the dispensary clinics of St. Luke's 37,121 cases were treated among the poverty stricken *barrio* families. In gratitude they deposited small sums in the voluntary collection box for the service rendered, amounting to \$440.

Visitors to the well-babies clinics have grown in number, and now a great many children are on the lists, all of whom have gotten a good start toward a healthful adult life. In connection with the usefulness of St. Luke's Hospital, it is of interest to note that Dr. George C. Dunham, medical adviser to the Governor-General at Malacañang, and Charles H. Forster, manager of the Philippines Chapter, American Red Cross, have just called upon registered nurses of the Islands to "mobilize" to respond to what they believe to be a health emergency in the Philippines, due to the inability of hospitals and government agencies to continue health activities as heretofore due to the reduction of provincial and municipal revenues. It is stated that 90% of those who die in the archipelago die without prior medical or nursing care.

The Red Cross, in collaboration with provincial authorities, is planning a public health field nursing service to combat the urgent need. A call for nurses ready and willing to enter upon such work was issued recently, and Miss Lillian J. Weiser, director of the training school for nurses at St. Luke's Hospital, was requested to make one of the addresses, and ten nurses, from the graduating ranks of the training school, were among the first to volunteer in response to the appeal.

In view of the opinions expressed by those best informed upon the health conditions existing in the Philippines, it is hoped that St. Luke's may be spared to carry on many years of such helpful service as has been rendered in the past.

Churchwomen  
Today

Ada Loaring-Clark, Editor

**M**RS. JAMES R. CAIN: "What share shall we members of the Church have in the plans for building the Kingdom of God throughout the world? Does that responsibility rest with you and me? We are the units in the Church's total; the Church's program is made up of our activities and those of others like us. I know what we call the program is a printed book, formulated by General Convention and gotten out by the National Council; but the actual program, so far as the world is concerned, is what it sees us, you and me, *do*. Every thought of every day is a part of the Church's program, whether we will it so or not. If the Church is to have a share in the building of a better world, your life and my life must make a contribution to the betterment of all life in our communities. We must make our *Main Street* into a *New Jerusalem*, and, through the building of many such Jerusalems, the whole world may finally be transformed, may indeed become the Kingdom of God. Is it a dream? It was the dream of our Lord Himself, and we must educate ourselves to share it; to realize that the teachings of Jesus apply to the whole of life—that Christianity is not a Creed but a *Way*, a *Way* for everyday life, a *Way* for our citizenship, a life—the *Way* for every man and woman who has known the Presence."

MRS. JAMES A. STERNE: "We, as His ambassadors, must bring Him back to a world that has forgotten Him. How are we to do this? By cultivating our own spiritual lives until we are mediums through which others will be led to Him. Surely this is not easy, but it is a task I am asking you to set for yourselves.

"The most important thing of all is to search our hearts daily to find out whether we, as individuals, are making ourselves fit to serve God, and whether our work is acceptable unto Him. No matter how efficient and capable we are, how much Church work we do, if we are failing to cultivate that kindly, loveable, forgiving spirit, our influence as Christians isn't worth much, and our efforts count for but little. To obtain a beautiful, Christian character takes much patient discipline, much refining, and a deep desire to be Christlike."

MRS. CHARLES N. BURCH: "There are eager, earnest groups of young women who are interested in all phases of Auxiliary work, more especially that of social service. They want a definite program of activity, in other words, as they express it, they want to be *doing* something. They welcome advice, suggestions, direction from the older and more experienced Auxiliary women, and they are quite definitely demonstrating their qualities of leadership. I have no fear for the future of the Auxiliary work when the leadership is passed on to them."

MRS. WILLIAM MARSH: "A program of social justice calls for a new individual dedication to God, a dedication to the common good, loving God with heart and mind and our neighbors as ourselves. Churches are learning to work together. They are beginning to see the danger of leaving everything in social work to secular agencies in preparing for the right use of leisure time. Will this result in a merger or coöperation? If a merger, which will win? Something for us to think about."

MRS. HARRY C. GERHART: "We often speak of those who have a vision of certain possibilities in the work of the Church, but vision must lead to *action*. The appeal in Isaiah 5:2, 'Lengthen thy cords and strengthen thy stakes,' must be applied to all our work."

MRS. FRED L. OUTLAND: "Let us think of 'Church Work,' not as holding just a meeting, but as a great Crusade. A foundation has been laid for us and we must now plan the superstructure. Let us raise up a building that will be a worthy home for our highest hopes. Study: Pray: Work: Give: make these four acts a part of each day's life and into that life will come the joy of Blessed Fellowship with our Lord."



# Biography

By Clinton Rogers Woodruff

WITHIN A FEW MONTHS twelve biographies have come to my desk, covering the period from William the Conqueror to Jimmie Walker, erstwhile Mayor of New York. Mademoiselle Lucie Delarue-Mardius' *William the Conqueror* (Longmans, Green & Co. \$2.50) translated by Colin Shepherd, is a serious work, although written with the fascination of romance. William was a hard man, living in hard times, and he did a great work which our authoress describes vividly and entertainingly. The psychology of the first Norman king of England is admirably described and especially the influence of his illegitimacy complex on his life and action.

Appleton's are publishing a series of short biographies that are most attractive. Two have recently come to my desk. Clifford Bax's *Leonardo* and Sir John Fortescue's *Marlborough*. Da Vinci was well nigh a universal genius, a great painter and sculptor, as well as a skilful architect, musician, engineer, geographer, astronomer, geologist, chemist, and mathematician. Like William he, too, was illegitimate, the son of a Florentine lawyer and an obscure peasant girl of Vinci. Leonardo not only towered above his age—the sixteenth century and the Renaissance—but was in his researches so far in advance of it that he can well be considered a forerunner of our own scientific era. As it happens, much is known of Leonardo, for he left a remarkable record of his life in his famous Journals, and Mr. Bax, a student of painting, has woven for his readers a worthwhile biography.

Marlborough, generally regarded as England's premier military genius, led a life full of incident and adventure which Sir John, himself a well trained soldier, sets forth intelligently. As *The Spectator* said, this "narrative of Marlborough's famous campaigns is such as one would expect from so accomplished a military historian. Clear and concise in style, and necessarily compressed in matter, the book gives none the less a vivid picture."

In *Frail Anne Boleyn* (Lincoln MacVeagh, Dial Press, \$3.50) Benedict Fitzpatrick with his usual literary charm tells the story of Henry's queen and of her hypnotic influence over her bluebeard king, of how she rose from obscurity to be Queen of England, and how she made an omnipotent monarch her slave for nearly ten years. Based as it is on intimate papers and letters of Henry's reign, it may be regarded as an authoritative story. Not the least interesting parts are those describing the manners and customs of the time.

Some time since I spoke of what I thought was Gamaliel Bradford's last book, *Saints and Sinners*, but now comes along a posthumous volume bearing the suggestive title *Biography and the Human Heart* (Houghton, Mifflin, \$3.50) in which is described his methods of work in a chapter bearing the same caption as the book. The portraits which exemplify the Bradford method in this volume are of Henry Wadsworth Longfellow, Walt Whitman, Charlotte Cushman, William Morris Hunt, John Beauchamp Jones, Horace Walpole, and Jones Very. In the final paper, *Biography by Mirror*, Mr. Bradford discusses the various autobiographical writings of John Stuart Mill, Mark Twain, Montaigne, Rousseau, Saint-Simon.

It is almost a remark of supererogation to add that this last volume of a master biographer is highly interesting and a substantial contribution to our insight of well known characters.

Our dear friend Hamilton Schuyler is no longer with us, but his books remain behind to remind us of his own life and work. His last formal work was *The Roeblings* (Princeton University Press, \$5.00), a biographical history of three generations of this remarkable family of engineers, bridge builders, and industrialists. The new George Washington Bridge spanning the Hudson River at New York is the largest suspension bridge in the world and the

latest of the many triumphs of the Roebling family, which for a century has maintained its leadership. A century of sustained effort and progress is the story Dr. Schuyler tells. This record, or even a mere look at the new bridge, makes one wonder just what manner of men these Roeblings were and are. It has been the attempt of the author to explain just that. It is an amazing story of initiative, inventive genius, and progress. Great men stalk through its pages, and in the background one hears the steady tramp of a great nation marching toward commercial supremacy.

BORN in a Massachusetts parsonage and graduated from Williams College in the early days of Mark Hopkins, Stephen J. Field was a person of such dominating importance in the gold rush era of California's history that he was first sent to the state legislature and then elected to the supreme bench of the state. He was a man of striking capacity for provoking conflict and in those wild days he challenged one man to a duel, accepted a challenge from another, carried guns to protect himself from the murderous assault of a third, and in later years saw a former colleague of the California Supreme Court shot down by a deputy acting in his defense. Though an ardent Democrat, he was so loyal to the Union and so devoted to the ideals in which President Lincoln believed that Lincoln appointed him as a tenth justice (a unique instance) of the Supreme Court of the United States. For more than thirty-four years Justice Field remained in this position, imprinting his forceful personality upon our economic, political, and legal institutions through his opinions in the great cases of the Tragic Era and the years which followed, and playing a vigorous part in holding back legal restrictions from the free play of business enterprise and the free action of the business giants of the time. The life of the picturesque Stephen J. Field is told by Dr. Carl Brent Swister in a volume which he calls *Stephen J. Field: Craftsman of the Law* (Washington: Brookings Institution, \$4.00).

Nicholas Longworth was picturesque in a different way, but still he was picturesque. He came from a family of great wealth and devoted himself to public service. Some may criticize him because he was always an "Organization" man, but he felt and believed, as do many other public spirited men, that more, much more, was to be accomplished through such coöperation than along lines of independent or guerrilla activities. *The Making of Nicholas Longworth* (Ray Long and Richard R. Smith, \$3.00), is a charming story of this virile descendant of a pioneer family by his sister, the Comtesse de Chambrun, the one person best qualified to tell the story. Her intimate knowledge of his life extended from the time they played together as children through his whole career, which culminated in his rise to the second most powerful position in the government of the United States. How he came to be what he was—not only a political personage of great importance, but also a rare personality who was a delight to his friends—the author tells with insight and charm. He was, in fact, the most distinguished member of a family whose roots struck deep into American soil, and whose pioneer heritage came to full flower in his typical Americanism.

Jimmy Walker was also picturesque, in still another sense. His biographers, Louis J. Gribetz and Joseph Kaye, have chosen to emphasize the personal aspects of his career. In fact, they call it *The Story of a Personality* (Dial Press, \$2.75). To his admirers it will be recognized as a good likeness, to those who know him more intimately, it may be considered as a speaking likeness. This life takes Walker from his boyhood days in Greenwich Village and his legislative career at Albany to his two terms as mayor of New York City. As the authors are described as



## SHRINE MONT

## A Place Apart—Of Gracious Welcome

BY THE REV. EDMUND L. WOODWARD, M.D., DIRECTOR

FOR SEVERAL GENERATIONS Orkney Springs in the Virginia Alleghanies has been a place of sojourn during vacation months of a congenial company of Church people, clerical and lay, from many dioceses. For long years the late Bishop Gibson of Virginia had his summer home here. In a very beautiful mountain-side amphitheatre loved by him grew "without observation," as it were, a woodland shrine of unhewn stones to the glory of God and as a memorial to the Bishop and many other of the clergy and laity. The supernal charm of its setting, the beauty of its structure and symbolism, led upon its completion in 1925 to its consecration for open-air worship as the Cathedral Shrine of the Transfiguration.

Without sign of studied art, the unhewn stones fashioned by the hand of God through ages past for the very purpose they now fulfil in His sanctuary exhibit a rare harmony and adaptation to environment. Luxuriant lichens bespread the stones; mosses and ferns grow in nooks and crannies; tiny woods flowers add their loveliness; ancient trees throw grateful shadows and are mirrored in crystal water welling forth from the foundations of the sanctuary itself; darting fish, scurrying squirrels, and flitting birds of the tree tops share with nature and man and the heavenly hosts in the worship of the Father of all.

Here, if anywhere, "earth's crammed with heaven" and the immanent Spirit of God, to the seeing eye, the hearing ear, and the understanding heart, sleeps in the mossy stones, dreams in the woodland creatures, and awakens in the worshipping children of men.

Words would fail to describe the ineffable beauty of the celebration of the Holy Communion in this sanctuary "on the Mount" yet "beside the still waters," with the early sunshine streaming on the altar through ivy-clad lancet-window openings. "Lift up your hearts unto the Lord—heaven and earth are full of Thy glory."

Out of the Cathedral shrine has naturally, perhaps inevitably, developed the associated ministrations of Shrine Mont with its charming cottages, social hall, and refectory. Here groups of the Church's spiritual leaders gather during the warmer half of the year—at times for retreats, quiet days, conferences or schools of religion—at other times with their families and friends on vacation.

How does one get to Shrine Mont? is often asked. It is at the very center of the third province of the Church and one hundred miles due west of Washington. It overlooks Orkney Springs and is thirteen miles up in the Alleghanies by excellent hard-surfaced road from Mount Jackson, Va., a town on the bus-traveled Shenandoah Valley highway and the Southern Railway.

Then, what of recreation and joyous fellowship for youth as well as the mature? Library, swimming pool, and tennis grounds invite. Hikes and picnics call to the higher mountains of the adjoining George Washington forest reserve. Fishing in the North Shenandoah River and in mountain streams well stocked by the government may be had, and famous caverns and historic sites of the valley may be visited. The nine-hole golf course, bowling alley, riding horses, and ballroom of the Orkney Springs Hotel just below are offered at stated rates to its summer neighbors.

Like the shrine, Shrine Mont is a perpetual trust in the diocese of Virginia for the general Church. As the cost of supervision is otherwise provided, Shrine Mont has the privilege of entertaining its guests at a minimum cost, \$10 dollars or less a week, and of sharing with them its benediction.

THE MEN whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men, facing rough and smooth alike as it came.—Charles Kingsley.

Walker's "official biographers" it is almost needless to add that the book is a defense of the "wise cracking" mayor and the concluding chapter on the Legislative Inquiry is largely a rebuttal of four of Justice Seabury's charges, but the two authors have apparently made a sincere effort to be fair and to present a true portrait.

Those who enjoyed Earle Looker's *The White House Gang* will also enjoy his *Colonel Roosevelt* (Fleming H. Revell & Co. \$2.50). It deals with the life of the Colonel after he left the White House and became a private citizen. In Mrs. Roosevelt's words:

"With *The White House Gang* Mr. Locker gave us a picture of Mr. Roosevelt's personal sympathy and understanding. But with this new work he has so exactly expressed the truth of his last great contribution to his country, that I wish to tell him again of my appreciation."

Henry M. Leipziger was not only a pioneer, but an outstanding influence in adult education. The work that he did during nearly 30 years with New York's great Free Lecture system was a truly great piece of work. His niece, Ruth L. Frankel, has told the story of the life of this educator and idealist (Macmillan's, \$2.00), in a way that strongly appeals to those who knew him well as I did. It is a real contribution and a deserved tribute to one who served his fellow men.

A new contribution to Washington is Norwood Young's *George Washington: Soul of the Revolution* (McBride's, \$3.50).

## SILENT THOUGHT

**T**O DAY shall pass that I do not, at some time  
between waking and sleeping,

Close the door of my soul to the sights  
and sounds of the world of sense.

And the door being shut, my freed spirit  
shall then commune with the Spirit of All Good,  
From whom come strength and power.

So shall the thirst of my soul be slaked  
and its vision widened.

For only as the channels, through which flow to me  
the living waters of God's spirit, are kept wide and deep,  
can I pass on to others still athirst,  
the cup of spiritual refreshment.

The more I receive, the more I can give,  
And the Fountain-Head is inexhaustible.

MARY KENT DAVEY BABCOCK.

A CLEARING HOUSE FOR USED JIG-SAW  
OR PICTURE PUZZLES

A NOVEL PLAN of amusing convalescents in the various hospitals for crippled children, and those children who live in orphanages, has been suggested by a Cincinnati, Ohio, man, R. E. Simpson, 307 East Fourth street. It is his thought that a great service could be rendered these children by making use of the current fad of jig-saw or picture puzzles.

Of course, the problem is to get the jig-saw picture puzzles, which he thinks is comparatively easy since he is willing to be the clearing house for all sets of discarded puzzles sent him by those children and others who have finished with them and would like to contribute their bit to the happiness of their less fortunate shut-in brothers and sisters in hospitals and orphanages.

Mr. Simpson says: "It will be a pleasure for me to act as this so-called 'clearing house,' and I shall greatly appreciate it if you, your family and friends, will start a campaign on the collection of these discarded puzzles and send them to me for distribution. Too, if you know of any institution you would like to have remembered and will so inform me I shall be more than glad to see that they get their proportionate share of the puzzles collected."

—*Scottish Rite News.*



# BOOKS OF THE DAY

Rev. William H. Dunphy  
Editor



"L'ORTHODOXIE." By the Rev. Sergius Boulgakoff. Alcan, Paris, 1932, pp. 271, 15 francs.

**T**HIS is one of the ablest presentations of the faith of the Orthodox Church which has appeared in the present century. It is one of the few salient expositions of the Eastern Orthodox conception of the Church in a Western language. The writer is not only a theologian—he is a prophet and a mystic, who addresses himself no less to the heart than to the head. His approach is thoroughly modern—not Modernist—and liberal in the true sense of that much abused term.

According to Orthodox thought, the Church is not primarily an institution, it is a life—the life of Christ bestowed by the Holy Spirit, and embodied in a living organism. By virtue of the Incarnation and the Resurrection, human nature becomes capable of deification (in and through Christ), of penetration by the Holy Spirit. The Church is thus the organic extension of the Incarnation, she is a continual Pentecost, the Spirit-filled and Spirit-guided Body of Christ, His Temple and His Bride. The Christian faith is the outgrowth of the Church's life; the meaning of her Lord is made clear to her by the Spirit in the light of her own developing experience. Catholic tradition is, therefore, no dead fossilized deposit, but a *living* tradition, capable of absorbing all that is good and true in the thought and life of all ages, yet continuous and essentially identical in every generation.

But since the faith to be known must be experienced, and the Church's experience is infinitely wider and deeper than that of any of her members or agencies, it follows that only the *whole* Church is infallible, only the whole Church enjoys in fullest measure the guidance of the Holy Spirit. Such a conception cuts at the root of Protestantism and Papalism alike—it can face the fact of erring or wavering majorities in the Church at certain epochs—it can supply the needed synthesis of authority (not a mere external authority) and freedom. The Eastern Church has no biblical commission, no index, no holy office—she can welcome and absorb all truth from whatever quarter. She can welcome biblical criticism and recognize different degrees of inspiration in the sacred writings, for her faith is not based on a book—the Scriptures themselves are the outflow of her life. Scripture and tradition are inseparable elements of this life, and neither can be understood apart from the other, or apart from the Church herself. Even the hierarchy though divinely commissioned is but the organ of the Church—the bishops are not above but *in* the Church, it is not the episcopate but the Church which is ultimately infallible. The ordered hierarchy which eventually emerged—after a period of some obscurity—is the living continuation of the apostolate (so far as this was a permanent institution), and is essentially an expression of the charismatic, Spirit-endowed nature of the Church. Protestantism, on the contrary, has virtually substituted a bureaucracy of scribes for the charismatic priesthood, and Romanism a semi-political autocracy.

Certain teachings of Professor Boulgakoff will cause surprise to not a few Anglicans. The obligatory dogma of the Orthodox Church is limited to the Nicene Creed and the dogmatic definitions of the seven Ecumenical Councils accepted by (virtually) the whole Church. While all Christian baptism in the name of the Trinity is valid (*valable*), yet non-Christians cannot validly baptize—to suppose they can seems to imply a magical view of the Sacrament (p. 157). Though Orthodoxy accepts the Real Presence

and the Real Sacrifice of Christ in the Eucharist, it is not in agreement with the Latin doctrine of Transubstantiation (p. 160). The use of the Holy Gifts is limited to Communion, and the consecration is effected by the invocation of the Holy Spirit [as in the American Prayer Book], not by the recital of the narrative of the Institution alone. This of course is the teaching of all Orthodox theologians as well as of most of the Fathers. Likewise Fr. Boulgakoff is on firm ground (from the Orthodox and Patristic point of view) when he denies the Immaculate Conception and holds that Mary was purified by the descent upon her of the Holy Spirit after the Annunciation. However, his teaching as to the future life, and his evident sympathy with the view of hell as simply temporary and reformatory, with the corollary of universal restoration, will encounter serious opposition from most Orthodox teachers and is difficult to reconcile with the "living tradition" to which he himself appeals.

On the other hand, his application of the principles of Orthodoxy to the relations of Church and State, to ethics, to economic life, and to the problem of reunion, is at once profound and original and wholly consonant with the teaching of the Church. He exhibits great charity toward those outside the Orthodox fold, and evinces the deepest sympathy with Anglicanism. While the Orthodox Church alone is, in the strict sense, the true Church of Christ, yet some measure of Orthodoxy, and hence of Church life, has been retained by each of the separated bodies. Where the apostolic succession and Catholic tradition (on the whole) have been retained, as in Anglicanism (at least in Anglo-Catholicism), the prospects of reunion are most encouraging. Orthodoxy demands, not submission, but unity of faith and life, and the Spirit of God is leading Christians everywhere to desire and seek such unity. His purpose cannot fail.

Theologically; this work is in the succession of Khomiakoff; philosophically and sociologically, of Soloviev. Those who are interested in our sister Church of the East—the chief exemplar of true, non-papal Catholicity, of the ordered freedom which is the fruit of the Holy Spirit's presence and activity—cannot afford to neglect this book. The sooner it is translated into English, the sooner will our religious thought be enriched with one of the choice contributions of the age.

W. H. D.

**M**INUTE GLIMPSES OF AMERICAN CITIES (Grosset and Dunlap, \$1.00) is altogether a delightful book. Herbert S. Kates, its author, one of the "sons of the City," as Dr. John H. Finley calls him in his Foreword, has done a good piece of work. On the left hand page is a well drawn picture of some well known buildings like St. Mary's Circle in Syracuse or the Chateau Frontenac in Quebec, and on the right hand page is a really good appraisal of the city's history and present standing or contribution.

C. R. W.

**H**ARPER'S have added to their admirable Social Series a book on *The Social Worker in Child Care and Protection* which can be briefly described as an application of the job analysis method to social workers engaged in various forms of work with professional workers in children's aid organizations, institutions for dependent children, day nurseries, and child protective societies.

C. R. W.



# NEWS OF THE CHURCH

## Lausanne Delegates Of Church Appointed

Second Faith and Order Council to Be Held in 1937; Church of Rome to Receive Another Invitation

NEW YORK—Delegates have been elected for the second World Conference on Faith and Order which, it is now expected, will be held at Lausanne, Switzerland, in 1937. The delegates elected by the Joint Commission are Bishop Perry, Bishop Manning, Bishop Parsons, Bishop Tucker, the Rev. Drs. Charles Clingman of Birmingham, Ala., Frank Gavin and Howard C. Robbins, both of the General Theological Seminary, New York, and Angus Dun of the Episcopal Theological School, Cambridge, Mass., President Kenneth C. M. Sills of Bowdoin College, and Clifford P. Morehouse of Milwaukee, editor of *THE LIVING CHURCH*.

Thirty-nine national Church groups from many countries have selected 109 representatives for the 1937 conference and 63 more groups have indicated their intention to do so. A majority of representatives at the new conference will have been members of the first one.

A renewed invitation to take part in the conference will be extended to the Church of Rome.

"The Church in the Purpose of God" is the general subject of the 1937 meeting.

The Rev. Floyd W. Tomkins, the Continuation Committee's associate secretary for America, writes:

"The first Lausanne Conference was a survey of the field, as it was designed to be. It developed the points upon which the participating communions were in agreement, as well as those upon which there was disagreement. In the reports of the conference all these points as they were developed by the conference of 1927 were referred back to the participating communions which have since had them under consideration. So that we are now prepared to go forward at the second conference to a discussion of those things upon which disagreement developed at the first, with the advantage of the ten years of consideration and study which will have been given to them in the meantime."

## PAGANISM RAMPANT IN ONE JAPANESE COUNTRY TOWN

NEW YORK—At least one little rural village in Japan is still in the throes of paganism. A note comes from the district which says:

"We have not yet recovered from a week's solid drumming to the fox god, which our neighbor, a rice merchant, encouraged about fifteen feet from our windows. The idea is to amuse the foxes so they will not molest the crops. The town was bedlam as the drumming was continued by shifts night and day."

## BISHOP SHAYLER IS HURT IN CAR CRASH

OMAHA, NEB.—The Rt. Rev. Bishop E. V. Shayler, D.D., Bishop of the diocese, is suffering from two fractured ribs as the result of a crash into a telephone pole while driving down one of the city's steep hills recently.

## Easter Day on the Uintah Reservation, Utah

Indians Arrive a Day Early for Services at Randlett; Many Receive Communion

RANDLETT, UTAH—Great interest was manifested by the Indians of the Uintah Reservation on Easter Day, and long before the 10:30 service at the Church of the Holy Spirit great numbers had arrived in wagons and on horseback. Many had arrived the day before and had camped around on the grounds of the rectory and church for the night.

The services started on Easter Day with a baptismal service at 10:30, at which four Indians were baptized. The Rev. William J. Howes, priest in charge, was the celebrant at the 11 o'clock celebration of the Holy Communion; the archdeacon of Utah, the Ven. W. F. Bulkley, being the preacher. There were 350 Indians present at this service, a great number of them receiving Communion. There were so many, in fact, that all could not get into the church. As one knows, the Indian is noted for his dog, and these came in great numbers and filled the vestibule of the church; people having to walk over them to get in.

Fr. Howes was assisted at the altar by an Indian acolyte. Fr. Howes had decorated the church with candles and Easter lilies, the lilies being the artificial ones which he keeps from year to year. It would be practically impossible to get real ones without very great expense on the Reservation.

The Church of the Holy Spirit is one of the most beautiful churches in the district, owing to the artistic efforts of the priest in charge. The Indians are very fond of the Church adornments.

After the services the Indians went over to the lawn of the rectory where a feast had been prepared for them by the rector and the white people and friends. It consisted of a whole steer, potatoes, carrots, and bread. Then they were given cake and candy suckers. The children were given hard-boiled eggs.

Similar services were held at St. Elizabeth's Mission, Whiterocks, where eleven Indians were baptized. The feast at Whiterocks was held in the new club house recently erected through the generosity of the Woman's Auxiliary of the diocese of New York. The Rev. Sterling J. Talbot, priest in charge, conducted the services and supervised the feast.

## Finance Department Makes Adjustments

Meets in Lieu of National Council; Missionaries Ask Payment in U. S. Money; Budget Cut \$10,000

NEW YORK—Pending the return of the Presiding Bishop with his full report of conditions in the Orient, the members of the National Council voted not to hold the meeting scheduled for April 26th and delegated authority in matters requiring prompt attention to the Department of Finance. Every member of the department was present.

At the February meeting of the Council, the Council adopted a new method of payment of the salaries of American missionaries in China, whereby the salaries heretofore paid in American money would be paid in Chinese currency at rates varying with the price of Chinese exchange in accordance with the plan then adopted. The bishops in China and several missionaries have expressed their conviction that the arrangement is inequitable and results in a reduction in salary so large that missionaries, especially those with gold payments to make in the United States, would be unable to adjust themselves to it. Attention was also called to the fact that while the action did mean a very drastic cut in the salaries of foreign missionaries in China, announcement of the new method of payment did not reveal the extent of the cut. The loyal spirit of the missionaries in China was demonstrated by their offer to accept any hardship necessary, but they definitely asked that the payment of their salaries be made in American money even though the salary be subjected to a severe cut.

After very careful consideration of this question the Department of Finance concluded that at this time it could not reverse the action of the Council but assured the bishops in China that upon the return of the Presiding Bishop the matter would be re-opened at the October meeting of the Council, at which time the department will urge that the Council reconsider the whole question in the light of conditions then existing and that any adjustment agreed upon be as of April 1st, the date on which the new plan went into effect.

## IMPORTANT MATTERS BEFORE DEPARTMENT

The department reluctantly decided that it could not commit the National Council to participate in the Century of Progress in Religion at Chicago in connection with the great exposition to be held there this summer. This matter had been committed by the Presiding Bishop to a special commission, and the Council had agreed to participate in this undertaking if by April 15th the commission was able to secure



from gifts or subleases of space one-half of the necessary cost. This the commission was unable to do and the department felt it could not override the specific instructions of the National Council in this connection.

The department had before it an earnest plea of the Bishop of Los Angeles for help in securing the \$100,000 needed to restore the Church buildings in the diocese destroyed by the earthquake of March 10th. It is hoped that one-half of this may be given in the East. The department, acting under authority committed to it by the National Council, commends this appeal of the diocese of Los Angeles to the people of the Church with the hope that a response will be made that will be adequate to meet the need. The department voted to the diocese of Los Angeles for their rebuilding program out of an available legacy the sum of \$5,000.

A graphic description of the California disaster was made to the Finance Department by the Rev. Perry Austin, rector of St. Luke's Church, Long Beach, Calif., which was totally destroyed.

#### BUDGET CUT \$10,000

The department was under the necessity of finding an additional \$10,000 of reductions in the 1933 budget as instructed by the Council at its February meeting. This was accomplished by further curtailment at the Church Missions House, consisting of a further reduction in staff, the postponement of the appointment of a successor to Bishop Creighton as executive secretary of the Domestic Missions Department, and a consolidation of official duties in the Department of Religious Education. Dr. McGregor, the new executive secretary of this department, also agreed to a postponement of certain work in the department now being carried on, thereby providing a further substantial saving.

The treasurer reported that response to the supplementary appeal to date was \$20,701. In addition to this the diocese of Pennsylvania is striving earnestly to raise \$15,000 as its share, and many other dioceses and individual parishes have reported plans for special offerings in the near future.

At its February meeting the Council voted \$16,300 out of undesignated legacies for the repairs and the rebuilding of churches and rectories wrecked or damaged in the hurricanes in Cuba and Puerto Rico in 1932. Under this appropriation specific approval was given to the rebuilding of the church at Woodin, Cuba, originally given by the Hon. William H. Woodin, Secretary of the Treasury; a new church and rectory at Vieques, Puerto Rico; the rehabilitation of the Bishop's house in San Juan; to rebuild the church and rectory at La Gloria; the rebuilding of St. Joseph's Church at Rio Piedras, and a number of smaller items.

Approval was given to the consummation of the agreement with a group of Church people and others interested in Rowland Hall, Utah, whereby the operation of the school will be taken over by a new association formed for this purpose, the Bishop remaining as president of the new board of directors, thus relieving

## New York Convention To Be Held May 9th

Session at Synod Hall Will Be 150th  
—Upjohn Architectural Firm Is  
Paid Tribute—News in Brief

**N**EW YORK, April 28.—The convention of the diocese of New York which will be held Tuesday and Wednesday, May 9th and 10th, at the Cathedral and Synod Hall will be the 150th such gathering. That fact will be observed at the Holy Communion with which the convention opens.

The diocese of New York was organized in 1785, making 1935 the 150th anniversary of the diocese.

#### TRIBUTES PAID TO UPJOHN FAMILY

Wherever among us ecclesiastical architecture is considered the name of Upjohn has place, and a distinguished one. To pay tribute to the achievements of this family in the realm of architecture a dinner was given last Wednesday evening, observing the one hundredth anniversary of the founding of the architectural firm of this name. The guest of honor, Hobart Upjohn, is a grandson of the founder of the firm, Richard Upjohn. The latter has been called the "father of English gothic architecture in the United States." He was the designer of the present Trinity Church, New York. His son, Richard M., the father of Hobart Upjohn, was the architect of the Connecticut state capitol at Hartford, of the St. Thomas' Church of this city which preceded the present structure, and of many other prominent buildings. The Upjohn firm has done a vast deal in giving the Episcopal Church in the United States the place it has in many communities where architectural achievement is recognized. It has designed more than 250 churches, 100 of which are in New York state.

#### REV. C. R. BARNES ON SEX EDUCATION

The Rev. C. Rankin Barnes, executive secretary of the National Council Department of Social Service, speaking at the dinner last Monday evening when welfare workers of the diocese of New York met at the Fifth Avenue Hotel, stressed the present and new position of

the National Council of financial responsibility for the operation of this important enterprise. In order to make this possible the department voted an appropriation of \$3,000 for 1934, \$2,000 for 1935, and \$1,000 for 1936, instead of appropriations of \$7,500 per annum for this purpose. After 1936 no appropriation will be made to the school.

Bishop Burleson presided over much of the session and presented greetings from the Presiding Bishop to the group. Bishop Perry said that he was more and more convinced that his visit to the field was not only important but necessary. "The Church," he said, "has reason to be proud of the missions which I have seen thus far."

our Church relative to sex education prior to marriage.

He said that the official attitude of the Episcopal Church toward marriage had undergone a complete change. As a result the Church now not only favors sex education in the home but also pre-marital instruction by the clergy.

"The new marriage law of the Episcopal Church marks the shift of emphasis from the service at which the marriage was solemnized to an intimate advance counselling in regard to the whole significance of marriage, economic, emotional, sexual, and spiritual."

The new law was adopted, he explained, as the result of recommendations of the commission on divorce of the Episcopal Church, which held that the best time for the Church to be helpful was before marriage, rather than after it had become imperiled.

"This new official attitude of the Church implies that Episcopal parents will provide their children before and during adolescence with an adequate sex character education. Pre-marital instruction is to be given by the clergy then, not because of any isolated event, but because it is the climax of a period of constructive training."

#### ITEMS

The Rev. Dr. Joseph P. McComas, vicar of St. Paul's Chapel, Trinity parish, will be the conductor on May 7th of the last of the series of Sunday retreats for business women which have been held at Trinity Mission House during the winter and spring. The first meditation is at 3:00 p.m., and the retreat concludes at 9 o'clock.

The annual meeting and members' dinner of the Church Club of New York was held on April 24th. Philip James McCook was reelected president for the ensuing year. The vice-presidents are Ludlow Bull, Henry Leroy Finch, and Arthur F. Schermerhorn; the secretary, Edward R. Hardy; and the treasurer, Charles C. Kalbfleisch.

The Oxford Group announces a public meeting to be held at 8:30 o'clock, the evening of May 2d, in the grand ballroom of the Plaza Hotel.

At a meeting of the congregation of St. Mark's Church, held last Tuesday evening, it was voted unanimously to adopt the resolution, presented by the new vestry, that the presentments against the rector, the Rev. Dr. Guthrie, now pending before Bishop Manning, be repudiated, nullified, and withdrawn.

#### MARQUETTE, MICH., LENTEN SERVICES WELL ATTENDED

MARQUETTE, MICH.—Large congregations seemed to have been general all over the upper peninsula of Michigan during the Lenten season, and coming to their peak during Holy Week and Easter. From St. John's Church, Negaunee, the report is that congregations were larger than have been known for years. Similar reports have come from other parishes.

Easter morning 146 Communion services were made at 7:30 at St. Paul's Cathedral and at the 10:30 service 160 Communion services were made. Bishop Ablewhite preached the sermon at this service.

In the afternoon at the children's service members of the Church school presented the play, "Children of the Way," by Miss Marion Ryan of the Morehouse Publishing Company staff.



## Church of England First In State of Rhode Island

John W. Haley, Historian, Presents  
Facts at Altar Guild Meeting

PROVIDENCE, R. I.—John W. Haley, known over the radio as Rhode Island's historian, told the members of the diocesan Altar Guild at their spring meeting in St. John's Cathedral recently that the Church of England was represented in this state before any other Christian denomination. Several months before Roger Williams arrived in this city the Rev. William Blackstone, a regularly ordained English clergyman, was resident in Lonsdale. That was in the year of 1635, and there he laid the foundations for the establishment of King's Church in this city, now the Cathedral of St. John and of St. Paul's Church, Narragansett, the historic building now standing in Wickford. Several years passed after the Rev. Mr. Blackstone's death before any movement was made to establish the English Church in this colony, but this missionary was the first to administer the sacraments here.

Under the ministry of the Rev. Mr. Bethune and the Rev. Mr. Lockyer of Newport in the latter part of 1698 several persons who preferred the service of the English Church worshipped together. Trinity Church was built in 1702 and "this is one of the famous sights of Newport and an Anglican shrine of Newport," said Mr. Haley. The historian dwelt upon the interesting history of St. Paul's Church, now of Wickford. Upon request made to the Bishop of London, the Rev. James MacSparran was sent as rector. Traditions of his interesting ministry and of his picturesque sayings are still quoted by Churchmen. The historian referred to him as "a kind of Dr. Johnson in clerical garb," a leader who was respected and beloved for thirty-six years. A Huguenot refugee from La Rochelle, France, Gabriel Bernon, after many dangerous adventures, came to this city and raised sufficient funds for the erection of King's Church, a plain edifice that served the parish here for eighty-eight years.

In tracing the growth of the communion

to 25,000 communicants in this state, the largest non-Roman body in Rhode Island, the historian spoke of the Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., as a descendant "of one of the most illustrious families in the annals of Rhode Island."

### BISHOP BOOTH IS GUEST AT RUTLAND, VT., REFORMATORY

RUTLAND, VT.—Bishop Samuel B. Booth was entertained at dinner at Riverside Reformatory for Women here on April 23d, the occasion being the annual dinner to the ministers of Rutland and their wives, given by Miss Lena C. Ross, superintendent. The ministers assist the institution in various ways during the year and Miss Ross shows her appreciation in this way. There were thirty-five present at the dinner.

Other guests besides the Bishop were former Governor and Mrs. John E. Weeks of Middlebury, Lieut.-Governor and Mrs. Charles M. Smith of Rutland, former Lieut.-Governor and Mrs. Benjamin Williams of Proctor.

The Rev. Morgan Ashley, rector of Trinity Church, was presented with a silk flag of Vermont which will be hung in the church. The flag was presented by the Riverside inmates in recognition of Fr. Ashley's twelve years of service at Riverside Chapel.

### KENOSHA, WIS., PARISH PRESENTS EASTER PLAY

KENOSHA, WIS.—Thy Kingdom Come, an Easter mystery play by Miss Florence Converse of Wellesley, was presented at Kemper Hall on Easter Even. Miss Converse depicts three soldiers on watch before the tomb of Christ, reasoning with themselves. Their conversation is interrupted by the coming of children: the epileptic boy, the daughter of Jairus, the boy from whose basket of loaves and fishes the multitude has been fed, and the little child who should lead them into the kingdom. Faithful and unafraid, they have come to decorate the tomb of the Master, and to the doubting soldiers they proclaim their belief in the resurrection and the coming of the kingdom.

Following their departure, the soldiers

fall asleep, to be troubled by dreams of the tragic events of the preceding day. Meanwhile the angels roll the stone away, and Longinus awakes when the resurrection sun shows the tomb to be empty. He and his comrades fall on their knees, and then retreat from the scene, penitent and believing.

The play was given under the direction of Miss Portia Martin.

### GIVE SERVICE IN MEMORY OF MRS. G. L. RICHARDSON

NASHUA, N. H.—To the many treasures of art which have made All Saints' Church, Peterborough, a place of pilgrimage for lovers of the beautiful, another was added on Easter Day when the new Communion service given in memory of Mrs. Grace Belcher Richardson, wife of the Rev. George L. Richardson, D.D., rector of All Saints' Church, Peterborough, was dedicated and used for the first time. The paten and chalice are both made of silver and gold combined in a way that brings out the characteristic beauty of each precious metal. The face of the paten and the bowl of the chalice are of gold, the other parts of silver, except that around the knop of the chalice is a decorative band of gold, in which are set six stones, lapis lazuli, given by Mrs. William H. Schofield, who obtained them while touring Asia, in the Vale of Kashmir. A seventh and larger stone is set in the base. The vessels were designed and executed under the direction of Messrs. Cram and Ferguson of Boston, who were the architects of the church and have had the supervision of all its furnishings.

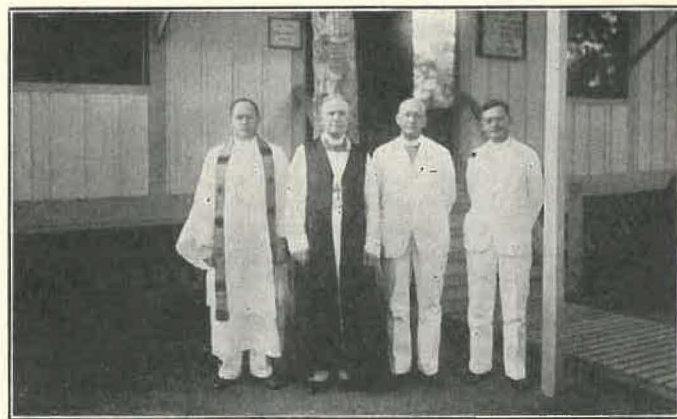
A feature of this memorial is the large number of donors who had a part in it, 137 in all, most of them in Peterborough, but a number from Burlington, Vt., Albany, N. Y., and Philadelphia, Pa., where Dr. and Mrs. Richardson have lived in former years. Many donations were in the form of gold ornaments and coins. The jewelry thus presented was melted down and wrought into the paten.

Both vessels bear the inscription: "A. M. D. G. In Memory of Grace Belcher Richardson, Given by those who loved her, here and elsewhere, Easter, 1933."



COMMENCEMENT DAY

Bishop Perry and Bishop Mosher with the graduating class of the Moro Settlement School, Zamboanga, P. I., March 24th.



IN FRONT OF HOLY TRINITY CHURCH, ZAMBOANGA

LEFT TO RIGHT: Rev. E. G. Mullen, priest in charge of Holy Trinity Church; Bishop Perry, Bishop Mosher, and the Rev. L. G. MacAfee.



## Philadelphia Church Merging Uncertain

Opposition Raised by St. Luke's and the Epiphany; Union Approved by Trinity Parish

BY ANNA HARRADEN HOWES

PHILADELPHIA, April 28.—During the past week plans for two important mergers have been voted upon in Philadelphia. On April 18th the vestries of the Church of the Holy Trinity, Ritzenhouse square, and the Church of St. Luke and the Epiphany, 13th street below Spruce, approved the merging of the two parishes. Final action took place on April 28th, when the congregation of Holy Trinity Church voted to accept the proposal, but the congregation of St. Luke and the Epiphany, meeting later on the same day, rejected it by a vote of 94 to 47.

This consolidation would have brought together two of the largest of the central city parishes as well as two of the wealthiest, for the combined endowment would have been more than \$1,000,000. The Church of the Holy Trinity has three chapels, Holy Trinity Memorial Chapel, Chapel of the Prince of Peace, and Phillips Brooks Memorial Chapel, under its jurisdiction.

The attempt to combine these two large churches came at a time when both are or are about to be without rectors. Holy Trinity Church has had no rector since the death of the Rev. Floyd W. Tomkins, D.D., about a year ago, and the Rev. David M. Steele, D.D., rector of the Church of St. Luke and the Epiphany offered his resignation several weeks ago to take effect June 1st.

Opposition to uniting the parishes arose at the meeting of the congregation of St. Luke and the Epiphany because of the uncertain fate of its present property and the fear that the parish would lose its identity if the Church of the Holy Trinity became the place of worship as had been suggested. The merger had been considered expedient from that standpoint of economy and efficiency for both churches.

### GERMANTOWN CHURCHES MERGE

Also on April 18th the vestries of Christ Church, Tulpehocken and McCallum streets, and St. Michael's Church, Germantown, acted favorably upon the combining of these two parishes. On April 26th their congregations approved the merger.

The new church will be called Christ Church and St. Michael's and will be located in the buildings of Christ Church. The Rev. Gilbert E. Pember, now rector of St. Michael's Church, will be the rector of the combined churches. The Rev. Charles Henry Arndt, rector of Christ Church for forty-one years, resigned this spring.

Both of these churches are over seventy years old.

Of course the new charters in both cases must be approved at the diocesan convention which convenes May 2d.

### OXFORD CENTENNIAL CELEBRATIONS

The centennial anniversary of the Oxford Movement was fittingly inaugurated in this diocese on the evening of April 25th, the anniversary of John Keble's birth, at a solemn festival service at St. Luke's Church, Germantown.

It was a most impressive service with a congregation which more than filled the church. The Rev. Robert Scott Chalmers, D.D., rector of Grace and St. Peter's Church, Baltimore, was the special preacher; the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, pronounced the blessing, and the Rev. Wallace E. Conkling, rector, officiated.

Dr. Chalmers, in speaking of Keble's great influence on the Oxford Movement, said that no spiritual movement affecting the life of the whole Church was ever more definitely traceable to the personal influence and character and the saintliness of one man, for the Oxford Movement can be traced to the direct personal influence of John Keble who, though a brilliant student, gave himself to the work of a country clergyman in rural England.

Dr. Chalmers also stated that the world was against religion then as much as it is today. The Oxford Movement was not concerned with antiquity. It felt a great responsibility for the future, and we today should feel the pressure of posterity upon us and pass on to the children of the future a heritage undefiled.

He also stressed the fact that "we are no party within the Church" seeking to force our beliefs and practices on the rest of the Church, but "a movement for witness to the inherent catholicity of the Church to which we belong—an integral, vital part of the Holy Catholic Church."

In closing, he urged that as John Keble's influence upon a few people brought to them a religion which came to be the most awe-inspiring, and the most strictly personal thing on earth, so we might exert our influence on our friends and become witnesses of the Living Christ.

### ANNUAL MEETING OF WOMAN'S AUXILIARY

The annual meeting of the Woman's Auxiliary in the diocese was held on April 26th, in Holy Trinity parish house. Mrs. John E. Hill, diocesan president, presided. Following the roll call, reports of the five committees were given as well as reports on mission study, Church work among the isolated, and work for the unemployed.

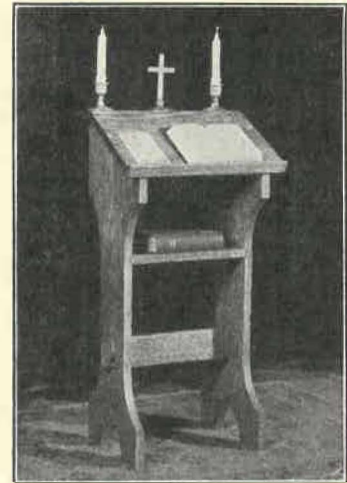
Miss Grace Lindley, national executive secretary of the Woman's Auxiliary, in her address praised two fundamentals of the Auxiliary, one, that it is "moldable" and after sixty years has not become inflexible, and two, that it is future-minded and ever looking forward to better things. Above all else, she urged that emphasis be placed upon the importance of consideration and study, and upon the tremendous need for sincerity in the world today.

### JUNIOR AUXILIARY TO PRESENT PAGEANT

The Great Trail, an Indian mystery play, will be given at St. James' Church, 22d and Walnut streets, on May 7th, at 4 P.M. This is being given under the auspices of the junior Woman's Auxiliary. There are at present eighteen branches of the junior Auxiliary in this diocese.

## PERSONAL PRAYER DESKS

(Suitable also for Children's Corners)



Produced by Churchmen to develop prayer-life in the home. Most reasonably priced. Special offer to Church societies. We solicit personal or corporate inquiries.

**AMMIDON & CO.**  
31 S. Frederick St.  
BALTIMORE, MD.

## AMERICAN CHURCH MONTHLY

The Rev. Charles Carroll Edmunds, D.D., Editor

\$3.00 a Year May, 1933 25 cts. a Copy

EDITORIAL COMMENT  
Cheering—Thank You—Gains—"Preach the Gospel"—Employment Insurance—The Christian's Duty—Our Unpopularity—They Did Not Like It Then—Connecticut Churchmanship.

AN OXFORD PILGRIMAGE  
Frederick Lynch

TRADITION

Frederick S. Arnold  
THE SACRAMENT OF HOLY ORDERS

William Pitt McCune  
DANGEROUS ANALOGIES

John B. Matthews  
THE STRAIT GATE

Mrs. Harlan Cleveland  
WHY EPISCOPALIAN? Part II

Lefford M. A. Haughwout  
RE-THINKING MISSIONS

Virginia E. Huntington  
THE "OXFORD GROUPS"

Sewall Emerson  
BOOK REVIEWS

BOOKS RECEIVED

**AMERICAN CHURCH MONTHLY**

341 Madison Avenue  
New York

## THE GUILD OF ALL SOULS

OBJECTS — 1st. Intercessory Prayer; i. for the dying; ii. for the repose of the Souls of Deceased Members of all the Faithful Departed. 2. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

T. E. SMITH  
182 Congress Street, Brooklyn, N. Y.

**MENEELY & CO.**  
**BELLS** ESTABLISHED IN 1826  
**WATERVLIET, N. Y.**



CARILLONS, CHIMES, PEALS  
BELLS OF UNEQUALLED MUSICAL QUALITY



## Calendar Reform Up to Holy See

Next Move Must Come From Pope  
in Reply to League Inquiry—  
S. P. G. Anniversary

LONDON, April 13.—The secretary of the Rational Calendar Association, in a letter to the Archbishop of Canterbury, pointed out that the fate of the Easter Act, which was passed in 1928 as a first step towards calendar reform, was now dependent upon the reply of the Holy See to the League of Nations' recent inquiry, all the other Christian Churches having already expressed their contingent assent. The Archbishop's chaplain, in his reply, says:

"His Grace bids me to say that, so far as the Church of England is concerned, everything that is possible has been done with a view to expressing in an authoritative way the Church's support of the proposal for the stabilization of Easter, provided the proposal secures the approval of the other Christian Churches.

"His Grace will, no doubt, when he receives a communication from the League of Nations upon this matter, point out what action the Church of England has already taken. His Grace fears that no useful purpose could be served by the Church of England approaching the Holy See directly. Any such approach must come from the governments concerned and from the League of Nations."

### S. P. G. CELEBRATES ANNIVERSARY

The anniversary week of the Society for the Propagation of the Gospel begins on May 6th, and ends on the following Friday. Every day of the week is filled with services and meetings affecting one side of the work or another. The Bishop of Durham will be the preacher at the annual service in St. Paul's Cathedral on Wednesday, and on the same day the annual meeting, with the Archbishop of Canterbury in the chair, will be held at Queen's Hall. On Friday there is to be a great missionary demonstration at the Albert Hall, with the really live subject of The White Man and the African. Dr. Alington, the Bishop of Durham, and the Rev. H. St. J. J. T. Evans of Kumasi, are to be the speakers.

### DATE OF ARMISTICE SUNDAY

The Archbishop of Canterbury has been approached as to the date of Armistice Sunday. Hitherto by general consent the Sunday before Armistice Day has been adopted. But the fact that this year Armistice Day (November 11th) falls on a Saturday has led to suggestions that the Sunday after Armistice Day would be more suitable, or that the second Sunday in November should always be regarded as Armistice Sunday. As it is very desirable that there should be as far as possible some common and generally recognized practice in this matter, the Archbishop of Canterbury has taken counsel with many of those who are specially concerned, and particularly

with the authorities of the British Legion. On their advice, and after carefully weighing the advantages and disadvantages of all possible alternatives, the Archbishop has come to the conclusion that it would be well to adhere to the existing and well-established arrangement. Next year the question can hardly arise, as Armistice Day will then be itself a Sunday. But for this year, and after 1934, the Archbishop recommends that, as in previous years, the Sunday before Armistice Day should be generally observed, subject to any special local circumstances.

### DEATH OF DR. FOGARTY

Dr. N. W. Fogarty, lately Bishop of Damaraland, has died at Sea Point, near Capetown, at the age of 61. He was ordained in 1894, and in 1897 he was appointed chaplain to the Bishop of Mashonaland (Dr. W. T. Gaul). From 1901 to 1904 he was principal of St. Mary's Native College, Hlotse, Basutoland, and was then appointed director of the Government Industrial School at Maseru. In 1912 Bishop Chandler appointed him a canon of Bloemfontein Cathedral.

In 1916 he was made archdeacon of Damaraland and Vicar-General for the Metropolitan of South Africa (Archbishop Carter), of the former German Southwest Africa. On March 2, 1924, he was consecrated first Bishop of Damaraland. This diocese of over 322,000 square miles contains a scattered Church population of 2,000, and the pro-Cathedral is at Windhoek. Bishop Fogarty was recently compelled to resign owing to ill health.

### BISHOP MOWLL'S ELECTION

A cable from Sydney, N.S.W., states that Dr. H. W. K. Mowll, Bishop in Western China since 1926, has been elected Archbishop of Sydney by the Anglican Synod. He secured an absolute majority of twenty-five votes over the other two candidates in the final list. The new Archbishop was born at Dover in 1890. He was educated at the King's School, Canterbury, at King's College, Cambridge, and at Ridley Hall, Cambridge. Ordained in 1913, he was a tutor at Wycliff College, Toronto, from 1913 to 1916, and held a professorship there from 1916 to 1922. From 1919 to 1922 he was dean of the college. He served as a temporary chaplain to the Forces in 1918 and 1919. In 1922 he was consecrated Assistant Bishop in Western China.

### ARCHDEACON OF PRETORIA ELECTED BISHOP

The Ven. Wilfred Parker, archdeacon of Pretoria, has been elected to the bishopric of Pretoria in succession to Bishop Neville Talbot, who recently resigned, and is now vicar of St. Mary's, Nottingham.

The new Bishop was educated at Christ Church, Oxford, and at Cuddesdon. After holding various curacies he became a temporary chaplain to the Forces (1916-1919), vicar of St. George's, Parktown, Johannesburg (1919-23), and priest-in-charge of St. Cyprian's Native Mission, Johannesburg (1923-31). He was appointed a canon of Johannesburg in 1926, and in 1931 archdeacon of Pretoria and director of Native Missions.

## The Spirit of Missions

FOR MAY

Two special articles are so important that they justify the word essential:

### BISHOP PERRY IN MANILA

by

*J. C. W. Linsley*

### BACK-TO-THE- FARM MOVEMENT

by

*Goodrich R. Fenner*

And a dozen other features including articles by Bishop Matthews, Bishop Stevens, Bishop Binsted, Dr. J. C. McCracken, George E. Sokolsky, Ts'en Chi-san, and Rebecca W. Mosher.

Subscribe Now,  
\$1 a Year

Through your Parish  
Representative or

## CHURCH MISSIONS HOUSE

281 Fourth Avenue  
New York, N.Y.

### The Confraternity of the Blessed Sacrament (American Branch)

Objects: 1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood; 2. Mutual and special intercession at the time of and in union with the Eucharistic Sacrifice; 3. The promotion of the Catholic and primitive law of receiving the Holy Communion fasting.

A leaflet is sent to each associate monthly containing intercessions for those objects and for other objects for which the prayers of the Confraternity may be asked. For further information concerning membership, address

REV. W. M. MITCHAM, Secretary-General,  
607 Forest Street, Orange, N. J.

WHEN WRITING ADVERTISERS  
PLEASE MENTION  
THE LIVING CHURCH



## Endowments Fund Canvass Started

Two Parishes in Toronto Give Combined Total of \$18,000 to Aid Rupert's Land

TORONTO, April 25.—The every member canvass throughout the Canadian Church to replace the lost Rupert's Land endowments is taking place this week. On Sunday, St. George's Day, a letter from the Primate was read in every church. At Winnipeg a massmeeting attended by the Archbishop of Rupert's Land, the Lieutenant Governor of Manitoba, the Mayor of Winnipeg, and some 4,000 others was held in the afternoon in the Auditorium. The service was led by the Winnipeg Symphony Orchestra and a massed choir of the city churches. Shortened Evensong was said by the Rev. G. W. Findlay and the Rev. Canon H. D. Martin, and the Archbishop of Rupert's Land led in the general thanksgiving. A message from the Primate speaking in Halifax was broadcast to the audience. A splendid inspirational address was given by Canon Cody, president of the University of Toronto.

The service was broadcast throughout Canada from Halifax to Victoria by the courtesy of the Canadian National Telegraphs, the Canadian Pacific Communications, the Bell Telephone Company of Canada, the Maritime, Manitoba and British Columbia telephone services, and at least one radio station in all the cities.

The canvass has begun most auspiciously. At St. James' Cathedral, Toronto, it was announced that a preliminary canvass had secured \$9,360, including five subscriptions of \$1,000. At Christ Church, Deer Park, Toronto, the whole Easter offering of \$8,640 was given to the fund. St. Barnabas', Halton, Toronto, has already exceeded its apportionment by ten per cent.

Early subscriptions have included gifts from the Crow Indians of Yukon diocese and from several Indian residential schools, a gift from native Christian women in India, and many contributions from people of other communions.

### THE OXFORD GROUP MOVEMENT

Pulpits in Vancouver were thrown open very generally to Oxford Group speakers and every member of the visiting team was speaking, and in some cases two and three times.

Vice-Admiral Sidney Drury-Lowe and the Rev. Hallen Viney were at the Cathedral, morning and evening respectively, the Rev. Messrs. John Watt and Cuthbert Bardsley at the parish church of St. James, the Rev. R. C. Thompson at St. Paul's, and in the evening at St. Mark's; Lionel Ford (who is shortly to be ordained) at Holy Trinity, Roy Richardson and Hugh Senior at All Saints', Basil Yates at St. Helen's, Gerard Senior at St. John's, Central Park, the Rev. Cuthbert Bardsley (son of the Bishop of Peterboro) at St. John's, Shaughnessy, Francis Goulding at St.

### PORTER'S ELECTION APPROVED

By Telegraph

San Francisco—Episcopal consent has been announced for the consecration of the Ven. A. W. Noel Porter as Bishop Coadjutor of Sacramento.

George's, the Rev. John Watt at Bishop Hills' Memorial Church.

### CHURCH CAMP WORK IN OTTAWA

The Rev. Charles Reid of Mattawa, reporting to the general secretary of the Council for Social Service on his work at the Unemployment Relief Camps between Chalk River and North Bay, records a most cordial reception from officials and the men employed at the camps. A specially valuable feature is the personal visit paid to each cabin, and talks with the men. He has been using three sets of slides: (1) Samuel, Saul, and David; (2) The Life of Christ from the Incarnation to the Triumphant Entry; (3) The Passion of Christ (for Passion and Holy Week).

During March four celebrations of the Holy Communion, twenty-two other services, illustrated by lantern slides, and ten singsongs were held. Recreation included hockey and four camp concerts. Daily papers and magazines were distributed. Several interviewed the chaplain after services, many spiritual talks with the men took place, and some cases of definite conversion to Christ are reported. Every cabin in each camp was visited on each occasion. Ten visits were paid to Mattawa Hospital.

### NEW HEADMASTER AT PORT HOPE SCHOOL

P. A. C. Ketchum, B.A., of Cambridge, has been appointed headmaster of Trinity College School, Port Hope, to succeed the Rev. Dr. F. Graham Orchard, who has occupied the position of headmaster for the past twenty years, and who is retiring because of ill health.

Mr. Ketchum possesses a distinguished record both as a scholar and an educationist. He was educated at the Model School, Toronto, and Trinity College School, Port Hope. He served as a pilot with the Royal Air Force during the war, returning to Toronto where he studied at Trinity College.

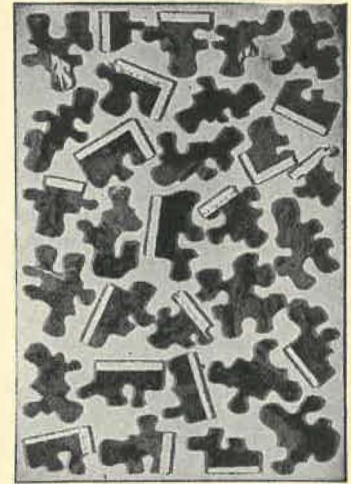
Mr. Ketchum began his career as a teacher at Lakefield Preparatory School in 1916, as a junior master, which position he held for one year. In 1923 he again took up teaching at Upper Canada College. He was a master at Trinity College School from 1924 to 1927. At present he occupies the position of assistant master of St. Mark's School, Southborough, Mass.

### MISCELLANEOUS NEWS

The Rev. Dr. Henry John Cody, president of the University of Toronto, delivered the Easter sermon from the pulpit of Harvard Memorial Chapel. President A. Lawrence Lowell, several hundred students of Harvard University, and members of the faculty attended the service.

At Wycliffe College convocation a portrait of the Rev. Dyson Hague, D.D., for many years a member of the staff, was unveiled. The portrait was painted by Kenneth Forbes and given by Mrs. Robert T. Gooderham.

## NOW... JIG-SAW PUZZLES TEACH BIBLE STORIES



TRY this new and better method for teaching Bible Stories! Children are fascinated. And they learn so quickly and thoroughly while they play! Progressive Sunday Schools everywhere... quick to take advantage of this new attendance builder... have literally flooded us with orders.

Pilgrim Puzzles are cut individually—all are different. Made from three-ply basswood, strong and durable. Just the right size. Children complete them readily within lesson period. Pieces fit closely and interlock, making perfect picture. Attractively boxed.

A "search and find" list of Bible references comes with every puzzle. Upon completing the puzzle, the Bible story depicted by the beautiful, full-color picture is readily found with the aid of this list.

Order today. Use the handy coupon below.

## THE PILGRIM PRESS



19 So. La Salle St., Chicago, Ill.

Gentlemen: Please ship at once the Pilgrim Picture Puzzles indicated below, at 25c each, postpaid. Remittance is enclosed.

- \_\_\_\_\_ David Plays the Harp Before Saul
- \_\_\_\_\_ Ruth Gathers Sheaves in the Field of Boaz
- \_\_\_\_\_ Jacob Sees Rachel at the Well
- \_\_\_\_\_ Joseph Interprets Pharaoh's Dream
- \_\_\_\_\_ Isaac Blesses Jacob
- \_\_\_\_\_ Daniel in the Den of Lions
- \_\_\_\_\_ Rachel and Little Joseph
- \_\_\_\_\_ Moses Rebukes the Israelites

Name \_\_\_\_\_

Address \_\_\_\_\_

L-5



## Church Tuberculosis Home At Phoenix Carries On

The Rev. Bertrand R. Cocks, Associate  
Founder, Still Active Superintendent

PHOENIX, ARIZ.—A strategic piece of social work is carried on by the Church through St. Luke's Home, this city, for the treatment of tuberculosis. Bishop Atwood founded it twenty-five years ago. Associated with him was the Rev. Bertrand R. Cocks, who ever since then has been the active superintendent and devoted friend of the institution. Associated with St. Luke's, Phoenix, is St. Luke's in the Desert, Tucson, and St. Luke's in the Mountains, Prescott, the latter in pine woods at a higher altitude.

About one hundred and fifty patients are admitted in a year. The ideal of the institution would be to accept only patients in the early stages of tuberculosis with the hope of restoring them, but it is constantly necessary, especially in these present times, to accept a number of advanced cases. Of all the patients admitted, nearly two-thirds are cared for free or at much reduced rates.

The medical director of St. Luke's, Phoenix, Dr. E. W. Phillips, carries on a five-year follow-up system which, besides yielding useful information for his work, gives the discharged patients the encouragement, advice, and personal interest so particularly helpful in that long convalescence. In a slow disease, it is the long-time results that count. As Dr. Phillips says: "Merely to keep a patient alive for a year by putting him to bed and tending him is easy; to repair him so that he is well and working five years later is another matter."

St. Luke's is supported largely by contributions from friends, many of whom are organized as the Arizona Health League, a few Woman's Auxiliary branches, a small endowment, and an appropriation from the National Council. Bishop Mitchell is president of the board of trustees.

### CHURCH IS CONSECRATED AT HOOSICK, N. Y.

HOOSICK, N. Y.—The Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese, assisted by the Rev. George A. Holbrook, rector of St. Barnabas' Church, Troy, consecrated All Saints' Church on the afternoon of St. Mark's Day, April 25th. Le-Grand C. Tibbits, senior warden, presented the instrument of donation. The consecration was attended by the students of Hoosac School and the people of the parish. It was followed by a confirmation, the Rev. James L. Whitcomb, head of Hoosac School, presenting the candidates.

Although All Saints' is an old church and has long been the center of the parish life, it has in reality been private property and the chapel of Hoosac School, founded by the late Rev. Edward T. Tibbits, D.D. It has recently been incorporated as a parish church of the diocese, but will continue to serve as a chapel for the school.

### DEDICATE INDIANA D. A. R. BELL AT VALLEY FORGE

VALLEY FORGE, PA.—The most important feature of the Easter celebration at the Washington Memorial Chapel, Valley Forge, was the dedication of the Indiana state bell. The bell was presented by the Daughters of the American Revolution of Indiana and a large delegation of the members of the society and their friends made a special trip to Valley Forge for the ceremony.

The Washington Memorial national carillon will, when all state bells have been dedicated, be one of the very finest carillons in the world. Each state is to be represented by a bell in the completed instrument. The bells are rung every day, every hour, from 9 A.M. to sunset. At sunset the Star Spangled Banner is played.

Last fall a year ago Sousa and his band visited Valley Forge and were enthusiastic

over the singing tower music and the musical quality of the carillon.

Nothing has been spared by the Old Meneely Bell Foundry of Watervliet, N. Y., to make the Washington Memorial national carillon the most accurately tuned and most musical set of bells to be found anywhere.

The Wayne monument, soldiers' huts, Waterman monument, museum, cloister of colonies, Washington's headquarters are to be seen on a trip to Valley Forge. Dr. W. Herbert Burk, rector of the Washington Memorial Chapel, invites all to visit Valley Forge this summer.

TWELVE HUNDRED SOLDIERS have been receiving instruction, company by company each week, by Chinese evangelists at Hanchow, western China. On one rainy day a captain made his men get out their catechisms—they keep them inside their caps—and taught them himself.

## THE CLERGY, LAY OFFICIALS, AND LAY WORKERS of the Episcopal Church and their Families are eligible to secure Annuities and Life Insurance from the Church Life Insurance Corporation.

Statement as of December 31, 1932, as rendered  
to and on file with the Superintendent of Insurance  
of the State of New York.

Insurance in force . . \$16,529,211.00

#### LEDGER ASSETS

Mortgage Loans . . . . .	\$ 25,000.00	
Policy Loans . . . . .	48,303.31	
Bonds . . . . .	1,333,397.25	
Cash . . . . .	171,060.61	\$1,577,761.17

#### NON-LEDGER ASSETS

Interest Accrued . . . . .	25,786.23	
Net Deferred and Uncollected Premiums . . . . .	160,837.30	186,623.53
		1,764,384.70
Less Assets not admitted . . . . .		39,217.21
		1,725,167.49

#### LIABILITIES

Premium Reserve . . . . .	702,634.00	
Other Reserves and Liabilities . . . . .	81,959.96	
Capital Stock and Surplus . . . . .	940,573.53	1,725,167.49

ADDRESS INQUIRIES TO

THE CHURCH LIFE INSURANCE CORPORATION  
(A Subsidiary of the Church Pension Fund)  
20 EXCHANGE PLACE NEW YORK



## World's Fair Work Is Begun

Rental Bureau for Rooms in Chicago  
Church Homes in Operation—Social Service Agencies Meet

CHICAGO, April 29.—Machinery for taking care of the needs of Church people who come to Chicago during the forthcoming Century of Progress World's Fair was set in motion April 29th, at the meeting of the executive committee on the World's Fair Program.

A housing bureau was set up. This bureau will register rooms available for rent in homes of local Church people and also will contact Church people over the country and make such accommodations known to them. Clergy of the diocese were called upon to supervise the registration of rooms in their parish and report the same to diocesan headquarters.

The second important phase of the program was the adoption of an agreement with the World's Fair Tourist Service, a coöperative agency representing all of the major religious bodies in the city, whereby the facilities of that organization will be made available to Episcopalians. This will include club rooms in the loop, parking stations scattered over the city and general information about the Fair and the city.

A third project decided upon was the publication of a directory of all Episcopal churches in the city.

The committee also voted to sponsor a series of social functions, such as teas and receptions, for visiting Church men and women. The first of these will probably be held June 22d on the occasion of the visit of the Presiding Bishop.

### SOCIAL SERVICE AGENCIES MEET

Coördination of the efforts of the various social service agencies of the diocese was considered at a conference of representatives held at diocesan headquarters, April 27th. Dr. Edwin J. Randall, superintendent of City Missions, presided and presented the need for joint action in appeals and campaigns sponsored by the institutions and organizations.

Representatives were present from the Church Mission of Help, Chase House, House of Happiness, Church Home for Aged, St. Mary's Home, and reports were submitted by the Cathedral Shelter.

A joint appeal for clothing for needy families coming within the scope of the institutions was proposed. The conference decided to ask the diocesan young people's society to make a campaign for used clothing in the fall.

A definite program of publicity to make the work of the various institutions better known to Church people was outlined, and a speakers' bureau with representatives able to present the work of the institutions to groups was set up.

### CHOIRS TO SING

One of the musical affairs of the spring in Chicago will be a festival in which between 700 and 800 Church choristers will take part at Orchestra Hall, the after-

noon of May 14th. Plans for the festival have been completed, according to Roger Tuttle, chairman.

Stanley Martin, organist of St. Mark's, Evanston, and of the Chicago Sunday Evening Club, will be at the organ for the concert. Mr. Tuttle will direct and Robert R. Birch and A. J. Strohm will be at the pianos. This will be the first undertaking of its kind by Church choirs.

### PLANTING OF GARDENS URGED

The diocesan council at its last meeting decided to urge upon all Church families in the diocese the planting of gardens this spring. Every available space should be put into vegetables which can be used for the needy of Chicago this coming fall and winter, the council said.

The whole project for the planting and canning of foodstuffs is known as "Friendly Farms." The Woman's Auxiliary will co-operate again this summer in the canning work and it is hoped to prepare 15,000 cans of fruits and vegetables. These are distributed through diocesan institutions.

### CERMAK MEMORIAL DEDICATED

Probably the first Church memorial to be dedicated to the late Mayor Anton J. Cermak was that at the Church of the Good Shepherd, on April 23d, when a red velvet dossal was presented to the parish. Mrs. F. J. Jirka, daughter of the late Mayor, participated in the services. The dossal was given by the Phillip Pokorny family, friends of the Cermak family.

The Cermak home is just a short distance from the Church of the Good Shepherd and Mayor Cermak frequently contributed to the support of the work although he was not a Churchman. The Rev. John O. Weaver officiated at the dedication.

### DR. PRINCE TO CELEBRATE

Dr. Herbert W. Prince will celebrate the tenth anniversary of his rectorship at the Church of the Holy Spirit, May 7th. Bishop Ingley of Colorado, close friend of Dr. Prince, will preach at the anniversary service. A special musical program is being prepared by the choir.

### NEWS NOTES

The Hobart College Alumni Association of Chicago held its annual meeting at the University Club, April 25th and reelected Stanley Rich of Winnetka as president. A \$300 scholarship at Hobart is shortly to be awarded by the group.

The plan of not taking up a collection at Sunday services but permitting attendants to deposit their offering upon entering or leaving the church is declared a success by two Chicago parishes—Church of Our Saviour and St. Luke's, Western avenue.

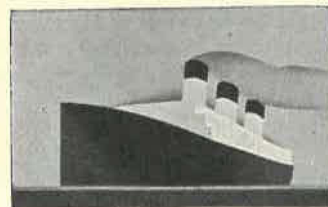
The annual diocesan acolytes' festival will be held again at the University of Chicago chapel on June 1st, it is announced. The Rev. William B. Stoskopf, Church of the Ascension, is chairman of the program committee.

Three Chicago clergy, the Rev. Messrs. M. B. Green, C. B. Upson, and H. F. Whitney, are to attend conferences at the College of Preachers, Washington, D. C., during the next ten days.

Archdeacon W. H. Ziegler will deliver the sermon at the annual diocesan convention of the diocese of Quincy, at St. Paul's Church, Peoria, the evening of May 9th.

## Sail to the ANGLO-CATHOLIC CENTENARY

at London and Oxford July 8 to 17 on one of the great White Star Liners



The Official Congress Steamer

ADRIATIC, June 24

to Liverpool

World's Largest Ship

MAJESTIC, June 30

to Southampton

The English Congress Committee has appointed the White Star Line their official transportation agent.

The White Star Line offers service that for years has been the standard of luxurious comfort at sea—and atmosphere of refinement and dignity that appeals to a discriminating clientele.

# WHITE STAR ★ LINE ★

Centenary Pilgrimage Department  
No. 1 Broadway—New York City

## ST. HILDA GUILD, INC.

CHURCH VESTMENTS ALTAR LINENS

Ecclesiastical Embroidery

Conferences with reference to the adornment of Churches

Old Embroidery Transferred

131 E. 47th Street NEW YORK

Telephone: Eldorado 5-1058

25,000 CHURCHES USE

**OSTERMOOR**  
CUSHIONS.  
BUILT - NOT STUFFED.

Illustrated Booklet and Samples Free  
Old Cushions renovated and recovered equal to new  
Ostermoor & Co., Inc., 116 Elizabeth St. N. Y., Dept B



## Massachusetts Church Service League Meets

Hears Address by Mrs. W. E. Hocking on Foreign Missions—St. Andrew's Deaf Mute Mission News

BY ETHEL M. ROBERTS

BOSTON, April 28.—A very rare talk was given by Mrs. William Ernest Hocking on Wednesday afternoon when the women of the diocesan Church Service League met in the crypt of the Cathedral Church of St. Paul. Mrs. Hocking was a member of the Laymen's Foreign Missions Inquiry, the group of which her husband was chairman. The title of her address was, soberly enough, *Hunting Education in India and China*. It needed only Mrs. Hocking standing there, unconsciously balancing her hands, to illustrate how the earliest missionaries weighed one word against another as they debated whether to call the peculiar veneration of the Family in China *family worship* or *family honor*, and to hear her so regretfully say, "And unfortunately they chose the wrong word, they chose *Family Worship*!"—it needed only that for one's mind to get an entirely new picture. So it went; a series of vivid little pictures: Bishop Roots, in a few heartfelt words, was shown to us as he trembled with the deep feeling he had over the outcome for China and of how he said that the one word, "Friendship," signified to him what the effort for China meant. Francis Wei was mentioned—like the name of an old friend sounding a trifle more clarion-clear for coming from the lips of one not of our Church and therefore in no way motivated by Church loyalty. What Mrs. Hocking saw in China made her feel that in an incredulously short time we shall be learning from China, we, whose material progress has so warped us.

What she saw in India was, perhaps, not so enheartening to her, personally, but she showed Bishop Azariah as a glowing light—both the Bishop and the workers sharing his vision. Mrs. Hocking read from pages of the manuscript of further volumes of the Laymen's report, to be published at \$8 and to contain the instances and examples on which judgment was based.

When the middle district and the western district conferences of the Church Service League (Women's Division) are held in St. Paul's Church, Dedham, and St. Andrew's Church, Wellesley, on May 5th and 10th respectively, the subject of the afternoon session will be *Alive Unto God*, presented through the sub-topics, *Alive to His Spirit*, by Frederick Converse, and *Alive to His Mission*, by Deaconess Williams of Dante, Virginia.

### TWO PARISHES TO CELEBRATE ANNIVERSARIES

Bishop Sherrill will preach at two parish anniversaries on April 30th: in St. Paul's Church, Newton Highlands, in the afternoon, on the occasion of its fiftieth anniversary; in St. Peter's Church, Salem,

in the evening when a week of observances in honor of the parish's 200th anniversary will begin. The Rev. Charles W. G. Lyon, rector of St. Peter's, says that the week of commemoration will include a choir festival in which the four daughter parishes of St. Peter's will participate, with each rector making a short address, and a reunion of present and former members of the choir. On May 7th, the Rev. Dr. Endicott Peabody of Groton will preach in the morning and the Rt. Rev. Samuel Gavitt Babcock in the evening, thus bringing to a close the observance of the 200th birthday.

### AT ST. ANDREW'S SILENT MISSION

Bishop Sherrill, when holding a confirmation service in St. Andrew's Silent Mission on Palm Sunday, dedicated a brass cross, two brass vases, a finely bound Bible, chancel Prayer Book, and an oak baptismal font with brass bowl. The major part of these gifts to this gallant little mission ministering to those both deaf and mute are in memory of Jennie Elizabeth Haynes, and given by various members of her family; the Prayer Book is the gift of Mary Frances Light; the font was obtained through the contributions of many in appreciation of their baptism by the priest in charge, the Rev. J. Stanley Light. On Easter Day, still one more memorial was presented in memory of Jennie E. Haynes by her little granddaughter; it is a brass alms basin.

### AT THE CHURCH OF THE ADVENT

On St. George's Day, the Sons and Daughters of St. George attended a special service at the Church of the Advent. Fr. Hamlin, rector and a member of the Order, preached the sermon and led the service during which a resolution was framed and adopted and sent to President Roosevelt and Prime Minister Ramsay MacDonald in the interest of promotion of lasting friendship and peace. "In these trying days when the world is ablaze with false nationalism, we should do everything possible to lay stress upon those common ideals which should bind the nations of the world together," said Fr. Hamlin in introducing the purpose of the service.

### NEWS IN BRIEF

Trinity Church will be filled next Sunday afternoon when the various guilds of acolytes throughout the diocese meet there at the invitation of St. Christopher's Guild. The Rev. Phillips E. Osgood, D.D., rector of Emmanuel Church, will preach the sermon and many of the clergy of the diocese will take part.

Numerical figures are not the most important things in the world, yet one cannot help but be impressed by the report from Trinity Church that the attendance at all the services on Easter Day amounted to nearly 6,000 persons and that 1,319 received Communion. Trinity is a great outward-looking parish; its people take joy in helping others and that is perhaps one of the reasons for its established success.

A piano has been presented to Trinity parish and placed in St. Andrew's Hall as a gift from the estate of the late Elizabeth Witte. Miss Witte was for many years a tutor in Groton School.

## Letters from Liberia

By the Sisters of the Holy Name

These are charming accounts of first experiences in mission work among the natives of the Liberian hinterland, where the Sisters of the Holy Name of Malvern Link, England, have been helping the Holy Cross Fathers since April, 1931.

Paper—68 pages  
50 cents

## HOLY CROSS PRESS

WEST PARK, N. Y.

## Clothes for the Clergy

CASSOCKS  
CHOIR CASSOCKS

C. M. ALMY & SON

303 4TH AVENUE  
NEW YORK CITY

Tailors to Episcopal Clergy since 1892

Correspondence Invited



## CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

Specialists in Church Vestments and Embroideries for half a century

COX SONS & VINING

131-133 East 23d St. NEW YORK

## VESTMENTS

CATHEDRAL STUDIO, WASHINGTON AND LONDON

Stoles with crosses \$6.50 up. Burse and veil from \$10. Altar and Pulpit Hangings. Exquisite Altar Linens. Damask Cope from \$80. Silk Chasuble from \$30. Low Mass Sets from \$60. New handbook for Altar Guilds, 52 cts.

L. V. MACKRILLE

11 W. Kirke St., Chevy Chase, Washington, D. C.  
Tel. Wisconsin 2752



## CASSOCKS

For the Clergy and Choir  
VESTMENTS,

Altar Linens, Embroideries,  
Materials, Tailoring

J. M. HALL, Inc.

174 Madison Ave. (Suite 702-3-4)  
(Bet. 33d & 34th Sts.) New York



**NEW JERSEY, TAKE NOTICE!**

TRENTON, N. J.—The convention of the diocese of New Jersey will meet on Tuesday and Wednesday, the 9th and 10th of May, and *not* the 10th and 11th, as previously stated.

**New Jersey Chaplains in Reforestation Army Camp****Diocese is First to Take Advantage of Opportunity Offered**

TRENTON, N. J.—“Ten thousand men in Camp Dix before the end of April.” Echoes of 1917 sound again across New Jersey as the Reforestation Army assembles for its war on General Depression. Canon S. G. Welles of the department of social service has discovered here a tremendous field for the mission work of the Church, and, on a visit to the camp was asked by the commandant, General Howard L. Laubach, to arrange as soon as possible for regular religious services.

The General, thoroughly awake to the need of maintaining the morale of this great body of young men, drawn entirely from the great cities and rushed into rural camps, stated that no provision has been made for the services of chaplains, and even medical care was only in process of organization. He asked that action be taken as promptly as possible; which Canon Welles interpreted as meaning that services should start the next Sunday—and they have.

Canon John Crocker, student chaplain at Princeton University, volunteered to open the work on April 30th with an hour's service in the evening. Invitation will be given to all Churchmen or others desiring a conference with the clergy to make themselves known after the service, and arrangement will then be made for Communion and other pastoral care as far as possible.

Doubtless this same field of work is opening up in other places and certainly demands the most careful attention from all priests who are within reach of such camps.

**SPOKANE CLERGY HOLD SPRING CONFERENCE**

SPOKANE—Every clergyman in active service in the district was present at the spring conference held at the Cathedral of St. John, Spokane, on April 19th and 20th.

At the meeting extensive plans for the year's work were drawn. These include a parochial calling campaign sometime this month, summer school in July, daily vacation Bible schools, the every member canvass, and parochial missions next Epiphany and Lent. Every parish and mission within the district is to partake in these activities, much of the work being conducted through the deanery organizations.

A district choir festival, the first of its kind, is to be held in the Cathedral of St. John the evening of May 25th, Ascension Day. J. P. L. Greene, chairman of the department of Church music, is largely responsible for this revived interest in Church music and choir work.

**LITTLE ROCK, ARK., COLORED PEOPLE KEEP CHURCH ALIVE**

LITTLE ROCK, ARK.—Parishioners of St. Philip's (colored) Church, this city, the Rev. G. G. Walker, rector, are doing their bit to keep the name of the diocese in the news columns. On Easter Day one of the largest classes in the history of the congregation was presented to the Bishop, the Rt. Rev. Thomas Demby, D.D., for confirmation. The majority were young people.

On Palm Sunday, the Church school and Young People's Fellowship presented a miracle play, *Passio Christi*, composed and arranged by Mr. Walker. All parts were well rendered. The Church school is doing splendid work and the Fellowship has an average weekly attendance of thirty-five. They are a loyal group and work enthusiastically for the Church among colored people.

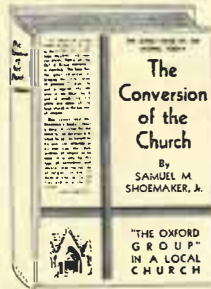
**CHRIST CHURCH, NEW HAVEN, NAMED FENTON BENEFICIARY**

NEW HAVEN, CONN.—After disposing of many personal and institutional bequests, all property, real and personal, of the late Mrs. Nellie A. Fenton, who died April 12th, is left to Christ Church, New Haven.

The value of the estate is not stated in the probate petition. Among the bequests are \$1,000 to Deaconess Ruby H. Thompson of Christ Church and an equal amount to Christ Church Rectory Fund. The Order of the Holy Cross receives \$500, and \$500 goes to the Home of the Friendless in New Haven. Other bequests are: to Alice G. Fenton, a cousin, \$15,000; to Mary S. Johnson and Josephine A. Lyon, \$2,000. A cousin, Nellie A. Fenton of Detroit, is left \$1,000. All the jewelry and paintings go to Cornelia Hall of Warren, Ohio.

**SAMUEL M. SHOEMAKER, JR.'s STORY of "The Oxford Group" in a Local Church****THE CONVERSION OF THE CHURCH**

By SAMUEL M. SHOEMAKER, Jr.  
RECTOR CALVARY CHURCH IN NEW YORK



¶ All Christian men and women should read Mr. Shoemaker's latest book, which furnishes a record of exciting and rewarding adventure as a result of the "Oxford Group Movement" in a local parish.

¶ A book that tells how the power of the first Church can be rediscovered today, and how the Church's grip and influence can be restored to this generation, that will furnish you the best inspiration you've had in many a day! **\$1.25**

**Other "Fellowship" Books to Read**

By SAMUEL M. SHOEMAKER, Jr.

**TWICE-BORN MINISTERS**

"The reviewer knows of several who have been definitely helped by the book in a few weeks. He recommends strongly that you purchase it, read it, and digest it."—*The Southern Churchman*. **\$1.50**

**CONFIDENT FAITH**

"An eloquent—some would add, a singularly persuasive appeal for a personal faith."—*Saturday Review of Literature*. **\$1.50**

**CHILDREN OF THE SECOND BIRTH**

"This book is tonic for one's own soul."—*Union Seminary Review*. **\$1.50**

**RELIGION THAT WORKS**

"He appeals, as Brooks did, to the voice of God in the heart of the individual."—*The Chronicle*. **\$1.25**

**IF I BE LIFTED UP**

"Goes straight to the heart of the Christian appeal. Simple, direct, and manly. It reveals the answer to the needs of men."—*The Churchman*. **\$1.50**

AT ALL BOOKSTORES, OR OF

FLEMING H. REVELL CO., 158 Fifth Ave., New York



### BISHOP BENTLEY COMPLETES 800-MILE VISITATION TRIP

NENANA, ALASKA—On January 23d, Bishop Bentley left Fairbanks by dog team, for a winter visitation in the eastern part of Alaska. On his return journey he reached Fairbanks March 14th after an 800-mile journey which took him to Tanana Crossing, Chicken, Eagle, and Circle.

While in Fairbanks, Bishop Bentley confirmed eight persons, received one person from the Roman Catholic Church, and baptized four children.

The greater portion of Bishop Bentley's trip was made over country with which he was entirely unfamiliar. He made the trip alone, driving a team of only five dogs, but he and his team stood the trip well and made good time.

### NEW JERSEY AUXILIARY DOES NOT REDUCE PLEDGE; PROFITS

NEW LISBON, N. J.—The Woman's Auxiliary of the diocese of New Jersey reports that the amounts received on their pledge to the quota of \$7,500 are \$200 ahead of the same date last year. This is especially heartening, since it was only after long consideration that the annual meeting finally decided not to reduce their pledge, but to aim once more for the same amount as pledged in more prosperous years.

The new educational secretary is Mrs. Orrin F. Judd, the only woman ever to graduate from the Philadelphia Divinity School. She is the wife of the rector of Haddon Heights.

### CHAPEL AT McCAMEY, TEX., DEDICATED BY BISHOP

AMARILLO, TEX.—On the octave of Easter, Bishop Seaman, assisted by the Rev. Paul Reese, dedicated the Chapel of the Holy Faith at McCamey. The building was purchased from one of the large oil companies and moved in several miles from the lease on which it was located, remodeled, beautified, marked with a cross, and a descriptive sign board installed on the grounds. Its capacity is eighty people, and it was filled for the dedication service. A car full of people came from each of three towns in a radius of thirty miles. The Presbyterian pastor attended with a number of his congregation.

The mission, founded a few years ago by the Bishop and the Rev. W. H. Martin, is 500 miles from the see city and constitutes a center for evangelization in a steadily developing portion of the district.

### EVEN NATURE HELPS TO FILL LENTEN COFFERS

MIDDLETOWN, CONN.—The rector of Christ Church, Middletown, the Rev. Fr. Percy M. Binnington, is not lacking in originality. A few years ago he planted a willow tree which has grown to a considerable size. Yielding a profusion of pussy willows, Fr. Binnington conceived the novel idea that they might be sold to supplement the Lenten offering. Accordingly he gave the tree to a boy of his parish who soon filled his mite box from the proceeds. Not a pussy was left.

### MID-WEST COLLEGE CHAPLAINS' INSTITUTE IS PROFITABLE

CINCINNATI, OHIO—A unique institute for college chaplains was held for those of the Province of the Mid-West on April 18th to 20th at Glendale. Twenty-seven persons were registered.

An entire day was devoted to an introductory study of how the clergyman may use the interview in helping to make those in trouble free to grow into their best selves. The approach was made from the point of view of social case work. Miss Eleanor Neustaedter, a social case worker of New York, delivered an introductory and a closing lecture and presented three significant case studies of the therapeutic use of the interview. Stress was laid upon such points as non-judgmental attitudes, therapeutic listening, acceptance of the client, and the value of permitting the expression of previously suppressed emotions as evidenced in greater ability to face reality.

On the third day of the Institute a round table conference led by the Rt. Rev. Paul Jones, retired Bishop of the diocese, was followed by an address by Dr. Frank Gavin of the General Seminary on the Spiritual Aspects of the Chaplain's Personal Work. Dr. Gavin showed how largely the ideals of the modern social worker are implied in the Scriptures: and presented the plus which religion adds to social work in terms of the philosophy of von Hügel in contrast with Humanism on the one hand, and the Calvinism of Barth with its despair of human nature on the other.

On the first day of the Institute there were lectures by Dean Pechstein of the College of Education, University of Cincinnati; Mrs. Rebecca Boyle, chief psychiatric social worker of the Cincinnati Central Mental Hygiene Clinic; Dr. J. Fremont Bateman, medical director of Longview Hospital for the Mentally Ill, and Dr. Louis A. Lurie, director of the Child Guidance Home of the Jewish Hospital.

The Institute was held under the auspices of the departments of social service and of religious education with the cooperation of the College Commission of the Province of the Mid-West, the Rev. Henry Lewis, chairman, whose financial support made the venture possible. Dr. William S. Keller is chairman of the diocesan department of social service and the Rev. A. C. Lichtenberger of that of religious education. The Rev. Joseph T. Ware, executive secretary of the department of social service, was responsible for the emphasis placed upon what the clergy has to learn from the social worker in the use of the interview.

### WORLD'S MARATHON WINNER IS RHODE ISLAND CHURCHMAN

PAWTUCKET, R. I.—Leslie S. Pawson, world's fastest marathon runner and victor of the 26-mile Boston race on Patriots' Day, April 19th, is a communicant of St. Luke's Church, Pawtucket. He outran 221 rivals in 2 hours, 31 minutes, and 3/5 of a second—a world record.

Mr. Pawson is an active member of the Drexel Biddle Bible class and the men's club.

### Heaton, Butler & Bayne

#### Stained Glass Artists

By appointment to the late  
KING EDWARD VII

Stained Glass, Mosaics,  
Memorial Brasses, Etc.

Designs and estimates on application to

### Heaton, Butler & Bayne

(New York) Limited

551 Fifth Ave. New York

### LOVIS C. TIFFANY

STUDIOS

CORPORATION

46 WEST TWENTY-THIRD STREET  
NEW YORK

STAINED GLASS  
WINDOWS & MOSAICS  
CHURCH DECORATION  
INDOOR MEMORIALS  
OUTDOOR MEMORIALS  
MAVSOLEUMS



### ALTAR BRASSES

of the highest quality, at  
reasonable prices, are  
supplied by the well  
known firm of

**W. & E. SCHMIDT CO.**

Est. 1850

Inc. 1899

1038 N. Third St., Milwaukee, Wis.

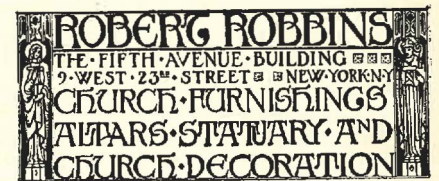
Dept. C-23

Write for catalog, advising your needs.

### CALVERT-HERRICK & RIEDINGER

Stained Glass - Mosaic - Church Decoration  
Marble - Stone - Wood

2 & 4 East 23rd St. New York City



### Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows. . . . Some of them are in the form of color photographic transparencies.

**CHARLES J. CONNICK** Nine Hancock St.  
BOSTON, MASS.

Awarded gold medal by Panama Pacific Exposition

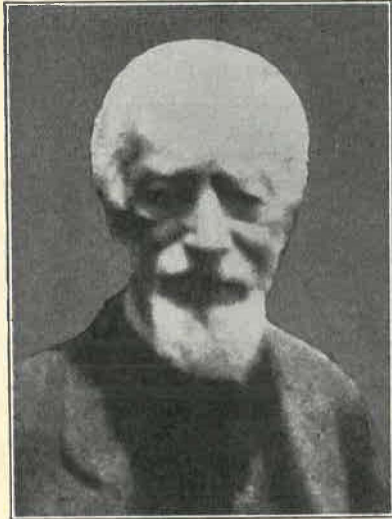


†  **necrology**  †

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

**WILLIAM C. KNOWLES, PRIEST**

HARTFORD, CONN.—The Rev. William Clark Knowles, oldest in years and in service of all clergymen of the Church in the Connecticut diocese, died April 28th at the home of his daughter, Mrs. E. W. Dickin-



REV. W. C. KNOWLES

son, in Ivoryton, after an illness of three weeks. Throughout the state he was known as "the Apostle of Ponssett."

From 1875 until his retirement in 1928 Mr. Knowles had been minister in charge of St. James' Church at Ponssett, and before he received the appointment, on his ordination as deacon, he had conducted a mission at Ponssett during the fourteen years that he was a lay reader. Throughout this earlier period he walked each week-end the eighteen miles to and from Meriden, where he had continued his work in the factory of the International Silver Company.

The religious zeal of Mr. Knowles was noticed by the late Bishop John Williams of Connecticut, who encouraged him to take holy orders and in 1886 received him into the priesthood. The Bishop said of him: "I hope to be worthy to sit at the feet of William Knowles in paradise."

With his own hands Mr. Knowles helped build the original mission house at Ponssett. He had made coffins for poor families, and at the age of 91 he chiseled and polished the worn gravestones in his churchyard and recut some of the old inscriptions.

His parishioners, and many persons from other parts of the state, assembled at the Ponssett church on November 29, 1931, when Mr. Knowles celebrated the seventieth anniversary of his licensing as a lay reader. For the occasion he wore one of his prized possessions, a cassock more than 100 years old.

**C. B. B. WRIGHT, PRIEST**

MILWAUKEE—The Rev. Clement Blake Bergin Wright, D.D., vicar of St. Stephen's Church, Milwaukee, since 1917, died suddenly early the morning of April 27th, at his home. Death was attributed to a heart attack.

Dr. Wright was born in 1870 in Montreal, Canada, and was the son of Dr. William H. B. Wright, a prominent surgeon in Montreal. He made his preparatory studies at Bishop's College, Lennoxville, Quebec, from which he received his bachelor of arts degree in 1890 and took post graduate work at Trinity College of the University of Toronto and was the recipient of a master's degree from that institution in 1904. He graduated from Nashotah House in 1893, receiving a bachelor of divinity degree in 1895, and had the honorary degrees of doctor of divinity in 1911 and doctor of canon law in 1930 conferred upon him by that seminary. He also held the degree of doctor of philosophy from the University of Kansas.

Canon Wright was ordained deacon in 1893 and priest in 1895 by Bishop Nicholson of Milwaukee. He was assistant dean of All Saints' Cathedral, Milwaukee, and chaplain to Bishop Nicholson from 1893 to 1895 and resident canon and chancellor of the diocese from 1905 to 1915. In 1915 he became priest in charge of St. Andrew's Church, Milwaukee, and in 1916 priest in charge of Grace Church, Madison, leaving there in 1917 to become rector of St. Stephen's Church, Milwaukee, where he has served the past sixteen years.

Always very active in affairs of the diocese, Dr. Wright has served as examining chaplain since 1896, and as a member of



REV. C. B. B. WRIGHT

the committee on canons, he was widely recognized as one of the greatest authorities on the canon law of the Church. He served as secretary of the diocese from 1894 to 1915, as editor and manager of the *Church Times*, the diocesan publication, from 1896 to 1915, as trustee of Nashotah House since 1905, and secretary of that corporation since 1918. He acted as



**SERENE DAYS**  
BY A  
**SUNLIT SEA**



THERE could be a no more perfect place for rest and meditation than Chalfonte-Haddon Hall. There is none of the confusion and noise incident to so many resort hotels. And there is the friendly informality, the nice consideration for your well-being, that makes a visit pleasant.

Lie in the sun on the Ocean Deck. Breathe deep the clean salt air. Chat with congenial people. That seashore appetite will be satisfied with the abundant, wholesome food. And at night you'll sleep the deep seashore sleep. American and European Plans. Economical rates. Write for them.

**CHALFONTE-  
HADDON HALL**

ATLANTIC CITY

Leeds and Lippincott Company



**Edwin S. Gorham, Inc.**

*Publishers and Distributors of  
Church Literature and Art*

Vestments, Candles, Altar Linens, Altar Bread and Vessels.  
Information on request.  
18 West 46th Street, New York



deputy to the General Convention in 1898, as deputy to the Missionary Council, 5th Department, in 1908, and as deputy to the provincial synod of the Mid-West in 1914.

Canon Wright is survived by his widow, Mrs. Elizabeth Button Wright; a son, W. H. B. Wright, and a grandson, W. H. B. Wright III. He is also survived by a brother, the Rev. R. W. E. Wright of Lennoxville, Quebec.

The funeral service was conducted Saturday morning beginning with a short service at his home at 9 o'clock, following which the body was removed to St. Stephen's Church and lay in state until 10:30, when the Requiem Mass was celebrated by the Rev. John Taylor, rector of St. Paul's Church, Ashippun, and formerly a communicant of St. Stephen's Church. The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee, pronounced the absolution of the body and said the words of committal at the interment in Forest Home Cemetery. Clergy of the diocese acted as pallbearers.

#### JOHN N. BECKLEY

ROCHESTER, N. Y.—Following a week's illness of pneumonia, John Newton Beckley, prominent in business and social life, and for a long time vestryman of Christ Church, this city, died April 19th at the age of 84. Many years ago Mr. Beckley had presented the high altar to the parish. Besides his widow, Mrs. Belle Corwin Beckley, he is survived by a son, Walter, and a brother at Lockport. The funeral was held from Christ Church, the Rev. C. C. W. Carver officiating. Interment was in Mt. Hope Cemetery.

Mr. Beckley, noted lawyer and industrialist, was president of the Toronto, Hamilton & Buffalo Railway Company and chairman of the board of the General Railway Signal Company. He was a member of the Rochester Bar Association, the Rochester Chamber of Commerce, the Bankers Club of New York, and the Transportation Club of New York. He was one of the founders of the Genesee Valley Club and a member of the University Club of Rochester, the Rochester Country Club, and the Tamahack Club of Ancaster, Ont.

#### MRS. J. H. HOOPER

CHICAGO—Mrs. J. H. Hooper, secretary of the diocesan Church Mission of Help and a leader in social service work in Chicago for years, died at her home, April 28th, after a brief illness. Funeral services were held at the Church of the Atonement, of which she was a devoted member, May 1st.

Mrs. Hooper was a secretary of the American Association of Social Service Workers. She had been an active worker in social work in Chicago. During the war, she took a leading part in Red Cross work, and when the emergency relief work started she again took her place in the ranks of social workers.

#### HENRIETTA MIKELL JONES

SAVANNAH, GA.—On Monday in Holy Week, at her home in this city, occurred the death of Henrietta Mikell Jones, wife of John Marshall Jones and the only

daughter of the Rt. Rev. and Mrs. H. J. Mikell of Atlanta. The funeral service was conducted the following day in Atlanta at St. Philip's Cathedral, Canon Williams S. Turner officiating.

Mrs. Jones' death came as a great shock to her many friends for though she had been ill for several weeks she was not known to be seriously ill. Mrs. Jones was widely known in Atlanta where she had spent her life before her marriage only a little over a year ago.

#### JANE AVERELL OBERLY

ELIZABETH, N. J.—At the age of 84, Mrs. Jane Averell Oberly, widow of the late Rev. Dr. Henry H. Oberly, who up to his death in 1914 had been for 35 years rector of Christ Church, this city, died on April 24th.

The funeral was held on April 26th in Christ Church, Rutland, the Rev. Paul F. Hoffman and the Rev. E. Briggs Nash, former curate of the Rev. Dr. Oberly's, being officiants.

Mrs. Oberly was a member of an illustrious line that won renown in many phases of American history. She had lived in Elizabeth many years, but traveled much.

Mrs. Oberly was born in New York City, June 28, 1849, the only child of Col. Theodore T. S. Laidley, ordnance department, U. S. A., and Jane Webb Averell. Her father served in the Mexican and Civil Wars and later was made mathematics instructor at the United States Military Academy at West Point.

Mrs. Oberly was the great-granddaughter of Gen. Samuel Blachley Webb, one of George Washington's aides and commander of the Third Connecticut Regiment, which he raised and equipped. That outfit was known as Webb's Regiment. The great-grandfather also was one of the sixteen founders of the Society of the Cincinnati.

Another forebear was Richard Webb of Wethersfield, Conn., one of the five founders of the City of Hartford. It was at the family house at Wethersfield that Washington and Rochambeau met to arrange details of the Yorktown campaign.

Mrs. Oberly also was a niece of Gen. James Watson Webb, editor and proprietor of the *New York Courier and Inquirer*, and a cousin of Gen. Alexander Stewart Webb, who held the famed "bloody angle" at the Battle of Gettysburg.

Dr. Oberly was a curate in Trinity Church, New York, when his future wife met him. Her father was in command of the troops at Governor's Island at the time.

#### NEWS IN BRIEF

KANSAS—On April 23d the Rt. Rev. James Wise, Bishop of Kansas, confirmed eighty-two in St. James' Church, the Rev. Samuel E. West, rector, and forty-two in St. John's Church, the Rev. Henry C. Attwater, rector, Wichita—the largest number confirmed in one day in the history of the diocese and also the largest number presented for confirmation on any one day in both of these parishes. The impetus for these two classes was given by the Bishop during a six days' mission conducted in these parishes the first week in Lent.

## Anglican Theological Review

EDITED BY

FREDERICK C. GRANT and BURTON S. EASTON  
FOUNDED BY SAMUEL A. B. MERCER

VOL. XV APRIL, 1933 No. 2

#### CONTENTS

The Mission of the Ministry  
..... Daniel Arthur McGregor  
The Letter of Jesus Christ and the  
Western Text.... Edgar J. Goodspeed  
Pageantry in the Fourth Gospel  
..... Charles B. Hedrick  
The Epilogue to the Book of Job  
..... L. W. Batten  
On the Canon Law..... John R. Crosby  
A New Work on the Text of Acts  
..... B. H. Streeter  
Notes and Comments. Burton Scott Easton  
Book Reviews  
Notes on New Books

Published by

### ANGLICAN THEOLOGICAL REVIEW

600 Haven Street Evanston, Illinois  
Prince and Lemon Sts. Lancaster, Pennsylvania  
\$1.00 a Number — \$3.00 a Year

## Altar Wines, Candles Church Goods

### La Salle Products, Inc.

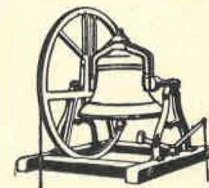
1612 W. National Ave.,  
MILWAUKEE, WIS.

1906 Pine St., ST. LOUIS, MO.  
79 Madison Ave., NEW YORK CITY

Write nearest office for catalogue

## NEW AND SECOND HAND THEOLOGICAL BOOKS

LARGEST STOCK IN AMERICA. Over half a million THEOLOGICAL BOOKS—Classified by Subject. CATALOGUES FREE. Correspondence and "Want Lists" invited. Please mention the Living Church.  
SCHULTE'S BOOK STORE  
82 FOURTH AVENUE NEW YORK CITY



## MENEELY BELL CO.

TROY, N.Y.

AND  
220 BROADWAY, N.Y. CITY

## BELLS

## CHURCH BOOKS AND SUPPLIES

PRAYER BOOKS, HYMNALS, MISSALS, BIBLES  
BOOKS IN GENERAL

ALTAR BOOKS A SPECIALTY

GOLD INSCRIPTIONS FREE

Send for Circular 102

REDDING & COMPANY

9 WEST 23RD STREET

NEW YORK



## Church Services

### California

#### Church of the Advent, San Francisco

261 Fell Street, HEmlock 0454  
 REV. K. A. VIALI, S.S.J.E., Rector  
 Sundays, 8, 10, 11 A.M., 8 P.M.  
 Daily, 7, 7:30, Tues., Fri., Holy Days, 9:30.

### Illinois

#### Church of the Ascension, Chicago

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

### Massachusetts

#### Church of St. John the Evangelist, Boston

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

### Minnesota

#### Gethsemane Church, Minneapolis

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

### New York

#### Cathedral of St. John the Divine, New York City

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

#### Christ Church, Corning

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

#### Church of the Incarnation, New York

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

#### Church of St. Mary the Virgin, New York

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

## CHURCH SERVICES—Continued

### New York

#### Holy Cross Church, New York

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

### Pennsylvania

#### St. Mark's Church, Philadelphia

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

### Wisconsin

#### All Saints' Cathedral, Milwaukee

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

## NEWS IN BRIEF

CONNECTICUT—The Rev. Hamilton H. Kellogg, rector of St. James' Church, Danbury, has been appointed a member of the board of managers of the *Connecticut Churchman* by Bishop Acheson, to take the place of the late Rev. James T. Carney, whose accidental death occurred last October.—A class of seventy, including thirty-two adults, was confirmed at Christ Church Cathedral, Hartford, by Bishop Budlong on March 26th. Another class of twelve was confirmed by Bishop Brewster on Palm Sunday afternoon.—Dean Colladay of the Cathedral is recovering from his late illness and is now able to take short walks. His doctor will not, however, allow him to assume his duties for the present.—The Society of Donations and Bequests of the diocese has received the Edward Sexton legacy of \$20,000 for the benefit of St. Mary's Church, Hazardville. The Rev. William P. Downs, rector of St. Paul's Church, Windsor Locks, is also in charge of St. Mary's.—The ninth annual Conference of the Young People's Fellowship of the province of New England will be held at Christ Church, Fitchburg, Mass., on May 13th and 14th. From Connecticut among those attending will be the Rev. Samuel Sutcliffe, who is a member of the provincial committee, and both the second and third vice-presidents, Milton A. Kennaugh and Gertrude H. Fieber.

DULUTH—An interesting service was held in St. John's Church, St. Cloud, recently when the members of the Young People's Fellowship conducted Evening Prayer. The prayers were intoned by their advisor while the lessons and psalms were read by members of the Fellowship. The preacher was the Rev. L. R. S. Ferguson, rector of the Church of the Messiah, St. Paul. Invitations to attend the service were accepted by the Christian Endeavor of the Presbyterian Church and the Epworth League of the Methodist Church.—Plans are under way for the annual conference to be held at Cass Lake during the last week in June. Bishop Kemerer will be chaplain and the Rev. L. W. Hallett, dean of the conference. Expenses will be kept to a minimum by having all who attend share in the necessary work. Registration will be \$1.00 and the charge for

the week \$6.00. It is hoped that Bishop Wilson of the diocese of Eau Claire will conduct the hour for the clergy each day of the conference.

FLORIDA—The Woman's Auxiliary branches in the first district, which comprises the Jacksonville and vicinity churches, held an exceptionally interesting missionary tea, in St. Mary's Guild Hall, Jacksonville, on April 19th. Mrs. O. Z. Tyler, educational secretary of the district, being in charge. Interesting exhibits of Chinese and Indian costumes, hand work, etc., were arranged by the branches participating; young girls and women in the costumes of the two fields portrayed, maps of the Church's work in these two fields, native music and addresses on China and the American Indian made the afternoon one of educational value.

NEW JERSEY—The Church school choir of Christ Church, South Amboy, which was organized and is trained by the rector, the Rev. Harry Stansbury Weyrich, wore vestments that were presented to them by the Woman's Auxiliary, for the first time at the Church school service on the morning of the first Sunday after Easter. This choir sings at the Holy Eucharist the first Sunday in each month, as well as at the service which opens the Church school each Sunday morning. The Dramatic Guild, all members of the Church school, gave a most creditable performance of the Little Pilgrims and The Book Beloved, a mystery play, in the chancel of the church on the evening of the first Sunday after Easter. The play was given under the direction of Mrs. William G. Pearce.

ROCHESTER—The Easter offering of Christ Church, Corning, the Rev. Francis F. Lynch, rector, amounted to \$4,879.26. This entire amount is for the mission work of the Church.

UTAH—Salt Lake City churches were crowded on Easter Day. At the sunrise service at St. Mark's Cathedral, the Rowland Hall school choir furnished the music under the direction of Miss Roberts, their musical director. This is a custom as old as the school itself. At the 11 o'clock choral celebration at St. Paul's Church, Salt Lake City, the Shriners attended the service in a body; marching from the Masonic Temple to the church.

WASHINGTON—On April 27th the annual diocesan convention of the Daughters of the King was held in the Church of the Nativity, Washington, the Rev. E. M. Thompson rector. The program began with a quiet hour at 10 A.M. Officers were elected at the afternoon session.—The spring meeting of the Prince George's County branch of the Woman's Auxiliary was held May 4th at Pinkney Memorial Church, Hyattsville, the Rev. Clyde Brown rector. The last diocesan Auxiliary meeting until the fall was held in Christ Church, Rockville, the Rev. Arthur B. Rudd rector, on May 2d.—On April 23d in the National Cathedral a special ceremony in celebration of the anniversary of the birth of William Shakespeare was held in honor of the Bard of Avon, at which the Hon. James M. Beck, a recognized Shakespearean scholar, was the principal speaker.—A colorful ceremony took place in the Cathedral on April 17th, when a service was held for the Daughters of the American Revolution, whose national convention was then assembled in Washington. A D. A. R. banner, containing the official insignia of that organization, was formally presented to the Cathedral by Mrs. Russell William Magna, president general of the D. A. R. It was received by Bishop Freeman.—The Rev. J. DeWolf Hubbard, padre of Toc H, preached at a service of lights and rededication, held in the great choir of the Cathedral on April 22d.



## Rates for Classified Advertising

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

## ANNOUNCEMENTS

### Caution

**BROCK**—Caution is suggested in dealing with **H. PRIESTLY BROCK**, who claims to be a priest of the Church and who has been officiating in the dioceses of Washington and Maryland, though his name does not appear in the clergy list of either the *Living Church Annual* or *Crockford's Clerical Directory*. Mr. Brock is thought to be in England at the present time, and is said to be wanted in Washington. Further information from the Rt. Rev. **JAMES E. FREEMAN**, Bishop of Washington, or the Rt. Rev. **EDWARD T. HELFENSTEIN**, Bishop of Maryland. (English Church papers please copy.)

**CHRISTANANDA**—Caution is suggested in dealing with **SADHU JOHN NELSON CHRISTANANDA**, who bears letters of commendation from Canadian bishops and others. Further information may be obtained from the **ADVISORY COMMISSION ON ECCLESIASTICAL RELATIONS**, 281 Fourth Avenue, New York City, or from the **BISHOP OF MONTREAL**.

### Married

**DICKERSON-BAKER**—Miss **ELIZABETH LOVEJOY BAKER**, daughter of Mr. and Mrs. W. L. Baker of Sioux Falls, S. D., was married to the Rev. **ROBERT TALBOT DICKERSON**, April 22d, in Christ Church, Glendale, Ohio. The Rev. **Elwood L. Haines** officiated. Mrs. Dickerson has been a field worker on the national staff of the Woman's Auxiliary. Mr. Dickerson, whose home is in Wilmington, Del., is on furlough from Liberia, where he has been on the mission staff since December, 1928. The couple expect to sail for Liberia in June.

### Died

**DWIGHT**—**GRACE BUEL DWIGHT**, daughter of the late Rev. Clarence Buel and beloved wife of Percy D. Dwight departed this life in Williamstown, Mass., on April 29th, in the sixty-fifth year of her age.

### Memorials

#### JOHN NEWTON BECKLEY

WHEREAS, in the wisdom of Almighty God it has pleased Him to summon the soul of **JOHN NEWTON BECKLEY**, vestryman, from the field of earthly activity; and

WHEREAS, the life of this devout and constant servant of God has been of continuous influence for good in business, in the civic life of the community, and in the continuous progress of this parish; and

WHEREAS, his example of service, his generosity, and Christian love of the brethren were all united to further the cause of the Kingdom of God on earth;

BE IT THEREFORE RESOLVED, that we, the rector, the wardens, and the vestry of Christ Episcopal Church, Rochester, New York, assembled

in special meeting on Monday, April 24, 1933, express in so far as we are able the sense of corporate and personal loss at his passing; and

BE IT FURTHER RESOLVED, that a copy of these Resolutions be sent to the members of Mr. Beckley's family; and

BE IT FURTHER RESOLVED, that a copy of these Resolutions be spread upon the minutes of the vestry; and

BE IT FURTHER RESOLVED, that a copy of these Resolutions be sent to the editor of THE LIVING CHURCH, Milwaukee, Wis., for publication.

Rest Eternal grant to him, O Lord, and let light perpetual shine upon him.

May his soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.  
Amen.

#### T. H. M. VILLIERS APPLEBY

In loving memory of **T. H. M. VILLIERS APPLEBY**, Archdeacon of Minnesota, May 3, 1927.

## ALTAR BREAD AND INCENSE

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

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

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

## BOARDING

### General

**EPISCOPAL DEACONESS HOUSE**. Apply to **DEACONESS LAURA**, 542 S. Boyle Ave., Los Angeles, Calif.

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

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

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

### Health Resort

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

### Houses of Retreat and Rest

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

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

## FOR RENT

**SEASHORE COTTAGE**, Rockland, Me. Rent for season, 6 rooms, bath, fully furnished, electric lights, hot and cold water. **S. W. LITTELL**, 138 Main St.

## FOR SALE—Miscellaneous

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

## LENDING LIBRARY

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

## LINENS AND VESTMENTS

**CHURCH EMBROIDERIES**, Altar Hangings. Vestments. Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. **THE SISTERS OF ST. JOHN THE DIVINE**, 28 Major St., Toronto, Canada.

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

## POSITIONS WANTED

### Clerical

**FORMER RECTOR OF WELL KNOWN** American Catholic parish available for duty in American or Canadian Catholic parish during absence of parish priest attending Anglo-Catholic Centenary. Address, **C-917**, care of **THE LIVING CHURCH**, Milwaukee, Wis.

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

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

### Miscellaneous

**CHURCHWOMAN**, executive experience here and abroad. Adaptable. Director Religious Education, Social Worker, Executive Secretary; Church, organization, settlement. Available August or before. Correspondence invited. Address **K-916**, **THE LIVING CHURCH**, Milwaukee, Wis.

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

**ORGANIST-CHOIRMASTER** desires position in Eastern city. Successful choral trainer. Good Churchman and expert organizer. Boy voice specialist. Director of boy activities. Pupil of Fr. Finn. Highest references. Address, **C-918**, care of **THE LIVING CHURCH**, Milwaukee, Wis.

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



NEWS IN BRIEF

MARYLAND—Nearly two hundred attended the spring meeting and banquet of the Churchman's Club of the diocese of Maryland, held in the Hotel Emerson, Baltimore, on April 27th. The speaker was the Rev. Dr. Joseph Fort Newton, of Philadelphia, and his address on the present spiritual condition of the world and the turning of the tide was excellent. Bishop Helfenstein made a short address, outlining the tentative plans for the proper celebration of the 150th anniversary of the diocese of Maryland, which will take place at convention time—January 1934. The Churchman's Club has promised its coöperation.—Twenty-three nurses were graduated from the Church Home and Infirmary, Baltimore, on April 28th. Bishop Helfenstein presented the diplomas and prizes and the address was delivered by the Rev. Don Frank Fenn, D.D., rector of the Church of St. Michael and All Angels, Baltimore. Miss Jane E. Nash is superintendent of the Church Home.

NORTH CAROLINA—The annual convention of the Woman's Auxiliary of the diocese of North Carolina was held at the Church of the Good Shepherd, Burlington, April 20th and 21st. In spite of financial difficulties, excellent reports were received from all the many activities of the Auxiliary. Addresses were made by the Bishop, Mrs. Beverly Ober, and the Rev. Roderick Jackson. Miss Emma Hall of Charlotte was elected to serve as president for the next three years.

EDUCATIONAL

SCHOOL FOR NURSES

New York

CHILDREN'S HOSPITAL IN NEW YORK

Sisters of St. Mary (Episcopal) 405 W. 34th Street. Accredited School of Nursing, three years. Major subject children. Adult, maternity and public health nursing in affiliated hospitals. Single rooms. Full maintenance. Write for booklet.

COLLEGES AND SCHOOLS FOR GIRLS

District of Columbia

National Cathedral School

RESIDENT AND DAY SCHOOL FOR GIRLS. Thorough preparation for College. General Course with special emphasis in Music, Art, and Dramatics. The Bishop of Washington, President Board of Trustees. Miss MABEL B. TURNER, A.B., A.M., Principal. Mount St. Alban, Washington, D. C.

Maryland

1832 HANNAH MORE ACADEMY 1933

The Maryland Diocesan School for Girls. Accredited. College Preparatory and General Courses. Music, Art. Modern equipment and methods. Reasonable rates. Athletics. Riding. Address: Principal, LAURA FOWLER, A.B., Box L, Reisterstown, Md.

New Hampshire

ST. MARY'S SCHOOL FOR GIRLS

Preparation for life as well as for college. Music, Dramatics, Household Arts, Winter Sports. MRS. CLINTON A. McLANE, Principal, Concord, New Hampshire.

COLLEGES AND SCHOOLS FOR GIRLS

Continued

New Jersey

St. Mary's Hall *on the Delaware*

Episcopal boarding school for girls. College preparation emphasized. General, Secretarial courses. Music, art. Capable sympathetic teachers. Simple, wholesome school life. Supervised sports, riding, golf, swimming. Lower school. 97th year. Moderate cost. Write for Catalog.

ETHEL M. SPURR, A. M., Principal, Box E, Burlington, N. J.

New York

WILLIAM SMITH COLLEGE

FOR WOMEN  
Geneva, New York

Co-ordinate with Hobart College. Four year Liberal Arts Course leading to the degrees of A.B. and B.S.

For catalog and information address  
Faye Huntington Klyver, Ph.D., Dean

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL  
Peekskill-on-Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

Wisconsin

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of Sisters of St. Mary. An Episcopal school for girls, on North Shore of Lake Michigan, one hour from Chicago. College preparatory and general courses. Music, Art, Domestic Science. Outdoor and indoor sports. Elementary grades. Progressive methods used.

Milwaukee - Downer College

Milwaukee, Wisconsin

A Standard College for Women

Full four-year courses leading to B.A. and B.S. degrees. Academic programs, Home Economics, Music, Art, Occupational Therapy.

LUCIA R. BRIGGS, A.M., LL.D., President  
For catalogue address the Registrar

SCHOOL FOR BOYS

New York

CATHEDRAL CHOIR SCHOOL

NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the Close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address THE PRECENTOR, CATHEDRAL CHOIR SCHOOL, Cathedral Heights, New York City

THEOLOGICAL SEMINARIES

Connecticut

BERKELEY DIVINITY SCHOOL *New Haven, Connecticut*

Affiliated with Yale University  
Address, Dean W. P. Ladd, 80 Sachem Street

Massachusetts

Episcopal Theological School

Cambridge, Mass.

Affiliation with Harvard University offers opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For catalog address the Dean

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN

Chelsea Square

New York City

Pennsylvania

THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address, the Rev. GEORGE G. BARTLETT, S.T.D., Dean. The Divinity School, 42d & Locust Sts., Philadelphia.

Virginia

The Virginia Theological Seminary

Alexandria, Virginia

Address THE DEAN

COLLEGE FOR MEN

New York

ST. STEPHEN'S COLLEGE

Founded 1860

A College of Arts, Letters and Sciences incorporated in the educational system of

Columbia University

and conferring the University degree. Officially of the Episcopal Church but with no ecclesiastical restriction in the selection of its student body.

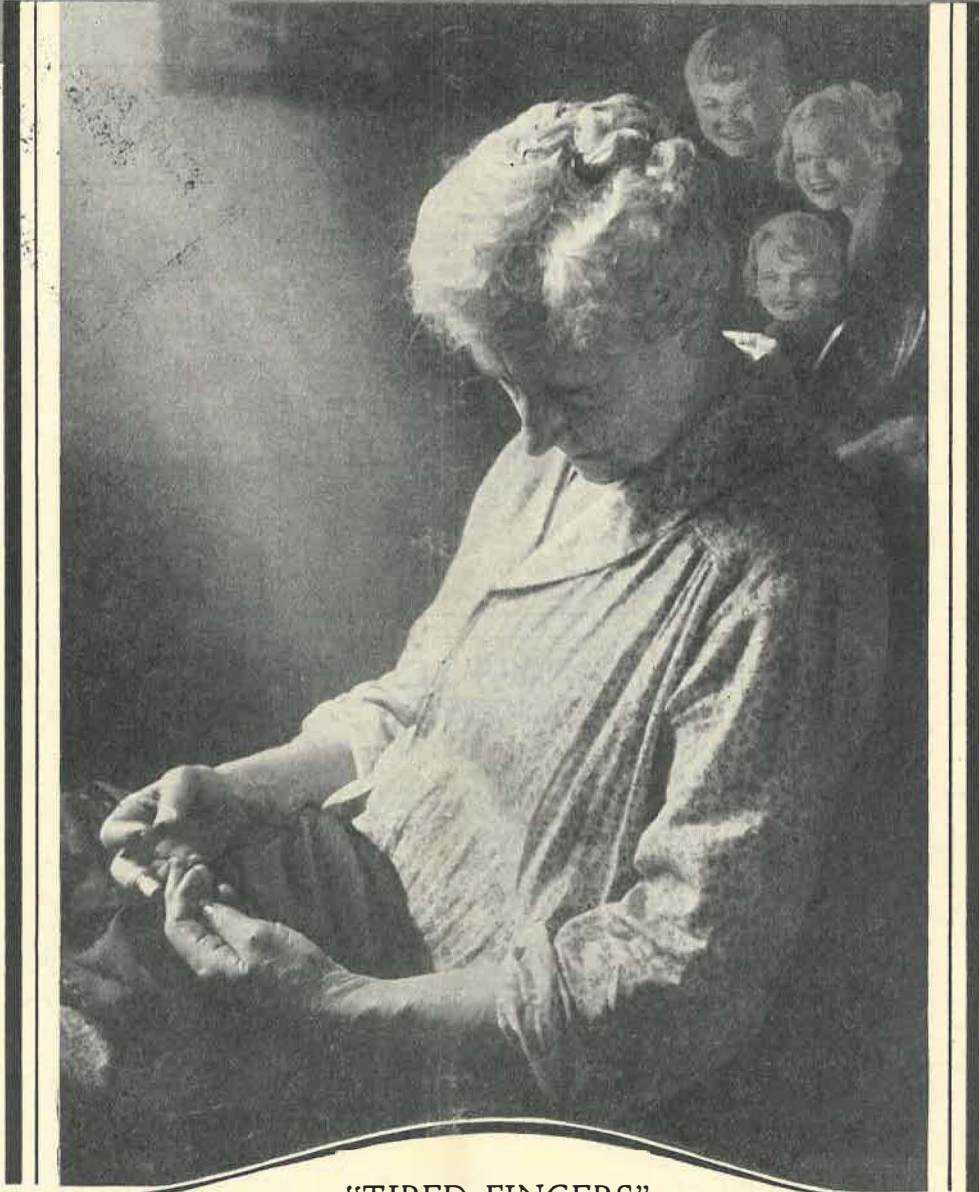
St. Stephen's combines the advantages of university education with small college simplicity, inexpensiveness and close faculty contact. It is equipped to teach men planning to go into business, into post-graduate schools of medicine, law, journalism or theology, or into classical, scientific, social or literary research.

Fees: Tuition, \$360; furnished lodgings, \$150; board in Hall \$250. Competitive scholarships, certain bursaries and a limited number of remunerative positions are available for deserving students.

Address: The Registrar, Annandale-on-Hudson, N. Y. (Barrytown, N. Y. Central R.R.) or The Treasurer, 555 Fifth Avenue, New York.



# OBSERVE MOTHERS DAY *the* GOLDEN RULE WAY —



## “TIRED FINGERS”

*Tired fingers so worn, so white,  
Sewing and mending from morn 'til night.  
Tired hands and eyes that blink,  
Drooping head too tired to think.*

*Tired arms that once had pressed  
A curly head to a mother's breast.  
Tired voice so soft, so dear  
Saying "Sleep well, darling, mother 's near."*

*Tired fingers so worn, so true,  
Sewing and mending the whole day through,  
From break of dawn 'til setting sun,  
A Mother's Work Is Never Done.*

*In honor of Mother*—WHATSOEVER ye would that others should do for YOUR MOTHER if she were left destitute, do ye even so for other mothers and dependent children, millions of whom today, through unemployment and other causes beyond their control, are suffering, and some of them dying, for lack, of the simple necessities of life.

### *Suggestions for Mothers Day Observance*

ILLUSTRATED SOUVENIR BOOKLET, containing poems, including new hymn "Faith of Our Mothers", scriptural quotations, classical tributes, suggested programs for churches, clubs, schools, lodges and homes will be sent free of charge upon request. Address:

THE GOLDEN RULE FOUNDATION  
Lincoln Building, 60 E. 42nd Street, New York, N. Y.

Without obligation on my part, send Mothers Day booklet referred to above.

NAME \_\_\_\_\_  
(Indicate Rev., Dr., Mr., Mrs., or Miss)

STREET \_\_\_\_\_

CITY and STATE \_\_\_\_\_