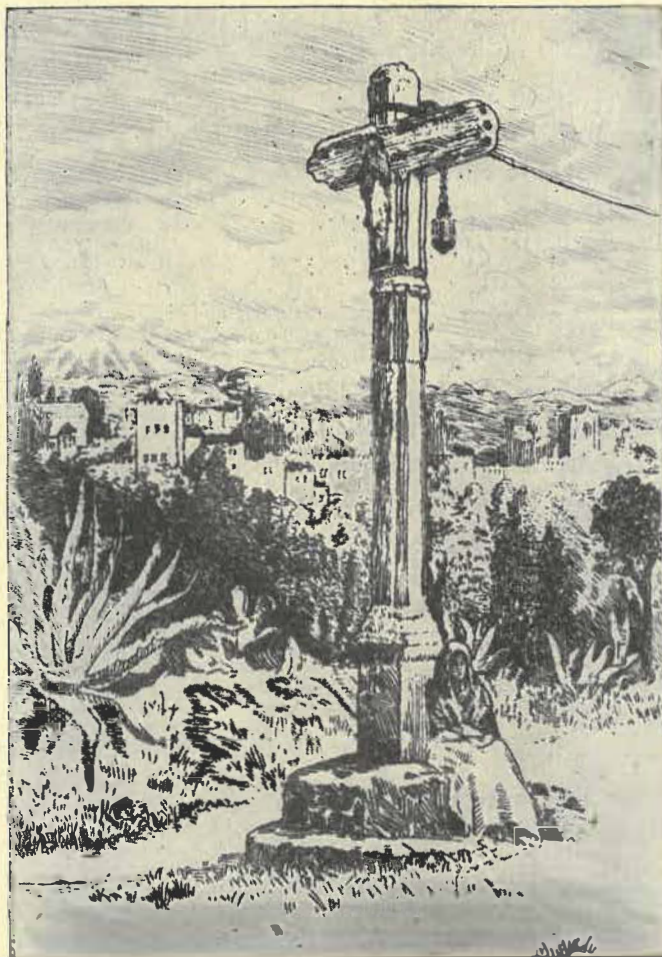


The Living Church



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No Pledge too small to be Consecrated

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THE EVERY MEMBER CANVASS 1933

Recommended dates:

Sunday, November 26th to Sunday, December 10th

The Field Department of the National Council

Church Missions House

281 Fourth Avenue

New York, N. Y.

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Church Calendar



SEPTEMBER

- 24. Fifteenth Sunday after Trinity.
- 29. Friday. St. Michael and All Angels.
- 30. Saturday.

OCTOBER

- 1. Sixteenth Sunday after Trinity.
- 8. Seventeenth Sunday after Trinity.
- 15. Eighteenth Sunday after Trinity.
- 18. St. Luke. (Wednesday.)
- 22. Nineteenth Sunday after Trinity.
- 28. SS. Simon and Jude. (Saturday.)
- 29. Twentieth Sunday after Trinity.
- 31. Tuesday.

KALENDAR OF COMING EVENTS

SEPTEMBER

- 25. Quiet Day, Clergy of diocese of New Jersey, Bernardsville, N. J.
- 27. Synod, Province of the Northwest, at Hastings, Neb.

OCTOBER

- 3. Annual fall synod of diocese of Quincy, at Trinity Church, Rock Island, Ill.
- 4. Autumn conference of clergy, diocese of Lexington, at Christ Church Cathedral, Lexington, Ky.
- 5. Autumn conference of clergy and laity, diocese of Lexington, at Christ Church Cathedral.
- 12. Annual conference of clergy and vestrymen, diocese of Milwaukee, at St. John's Church, Portage, Wis.
- 17. Field department conference of clergy and laymen, diocese of Northern Indiana, South Bend, Ind.
 Special convention of diocese of Western North Carolina to elect Bishop. St. Francis' Church, Rutherfordton, N. C.
 Synod of province of Southwest, at Christ Church, Houston, Tex.
- 17-19. Synod of province of Mid-West and Provincial Woman's Auxiliary, St. James' Church, South Bend, Ind.
- 22. American Centenary Catholic Congress at Philadelphia.

CATHOLIC CONGRESS CYCLE OF PRAYER

OCTOBER

- 2. Calvary, Philadelphia.
- 3. Grace, North Girard, Pa.
- 4. St. Timothy's, Roxborough, Philadelphia.
- 5. St. Mark's, Jersey City, N. J.
- 6. St. Luke's, Fort Madison, Iowa, and Grace, Sheboygan, Wis.
- 7. Trinity, Haverhill, Mass.

Clerical Changes

APPOINTMENTS ACCEPTED

BISSELL, Rev. BENJAMIN, canonically resident in the diocese of Connecticut; to be assistant priest at St. Andrew's Church, Old Chesterton, Cambridge, England. Address, 42 Kimberley Rd., Cambridge, England.

KLEIN, Rev. JOHN A., formerly priest in charge of Christ Church, Chamberlain, S. Dak.; to be priest in charge of St. Paul's Church, Altus, Okla. Address, 818 Commerce St.

READ, Rev. RALPH D., has accepted a call to be assistant in St. John's Church, Bridgeport, Conn. Address, 768 Fairfield Ave.

SMITH, Rev. CHARLES W. F., formerly assistant rector of St. Paul's Memorial Church, University, Va.; to be assistant rector of St. Paul's Church, Richmond, Va. Address, 815 E. Grace St.

TAYLOR, Rev. MALCOLM S., formerly rector of Christ Church, Greenville, S. C.; is Director of Evangelism, The National Commission on Evangelism, College of Preachers, 3510 Woodley Rd., Washington, D. C.

NEW ADDRESSES

ASHLEY, Rev. GEORGE D., formerly Millsboro, Del.; 8415 Lefferts Blvd., Richmond Hill, L. I., N. Y.

BISHOP, Rev. JULIAN M., formerly 1230 Kemble St.; 21 Emerson Ave., Utica, N. Y.

BLOSSOM, Rev. WALTER G., formerly 326 N. Larchmont Blvd., Los Angeles; 2431 Lower Azusa Rd., R. 2, El Monte, Calif.

VIRDEN, Rev. HARRY LEE, formerly 110 So. Eighth St., Lawton, Okla.; Box 747, Dallas, Texas.

RESIGNATION

MINTON, Rev. C. G., as rector of Trinity Church, Norfolk, Nebr.

ORDINATION

DEACON

MARQUETTE—Glen A. Blackburn, Ph.D., for the past five years professor of History in the Northern State Teachers College, was ordained deacon in St. Paul's Cathedral September 10th by Bishop Ablewhite.

Dr. Blackburn has been serving for three years as lay reader at the cathedral. For the present he will continue as professor in the college.

He was presented for ordination by the Ven. William Poyscor, and the sermon was by the Very Rev. Maurice Clarke, dean. The Rev. George Walton, of Menominee, acted as master of ceremonies.

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"Re-Thinking Missions"

TO THE EDITOR: When, nearly a year ago, *Re-Thinking Missions* listed the Church as one of seven cooperating bodies, some protests were uttered and various statements were issued which were intended to be taken, by those opposed to it, as disavowing such cooperation. Now Volume VI of the Supplementary Series (*Fact-Finders Reports: Japan*) has just been issued. The number of "cooperating communions" is now given as five, but, in spite of the quasi-disavowals of which I have spoken, the authors have no hesitation in listing our "denomination" as one of them.

On page 156, a table of figures is given under six heads: "Five Denominations; Other National Christian Council Bodies; Roman Catholic; Greek Catholic; Other Denominations; No Denomination." Ours is one of the "Five Denominations."

On page 157, a large number of missionary agencies is listed with the following explanatory note: "Boards which are not cooperating in the Inquiry are in italics." Among the large number of italicized titles, one finds *The Society for the Propagation of the Gospel*, *The Church Missionary Society*, and *The Missionary Society of the Church of England in Canada*. Among those not in italics is *The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America*.

That information with regard to our work and to the financial and ecclesiastical condition of the *Nippon Sei Kokwai*—such information as the inquirers would naturally seek from the officials of a cooperating body—is sometimes false and misleading, scarcely improves matters.

Whatever one may think as to the desirability of such cooperation, it would be pleasant to be told the truth about it.

(Rev.) JOHN COLE MCKIM.
Peekskill, N. Y.

Amending the Constitution

TO THE EDITOR: When the House of Bishops met, some years ago, in Atlantic City, three Negro presbyters, who had been in the ministry for a period longer than a quarter of a century, submitted the following, which I believe expresses the mind of Negro Churchmen, priests, and laymen. In part, the memorial reads:

"As presbyters of the Church, of that race, who have now exercised our ministry for a period of more than a third of a century, we most earnestly, and heartily, appeal to you, under no consideration to consent to the amendment of our Constitution of General Convention whereby the words 'color,' 'race,' or 'racial lines' may enter therein.

"We are far from being unmindful of the actual situation of affairs which calls

forth some accommodation of our present ecclesiastical system to the well-being of both races in the one brotherhood. But, the children of the Church, now in 'ecclesiastical exile,' can be brought into vital and organic touch with the full life of the Church without such class or racial legislation.

"We respectfully submit that all that is necessary in the line of legislation is some sort of addition to section I of Article VI of the Constitution, as follows:

"And it (The House of Bishops) may still further establish Inter-Diocesan Missionary Districts, running through two or more contiguous dioceses, upon the request of the Diocesans concerned, embracing *only such congregations as are not in union with any Diocesan Convention*. Such Districts, in every respect, shall sustain the same status as other Missionary Districts."

Such is the only alternative left the Church in this matter. During the past third of a century the Cemetery and the Seminary have been at work and the attitude of approach has radically changed.

(Rev.) GEORGE F. BRAGG, JR.
Baltimore, Md.

Aliens Given Bibles

IN THE EARLIER DAYS of the New York Bible Society's existence, every ship's company from foreign shores was met at Ellis Island and each immigrant was given a portion of the Bible in his native tongue. With the diminished immigration, the society has enlarged this phase of its work to include the unwanted alien and deportee class. Ships from abroad still are met at the piers by the society's agents.



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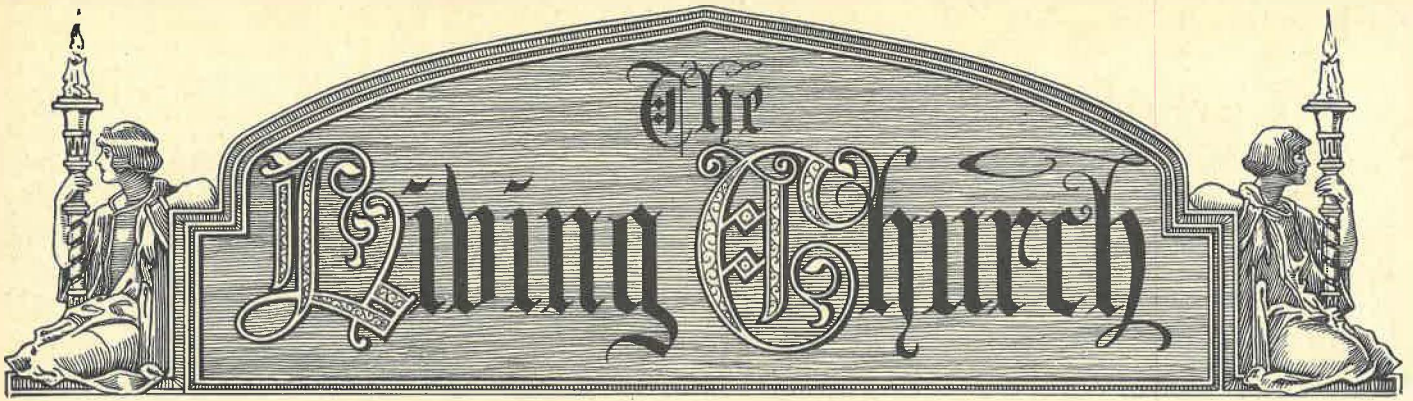
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EDITORIALS & COMMENTS

Codes and the New Order

WHEN, a century and a half ago, the representatives of the newly independent and still only nominally United States of America, in constitutional convention assembled, produced a document intended to weld into homogeneity thirteen diverse political entities, each profoundly conscious of its newly-won autonomy, there were not lacking prophets of an impending doom. Constitutions, men said, could not be produced like rabbits out of a magician's hat, put into effect almost before the ink was dry on the signatures of the men who negotiated them, and expected to work. The British constitution, the only one with which most eighteenth century Americans had had any experience, had taken centuries of trial and error, of conflict between King and Parliament, between nobility and commons, to develop, and was still in a state far from perfection—indeed it was largely because of its imperfection that these same states had rebelled and repudiated forever the sovereignty of the English Crown. How, then, could a document drawn up in a few days by a convention of men with little diplomatic experience be expected to accomplish what the traditions and experiences of generations had failed to do, so far as these former colonies were concerned?

Today we are faced with a condition not unlike that of our forefathers when they tried to put the American constitution into effect. For a century and a half, despite the constant extension of government into the sphere of industry, the theories of individualism and free competition have been at the base of our economic order. That they have led us into a chaotic condition, in which we suffer not from a lack of necessities but from a surplus of them, and of luxuries as well, is a fact too obvious to require demonstration. Now, almost overnight, we have turned completely about, and decided to try something entirely different. Not free competition, but controlled coöperation, in which the rights of the worker and the consumer as well as those of the producer are to be strictly guarded by government, is the keystone of the new order. And like the Federalists of the eighteenth century, we are attempting the method of writing down our theories in the

form of codes and then trying to carry them out in practice, instead of the old way of letting slow experience crystallize gradually into tradition and written law.

Undoubtedly the industrial codes are going to meet the same sort of difficulties that the Constitution did. They will need constant amendment and revision, and they will have to develop flexibility if they are to be successful. During the inevitable period of readjustment, American industry will be a great experimental laboratory, in which the new methods will have to prove themselves in the crucible of experience. There will be much in all of the codes that will not be able to endure that test; what cannot stand must be discarded, and only the things of permanent value made the foundation stones of the new régime.

AMONG THE ACCOMPLISHMENTS that must certainly be retained is the abolition of child labor. That momentous forward step, comparable to the abolition of slavery, is the brightest star, so far, of the new legislation. It does not take the wisdom of a Solomon to see that a nation that cannot find work for several millions of able-bodied adults does not need to conscript the services of children who should be in training for future citizenship. What humanitarianism has vainly tried for many years to effect has now been achieved by sheer necessity, and if the latter motive is not as noble as the former, at least we may rejoice in the accomplishment, and determine that no future prosperity shall lull our consciences into connivance at a renewal of the practice that we have now abolished.

For the rest, the codes remain to prove themselves. To the exponents of the Christian ethic, to whom the welfare of every human soul is more important than the misnamed "individualism" that actually destroys individuals, or leaves them to walk the streets in fruitless search for the means of sustenance, they cannot but seem to be an important step in the right direction. With details of them we can easily find fault, but mere fault-finding will not get us anywhere. If industry is to be put back on its feet, and the man in the street

assured of a means of earning his living, not criticism but cooperation is clearly the order of the day. When the broad principles contained in the codes are put into effect, the difficulties of detail can be ironed out. Until then it behooves us to swallow our minor grievances and put our several shoulders to the wheel.

WITH EARLY REPEAL of the eighteenth amendment a virtual certainty, it is high time to begin thinking of the next step. If prohibition failed dismally to usher in an era of temperance, it is also true that its repeal is not going to have any such magical effect. Indeed

if we do not guard against a return of the evils of the liquor traffic that were the curse of the old days, our last state is going to be worse than our first, and the professional prohibitionist will be justified in saying "I told you so!"

The other day in Paris Bishop Cannon, that irrepressible warrior who refuses to admit that virtue cannot be attained by process of law, gave an interview to the press in which he stated (after his usual charges against Al Smith and the Roman Catholic hierarchy) that if prohibition were repealed it would be the duty of "the Church" to start again from the beginning and build it up anew. If the Bishop includes in "the Church" anything except the members of the particular denomination that he represents, we heartily disagree with him. The Church has a duty with reference to the liquor problem, as it has in all social questions, but it is not the duty of trying to secure the enactment of a law directly contrary to the expressed wishes of a majority of the electorate in what we are pleased to regard as a democratic country.

What, then, is the duty of the Church, and of the individual Churchman, in connection with the liquor question? As to the Church itself, it is primarily a moral duty, as it has been all along. It is not the task of the Church to forbid the right use of any of God's gifts, including the fruit of the vine, but rather to condemn the wrong use of them. Not drinking but drunkenness is the sin condemned alike by the Old and New Testaments and the tradition of the Christian Church. There are some things that are absolutely forbidden to the Christian, such as stealing, false swearing, murder, adultery, and the like. There are other things, of which the use of liquor is one, in which the sin is not in the use but in the abuse of that which in itself is not wrong.

If drunkenness is an evil that cannot be condoned by the Church, so is the corruption of the political life of the nation through an unregulated liquor traffic. It is important to remember that the real reason for prohibition was the evil of the liquor trade, and its control over the various legislative and administrative organs of government. That control must be prevented in future, and it is high time now, before prohibition is repealed, to devise ways and means of preventing it.

Obviously, the only way to keep the state from being controlled by liquor is to place liquor under the strict control of the state, yet very few states have yet made any move to accomplish that object. The time has come for the development, on the part of the several states and the nation, of concrete plans for the regulation of the liquor industry. It is not impossible to keep the licensing power, which is the key to liquor control, out of the hands of political appointees. Civil service has, in most states, won its independence of politics, and the licensing of the manufacture, distribution, and sale

of intoxicants must be put on the same basis. It has been done in other countries, and it can be done in America.

THE CHURCH, AS SUCH, cannot and should not attempt to dictate specific plans of state control. It can and it should take a definite stand against an unregulated and unlicensed liquor traffic, and individual Churchmen can make it their task to see that suitable plans are worked out, both in their several states and in the nation. Politics must be kept free from the evils of the old liquor traffic, and drunkenness and every kind of abuse must be rigidly punished.

We can have a temperate nation, even though the experience of the past decade has tended to make us an intemperate one. But we cannot achieve temperance either through prohibition on the one hand or a *laissez faire* policy on the other. The achievement of a *via media* is certainly not beyond the powers of the American public, if its sense of responsibility be aroused. The Church has an important function to perform in arousing that sense of public responsibility.

THE NEWS that Mr. Will Spens, vice chancellor of Cambridge University, will attend the Catholic Congress in Philadelphia next month as the guest of the Congress and will deliver a paper there is welcome indeed. Mr. Spens is one of the most distinguished of Anglo-Catholic

laymen and one of the foremost Anglican scholars of the day. Through his book, *Belief and Practice*, and his chapter on the Eucharist in *Essays Catholic and Critical*, he has gained wide recognition on both sides of the Atlantic as a leading exponent of current Liberal Catholicism. American Churchmen are fortunate to have the opportunity of hearing Mr. Spens and he may be sure of a warm welcome on these shores.

THE DEATH of Dr. Frederic E. J. Lloyd recalls a rather unsavory chapter in the history of the American Church. We do not intend to enter anew into the merits of the controversy over his election as Bishop Coadjutor of Oregon in 1905, since the entire record of that unfortunate episode is best forgotten. We

prefer to remember the very valuable years of service that Dr. Lloyd rendered in the preaching of missions in parishes in all parts of the country, for he was especially successful in that work. In his later years he thought very much of those days and only last spring he wrote that the old urge to preach missions had returned to him with considerable emphasis and that he was determined to give the last days of his life to finish as he began, giving to dead souls "the glorious message of the living Lord Christ, the one need of this unhappy age." Had he been able to render that service in the Church of his youth we feel that he would have been much happier and more content than in the days of his later ecclesiastical adventures.

May he rest in peace and may light perpetual shine upon him.

PROTESTANTISM would be better for the Anglo-Catholic's mystic reverence of the Church, for his passion for an undivided Church, and it might help create a Church worthy of reverence.

—Dr. Gaius Glenn Atkins.

THE CHAPLAIN'S MISSION is to bring a knowledge of God to certain persons whom the Church cannot otherwise reach, by personal ministry, by instruction, and by worship.

—William H. Jefferys, M.D.

Christ, the Church, and Reality

By W. Norman Pittenger

WHEN all is said and done, what is the question that most concerns the average man as he travels his daily round? We are not referring to worries over income, to efforts to make expenditure meet salary, to petty personal difficulties or family quarrels, or to problems in professional life, although every one of these is indirectly involved in the greater problem which is at the heart of each man's life. Is it not correct to say that the final and vital question which confronts everyone of us, practical man and philosopher, is simply this: May we bank our lives on the trust that Ultimate Reality means intensely and means well? In other words, what is the real nature of the universe in which we live, and can we come into such a relation with whatever power is in and behind it that we can count on its backing our best endeavors and our noblest hopes and dreams?

It is right here that Christianity can offer help to the modern man. Its conviction that the real nature of Reality is exhibited and imparted in Jesus Christ and by His redeeming work is the answer to his question—if he can only see his way clear to accept it "on faith" and, living on that assumption, discover that the thing actually "works."

In this paper we hope to show that the Christian Church is justified in her belief that Jesus Christ may be taken as "the Key to Reality" and the supreme means to fellowship with that Reality; and that the practical man may and should accept that faith as both reasonable and intelligent, and our best clue to the purpose which is at work at the heart of things.

Is there any more remarkable phenomenon in human history than the persistence of Jesus Christ—not His teaching only, but His whole personality—in the center of the historic process and at the core of men's individual lives? It is now almost two thousand years since He walked this earth in the days of His flesh; yet His influence grows year by year. Nor is this confined to professing Christians. Millions who do not claim to be Christians at all, and who are often antagonistic to the Church, express in glowing terms their admiration and reverence for Jesus Christ, and are willing to acclaim Him as "the master-light of all their seeing." What manner of Man can this be, that all who meet Him fall under His spell?

Furthermore, the Christian Church, which has carried His personality and handed on His teaching down the ages, seems to continue remarkably alive, even in these days when her critics say that her last call has come. The present existence of the Church is itself a challenge to the thinking mind; and it must make us consider seriously who Jesus Christ can be, when through His action such a living community has come into existence, and is, according to its own teaching, in some sense sustained by Him.

Now these two facts, Jesus Christ and His Church—or rather, we should say this one fact, for the Church is legitimately described in the fine words of Father Thornton, as "a concrete historical reality, continuous with that wonderful life which was once for all woven into the history of our race in the first century"—are remarkably significant in any valuation of Reality. We need to remember that the thing still goes on; that today, as yesterday and two thousand years ago, untold numbers of men and women have been brought into what they describe as a new and intimate relationship with God through Jesus Christ in His Church; and that a new quality of life did unquestionably come into the world through Him and that it has kept on develop-

THE PRACTICAL MAN, says Mr. Pittenger, may and should accept the belief of the Church that Jesus Christ may be taken as "the Key to Reality"; and should accept that faith as both reasonable and intelligent, and our best clue to the purpose which is at work in the heart of things.

ing, a perpetual dynamic of salvation.

Born in Palestine in the days "when Quirinius was governor of Syria," the young Jesus spent His early years in Nazareth working with Joseph in the carpenter shop. At the age of 30 He was attracted by the preaching of John the Baptist, a weird figure who was going

about the countryside proclaiming in no uncertain terms the imminence of the messianic kingdom of the "reign of God" to which the Jews looked forward as the climax of history. Our Lord went down to Jordan to be baptized by John; and we are told that immediately after He had submitted to the rite, the sense of a unique divine vocation came upon Him—a call later symbolized in the story of the descent of the dove.

At once He went into the desert to ponder His life work, and to consider the methods by which He could best pursue it. It was during those forty days that Jesus became convinced that He was the Agent by whose action the kingdom of heaven was to be established on earth. While we know little enough of His deepest thought upon this matter, we can at any rate be sure that it rose far above the crude apocalyptic imaginings of many of His compatriots. He was to be the Messiah, but a new kind of Messiah; and the divine kingdom which He was to bring in was to be a sovereignty of love and service.

Thus our Lord believed Himself to be in some sense the supreme and final messenger of God to men, by whom would be set up the new kingdom which was to give a meaning to all history and into which all the peoples of the earth would eventually be brought. But His eschatological vision was blended with profound ethical insight, and together they formed an organic whole.

FROM THE CONCLUSION of His period of retreat until His crucifixion, Jesus devoted His entire efforts to preaching, teaching, healing, and finally, and more especially, to the training of a small group of disciples who were to be His messengers and to whom it was the Father's good pleasure to give the kingdom. Indeed, in our Lord's own thought that kingdom was in a sense already present on earth, in the little flock which gathered about Him. It was both here and to come, and into it men could enter only as they were converted and became as little children, with childlike trust and love and purity of heart.

But as Jesus continued His work, He grew more and more certain that, while it was God's will that He should inaugurate the kingdom, He could do this in but one way—by the sacrifice of Himself for the salvation of men. It is quite impossible to tear this note of utter self-oblation out of the gospels; it is plain that Jesus Christ knew that it was His divine vocation to give His life as a ransom for many. He knew, with a certainty born of deep and intimate communion with the Father, that He was called to an office of majesty as the inaugurator of the kingdom of God; but that majesty was to be shown in humble self-sacrificing service which would culminate in ignominious death. "He lived a life of complete self-devotion to the service of His fellow men in a cause which He believed, and with good reason, to be God's cause; He braved a death of utter failure, torture, and disgrace in the hope (not with the explicit knowledge) at that price to realize on earth an unsurpassable ideal." So Canon Streeter has put it.

From the great confession at Cæsarea Philippi, when the messianic significance of our Lord and His work was at last

publicly acknowledged by His little company, Jesus began to talk of "the decease which He should soon accomplish at Jerusalem." He was going up to the Jewish capital to give His life for men, that through His death God might renew the world. But He promised His disciples that He would come to them again. Surely the Johannine writer recalls some veridical word of Christ when he makes Him say, "I will not leave you desolate; I will come unto you." And yet, even if this were His confident belief, He did not know it with absolute certainty. It, too, was a matter of faith—and we must never forget that for our Lord in the days of His flesh, faith in God and in His all-loving will was just as necessary as it is for us. It is precisely this that makes His life and sacrifice so profoundly moving: He went down to "rock bottom," and wherever we may have to go we can know that He has gone before and His presence gives us light in the awful darkness.

HERE IN JESUS CHRIST we see a life filled with self-sacrificial love and entirely mastered by the determination to carry out what He conceived to be the heavenly Father's purpose. It is a life of positive goodness, not mere sinlessness, and its radiant beauty won the hearts of all who came to Him. He loved and felt intensely, called forth the best in men, scathingly rebuked the self-righteous, vigorously denounced injustice, spoke tenderly to little children and suffering women, helped sick folk. He was an active warrior for the good, yet is appropriately described as meek and lowly in heart.

His life was characterized, in a phrase from Dr. F. C. Grant, by the "quality of consummate divine Love which filled Him." It was all a loving service of God and man: *tota vita Christi mysterium crucis fuit*.

There is something extraordinarily universal about Him, which in our day attracts such different men as John Middleton Murry, Bernard Shaw, H. G. Wells, and Bruce Barton. He is "too great for our small hearts," as Mr. Wells once wrote. But it has not been this alone which has marked Christ out among men; it has been a mysterious quality about His whole personality which, following Otto, we may call the *numinous*. To His disciples He seemed to be the embodiment of holiness, and the gospels are full of incidents which show their feeling in this matter. "Depart from me, for I am a sinful man." "He spake as one having authority." "No man durst ask Him any question."

Professor Bethune-Baker writes that there was in Jesus "some unknown 'quantity' or 'quality'" which baffled His disciples and filled them with awe. There was a veil of mystery surrounding Him, suggesting more than met the eye or found expression in act or word. We have the same feeling today as we meditate on the Gospel narratives. Hazlitt tells of a conversation in which Charles Lamb and some of his friends engaged. The discussion centered around great men whom the company would have enjoyed meeting. Many names were mentioned, among them Chaucer, Dante, and Shakespeare. At the end, Charles Lamb is reported to have said, in his stammering way:

"There is only one other person I can ever think of after this. If Shakespeare was to come into this room, we should all rise up to meet him. But if that Person was to come into it, we should all fall down and try to kiss the hem of His garment."

A few short months, and Jesus was crucified outside the city walls of Jerusalem, over which He had wept only a day or so before because she would not repent of her sinfulness and hardness of heart. He had persisted in loyalty to His great vocation; He had done God's will not only on the sunny shores of the Galilean lake, but in the agony in Gethsemane, through the Trial and Passion, and through the Crucifixion itself. He had been faithful to the end.

But was it the end? Whatever we may think of the stories of the Resurrection as found in the gospels, at least there can be no doubt that something tremendous did happen after Calvary. Somehow Jesus was not put out of the picture; somehow

He came back with renewed power; somehow He still comes back, again and again. Lo, He is with us all the days—that is the unshakable Christian experience. The matter of concrete fact, as Professor Taylor has expressed it, is simply this, "the real, continued, personal activity and supremacy of Christ, and . . . the contacts between the still living Christ and His disciples." There is no other possible explanation of the origin and continuation of Christianity but that Jesus in some way survived death and has returned in the fulness of His personality to dwell with and work among men.

WAS His dream, then, realized? Well, if a man can perpetuate Himself for twenty centuries, growing in influence and power through all that time, and can still remain at the end the most vital factor in the lives of millions of human beings, there is at least the presumption that He has not quite failed. But what of the kingdom? Was not Christ disappointed in His expectation that His death would bring in the new reign of God among men, the sovereignty of love? Perhaps . . . and then we think of the Catholic Church. What of that new quality of life found in the Christian community? Of that new relationship to the supernatural which comes to faithful believers in Christ in His Church?

It is foolish to identify the Church *tout court* with the Kingdom of God; but may we not properly claim that it is the focus of that kingdom? As a matter of history, what did come as a result of Christ's death and the Resurrection *was* the Catholic Church. And even if our Lord did not explicitly found an ecclesiastical organization, and even if His thought forms were different from ours, we must still assert that it was by His action that the Church came into existence; and that it claims to be the extension of His life.

So far, it seems, the facts will carry us. We have Jesus Christ, convinced of His messianic vocation, preaching and teaching and training His little band of disciples; we have His death a self-sacrifice for men; we have His continued presence and power in the lives of those who accept Him; and we have His work extended in a fellowship brought into being by His act and looking to Him as its present and sustaining Lord. Somehow Reality must have been involved in His work, for through that complex fact there has come a new vision of God and a new richness of life, both given in the new community which is His creation.

And in this connection one further point should be indicated. It may be expressed in words from Dr. Edwin Bevan's *Christianity*:

"In spite of all that is defective in the conduct of those who call themselves Christian there may be seen in every age the persistent inner life of the great tree which has sprung from the little seed of the kingdom flowering in lives of a peculiar quality which, in all its individual variations, can be called distinctively Christian. And if the periods of general declension have to be noted, what is perhaps the most notable thing in the story is the way in which over and over again some Power working in the Body seems to emerge, to revivify what is dying and restore what is decayed—a power of reparation, coming not from outside, but from within the Body itself, its emergence meaning in one way a new advance, but in another way always a return of the Christian community for fresh inspiration to the original source of its life."

What shall we say of these things? Has this whole fact of Jesus Christ—His historic life and its actual effect through the Church on men and women down to the present day—any significance when we are framing a philosophy of the universe and seeking to learn man's place in it? What can the fact of Christ tell us of the nature of Reality and its relation to men?

Now, as Canon Streeter has pointed out in his *volume Reality*, we cannot long reflect on

"the life and character of Christ without perceiving that it is a perfect embodiment in concrete experience of an ideal prin-

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The Problem of the Unemployed Clergyman

By the Rev. Benjamin Bissell

WITH WHOM does the responsibility for employment of the unemployed clergyman rest, anyhow? With the bishop who ordained him, would doubtless appear the most logical answer, modified, of course, by such further considerations as the priest's age, experience, Churchmanship, and the opportunities for work open at any particular time and in any particular diocese. If, however, as so often happens, there is any difference in Churchmanship between the priest and his diocesan, the matter is then peculiarly complicated. The bishop, as one sometimes to his cost discovers, really assumes no responsibility at all in the matter. He can only recommend, not appoint, he will allege. So after a gesture or two of general helpfulness, which of course in times like these are not likely to lead to anything, he feels that he has acted quite generously in the matter and can cheerily send the priest on his way with some parting expression of good wishes, sincere enough in most cases, without doubt, and "helpful" to the extent of leaving him free to solve his own difficulty in his own way. He may exercise his ministry when and where he can, that is, and, provided he doesn't go *too far*, the bishop will probably not do anything to interfere with him. For the bishop's chief concern, in the great majority of cases, is to maintain order, or what he thinks to be order, within his diocese, and whatever he considers likely to interfere with this object—"High Church" practices, ritual, ceremonial, sacramental teaching, and all the rest—is plainly anathema.

And so, the bishop having failed him of the encouragement or support he supposed he had some right to expect, the unemployed priest next turns, if he hasn't already done so, to his various friends in the profession, the clergyman who presented him for confirmation or ordination, let us say, or, failing here, the successful city rector. Sympathy and encouragement he may now look for and receive—though unfortunately, in the great majority of cases, in a kind of inverse ratio to any actual capacity for helpfulness. The quite likely by now superannuated old clergyman who knew him as a child is as truly sorry as any one can be at his plight. But he cannot offer him work. His own friends are scattered and as unimportant as himself in the actual running of the diocese. And it does not occur to him, however feeble and failing his powers, that he might possibly resign his own living. He probably has a family to support, and, not having saved anything (how could he?), he would find it difficult, if not impossible to get along on his pension.

Well, if old friends of declining years cannot be of much help, there are still the younger men who have "made good," and should therefore, both by their influence and their advice, be able to assist the less fortunate members of the profession. Every priest, young or old, successful or otherwise, will probably know at least one prominent city rector. I myself know many such and seriously question not so much their willingness as their capacity to help in any really difficult situation. Some of them are not even aware that any such condition exists; or, the unemployed priest, like the unemployed salesman, is but one of life's many insoluble problems.

"There really can't be so very many clergy out of work," I from time to time hear some well-placed clergyman remark. "I practically never meet any of them, and those I hear of now and then are . . . well, not perhaps just the sort who would fit in everywhere. And of course when you compare the number of unemployed clergy with the figures for the unemployed in other occupations (as certain correspondents to *THE LIVING CHURCH* have recently done) the number is really surprisingly small, not over 7 per cent, I believe, according to a recent estimate."

With which reassuring reflection the busy rector turns to the more pressing problems of his own cure of souls—not, of course,

since he is a Christian and a gentleman, without suitable expressions of sympathy and goodwill. He will keep your name in mind. It is quite possible he may hear of something.

TWO PROBLEMS, it seems to me, are suggested by the above remarks, first, the question of clerical fitness, and secondly, that of corporate responsibility. Naturally the individual priest is not the best judge of his own fitness or unfitness for a particular post, but that is by no means equivalent to saying, or implying, that, because of his inability to get work, he is therefore unfit for any. That question was settled, whether rightly or wrongly, at the time of his ordination; and, if a mistake has been made, is it wholly fair, just because times are bad, that the individual priest should shoulder the entire responsibility? Let it be conceded, what no one would probably seriously deny, that a few harmless eccentrics have from time to time drifted into the Church, have found a "calling," or what they *thought* a "calling," in the work of the ministry. Well, some bishop, rector, vestry, standing committee, etc., thought so too, and the Church, in the days of her prosperity, found it to her interest to make use of their services. Economy now demands that they be thrown overboard as so much excess baggage. Yet it is by no means certain that the real interests of the Church will in the long run be better served by the throng of ambitious youths now turned out in such large numbers by our seminaries.

Of course the priest in question may have made a mess of things in his last place—supposing that he ever had one; or, worse still, he may have ventured to differ with his bishop on some detail of Churchmanship—candles, incense, reservation, vestments, or something else—evidence enough of unfitness, I suppose, in a Church which tolerates everything from Rosary and Benediction to intercommunion with Protestant dissenters!

But business of every kind, it will of course be urged, is now obliged to reduce its forces. Naturally this must work a hardship in some cases, but why should the unemployed priest complain any more than the unemployed lawyer, mechanic, professor, or grocer? Well, obviously complaining isn't going to do any good, and if the two are in conflict the welfare of the Church should certainly be put ahead of that of any single member. But are they?

Economic theory and practice, up to a very recent date, saw, or thought it saw, enormous advantages to be derived from a system of unrestricted competition. The unemployed, so we were told, and in those days all too readily believed, could all be reabsorbed, as new wants arose, in the newly created industry. When the periods of unemployment incident to the working of this beautiful theory rose from weeks to months and from months to years, and the numbers of the unemployed from hundreds to thousands and finally millions, only the most favored or the most fatuous could go on repeating to a hungry and disillusioned world the old formula of prosperity and progress.

The bubble has at length burst and we find ourselves sobered in our judgment and stripped of at least a few of our illusions. Defenders there may still be—with whom this is not the place to join combat—of this discreditable, if not yet wholly discredited, system. What are we going to do about it? Go on hoping that the times will soon mend, that all will yet be well, in another month, another year, at most another decade? The time is past when even the most naïve person will seriously listen to such fallacious argument.

Unemployment is with us and it has come to stay, industrial, professional, and, yes, clerical. And it shows not the least sign of disappearing, whether our gesture be one of hope or of despair, one of sentiment or of defiance. It will not depart till

we as Churchmen and as citizens show a willingness to face even the most unpleasant realities.

No one for a moment supposes that the Church can set the world to rights overnight—certainly not when she has succeeded so very ill in putting her own economic house in order. Yet one must begin somewhere, even though he end nowhere, and my suggestion, so far as I have any to offer, amounts to this: that the Church, in solving her own unemployment problem, seek to set an example which the rest of the world can imitate, that she act upon some principle, in a word, which industry and the professions can admire, even where they cannot—by reason of human weakness, stupidity, or something else—immediately follow.

Superficially considered, the priesthood is a profession, a job, an occupation, just like any other, with the same struggle for honors and places, the same standard of successes and failures. But when it is just that, and no more, its usefulness is ended, its honor has been sacrificed to expediency, and its days are soon numbered. But analogies from the warehouse and the factory, the genteel professions, or the ungentle ones, do not exhaust the possibilities. I am going to propose quite a different one.

If the Germans, or the French, or the Japanese, or some other power had invaded our country, we should all feel some surprise, to put it mildly, if the President or the Chief of Staff should suddenly propose, because, let us say, there weren't enough places to go around, or some such technicality, that we should lay off twenty, or ten, or even one per cent of our regular army. Not enough places to go round! you exclaim. In heaven's name then make some, or pay for such stupidity with your lives and your property.

Is there anything so very far-fetched in speaking of the Church as the army of Christ (even though the Prayer Book has recently dropped the phrase Church Militant), or the world as the enemy of God, to be fought with every known weapon, offensive and defensive? Or is there any one absurd enough to suppose that machinery of some sort—the latest invention of the psychologist or the sociologist—can take the place of loyal and devoted human labor? The Church needs desperately the service of every member. Her very life is at stake. She cannot afford to despise as useless the witness and the work of even the humblest defender. The enemy have not only launched an attack upon our outposts. They have entered and taken possession of our citadel. Pride, Avarice, Sloth, Envy, the Seven Deadly Sins, walk abroad in our streets, and all the hosts of Satan's army. With scandal in private life, corruption in public, let him who will say that the Church Militant should remit her efforts in a single direction, or withdraw her forces on a single front—till her warfare is accomplished, and her iniquity pardoned.

The priest is ordained for a specific task, that of preaching the Word and administering the sacraments. He is therefore a man set apart. In times like these, in times other than these, he cannot, he ought not, to seek the remedy proposed by the older political economy. Because he is a priest he cannot, he ought not, to seek to be re-absorbed in some other occupation. He may work with his hands if necessity require, but always as a means to, not a substitute for, the work to which he has been called of God, the sacred office of the ministry.

Shorter hours, wider distribution of work, the opening up of new projects with larger and more far-reaching possibilities of usefulness—some of these remedies have been proposed and even tried in the secular world. Can the Church follow where she cannot lead, or is she hopelessly committed to a wasteful and now out-moded policy?

The unemployed among the clergy may complain a little now and then at the injustice they feel they have received at the hands of fate—or the bishop. They are not, all of them, beyond the limitations of human frailty. They may also comment or protest at the existing state of things. They may even, like the present writer, go so far as to try to suggest a remedy. But the success of their proposals or of any others will depend not upon their own eloquence, but upon the Church's perception of her own

need, and that is, I without any qualification maintain, a spirit of coöperation among her members, which is but another way of saying the working out, the realization—yes, even within this none too orderly system we call Anglicanism—of some principle of Catholic order and authority.

Christ, the Church, and Reality

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ciple—the principle of Creative Love. It follows that the thinker who wishes to frame a conception of the universe must regard the occurrence in history of such a life as a phenomenon of unique importance. No theory of the universe can be intellectually water-tight which is inadequate to explain this fact."

Jesus Christ is organic to the universe, and it is perfectly legitimate to take the whole fact of Christ as our index to the nature of Reality. He comes upon the historic scene out of the very heart of Reality; therefore if we may follow the canon of Aristotle, that the essential nature of a process is to be judged by its highest known product, Reality is best understood by taking Him as our clue. And when we add the fact of the Christian Church and its life of communion with God, believed to be mediated by Christ as a continuing personality, the case is tremendously strengthened. Then it appears that there can be no fact of greater significance than Christ in His Church, simply because this fact has had such an overwhelming influence upon the human race.

On these grounds we may legitimately contend with Dr. M. Bowyer Stewart that "a universe which could produce Christ must have been produced by Christ." It is in this connection that emphasis on the historicity of our Lord's life and death becomes imperative. If they did not actually take place, with their results in the Resurrection and the establishment of the Christian community, there would be no factual basis for Christianity; and we should once again be at the mercy of "wishful thinking." The historic Revealer and Redeemer is our safeguard against those critics who would regard the Christian religion as one of many beautiful myths, none of which has ultimate "truth value."

The point has been put very forcibly by Dr. Nathan Söderblom in his little volume on comparative religion, where he writes that the Christian conception of God has been determined historically by the person of Jesus Christ and His work for men. He insists that "the Christian certainty . . . centers in an historic fact, which it finds outside its own experience—it is based on faith in an historic Christ." To which it is of course necessary to add that the historic Jesus is known by Christians to be more than that alone: He is also the living Christ who is with His people throughout the ages. The Christian Church has penetrated through the facts of history to the Reality manifested there; but nevertheless the facts of history remain.

Christians do not worship an ideal, a projection, or a beautiful myth; they do not reverence a divine avatar nor do they honor a great prophet; still less do they bow down before a philosophical concept. They adore the God who they are convinced has been given in an historic and continuing personality:

. . . These abide:
The signal to a maid, the human birth,
The lesson and the young Man crucified.

Is goodness the essential quality of Reality? In one sense the answer is a wager, for strict logical demonstration is lacking. Yet if Reality fall short of the fact of Christ as known in His person and His work, we are affirming the irrationality of that which in the same breath we must call a *universe*. It is the Christian faith, confirmed by the experience of untold millions of humble believers and in line with the best human thought, that the heart of God is supremely manifested and the life of God uniquely imparted to us men by Jesus Christ in the fellowship of His mystical Body. If we will accept this traditional faith and endeavor to live by it, we may assert that Reality is perfect love, and taught by our Saviour we may make bold to say, "Our Father."

Pershore Abbey

By, the Rev. Robert H. Murray, Litt.D.

NOWHERE IN ENGLAND is more historical ground than in south Worcestershire near to the junction of the Avon, Shakespeare's Avon, with the Severn. Every great civil war since the Norman Conquest has found its deciding battlefield within ten miles of Pershore. Evesham saw the crushing of Simon de Montfort's party in 1265; Tewkesbury, only a mile over the Worcestershire border, the death-blow of the Lancastrian hopes in 1471; Worcester, the "drowning mercy," as Cromwell termed it, in 1651. So, too, in no part of the kingdom did the great abbeys stand so thickly as along the lower Severn and lower Avon. Worcester, Tewkesbury, Gloucester on the Severn, Evesham and Pershore on the Avon, and Winchcombe, not far removed from either valley—all these places came to be possessed of great Benedictine abbeys; with a priory, or lesser house, at Malvern, also Benedictine, and a Cistercian abbey at Hailes, near Winchcombe.

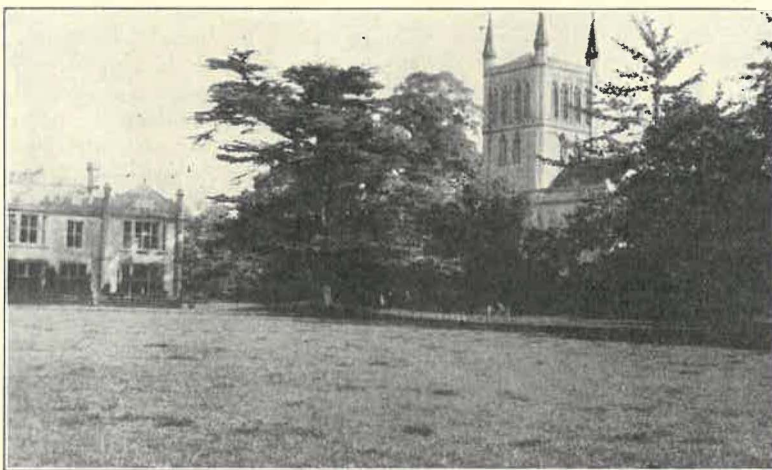
It seems pretty certain that the foundation of a Religious house at Pershore, which is situated six miles from Tewkesbury, can be placed in 689 A. D., which puts it high in this group in antiquity. A grant of land to Oswald by his uncle, Etheldred I, King of Mercia, enabled the former to institute at Pershore a house of secular clergy, whose duties were evangelistic, and whose office was that of mission clergy. Additional gifts were bestowed in subsequent periods by other benefactors, but the brethren had serious calamities to bear. Their house and church were sacked by the Danes about the year 958; they were plundered by the Mercian Duke Aelfhere in 976; and though a second Danish attack was defeated by the local forces in the eleventh century, a royal hand seized what Danish force could not take away. Edward the Confessor, in his zeal to establish his great minster, confiscated a large slice of the Pershore lands, now become very considerable, and with these he endowed Westminster Abbey; the royal transfer including about two-thirds of the land in Pershore itself. Nor has this confiscation ever been forgotten. Shortly after I became vicar of Pershore I called upon an aged illiterate woman to find that she was in London nursing a sick son. At last I met her, and inquired after her son who had quite recovered. His mother had visited the Houses of Parliament, and St. Margaret's, Westminster, where she especially admired the window given by Americans who worship there. Knowing the views of some Pershore folk on Westminster Abbey, I cautiously asked had she visited the building just past St. Margaret's. She answered in a tone of contempt, "That building! I stalked to the west door of it and raised my right hand aloft, and a crowd gathered. I waited till the crowd became larger, and a policeman arrived. Then I shouted out, 'Stolen from Pershore!'" Now the building thus stolen was the great minster of Edward the Confessor! Forms alter, but the spirit of institutions in England remains unaltered. For a thousand years the dean and chapter of Westminster Abbey appointed—and still appoint—the vicars of Pershore.

Among the earliest of the midland abbeys to feel the current of Norman building was Pershore. The previous church

of Saxon work was swept away, and a great Norman church was begun in 1090. Twenty-five years were spent upon it. A great church arose, cruciform, lofty, and solid. West of the central tower and extending in ten bays of 180 feet was the nave with aisles on the north and south. On either side of the tower were the large central transepts. The chapel in the south transept was dedicated to St. Eadburga, a Saxon princess, a granddaughter of Alfred the Great, some of whose bones were buried in the abbey and were greatly venerated.

You can study the abbey—and it well repays study—in its witness to English history, its witness to successive styles of architecture, and above all in its witness to the continuity of Christian faith and life, shown in the reverent skill which it displays.

First observe its Norman work in the south transept and in the arches and up to the string-course of the tower. The doorway of St. Eadburga's Chapel on the east side of the transept is very early Norman. Look above this doorway and you will see the arch-mark of another chapel or room above which stood the chapel, and opened from the triforium: The shafts of the clerestory higher up show an advance in style: one of them on the south side is beautifully carved. Pass into what is now the choir



PERSHORE ABBEY'S FAMOUS TOWER

vestry and at the south end and see the fine early Norman wall-arcade, with "nail-head" ornament. Study the perpendicular vaulting—it is really good, but should be seen before the more beautiful vaulting of the presbytery. In the southwest corner is a turret staircase leading to a passage over the vaulting of the tower. From the top of the tower there is a noble view of the pleasant and picturesque neighborhood.

COME now to the presbytery to gaze at the rare grace of the early English work. There are columns of clustered shafts with foliated capitals—deeply undercut at the west end and the recessed arches: only Wells can equal this. Under the vaulting is an extremely beautiful and uncommon feature—the union of triforium and clerestory in one course. It only exists in five other English churches—in the naves of St. David's Cathedral and Melbourne Church in late Norman; in the nave of Deeping St. James, in the transepts of Brecon Priory, and in the choir of Southwell Minster, in early English. But for beauty ours at Pershore has no rival. Instead of two stunted courses you get a single one that is full of charm. See the slender grace of the triple arches, and the foliation of their capitals; notice especially those over the Lady Chapel arch, whose capitals are almost unique specimens of "pollard willow" design.

The vaulting is almost or quite without a peer in English churches. It rises from the capitals of the early English vaultings in the rare form known as ploughshare vaulting, spreading upwards with simple and dignified ribbed groins. There are indications of French influence in the filling between the groins. Forty-one bosses enrich it, the larger ones being three feet in diameter, and each is carved from a single block of stone.

Several bosses show oak foliage, with both full and empty

acorn cups: one ivy; more than one vine with grapes; but no two are alike. In one near the last bay of the triforium at the southwest end the faces of a man and a woman, joined by one neck, point north and south: foliage starts from the mouth of each and curves over the head. The second of the largest bosses, counting from the tower, has amid its foliage a splendid face—that of a strong man with mouth opened for a great shout.

Of the other bosses, space will only allow mention of the large one over the site of the high altar. Seen from below there is only a mass of beautiful foliage but close examination discloses six dragons and animals feeding on the leaves. Such a perpendicular vaulting as that at Sherborne Abbey is more wonderful as an architectural feat, and for its mass of short ribs; but for real beauty the decorated vaulting of Pershore cannot be excelled.

Sir Gilbert Scott used to say that only the lantern tower of Lincoln (early English of 1250) surpassed that of Pershore. It is remarkable that the same architect, William Farley, designed the towers of Pershore and of Salisbury, and the same traveling Masonic lodge executed his designs from 1320 to 1340. The literary proof that Farley is the architect is complete: the architectural proof is also complete, for no one can inspect these two towers without coming to the conclusion that they both come from the same skilled designer, a design copied by Sir Gilbert Scott in the tower of St. John's College, Cambridge. Begun above the Norman string-course, the tower has a triforium arcade, and above this the very graceful windows of the lantern, with interior and exterior tracery. Seen from without, and each face is similar, above the lantern windows runs a line of ball-flower moulding, then a very unusual line of battlement. Above this are the two open windows of the bell chamber, flanked by a blind one at either end. Wall pilasters run up alongside the windows crowned by triangular caps; while between the two open windows is a bit of ornament in the shape of a slender double arch, with a kind of spear-head tracery above it. Just below the parapet of the tower is a line of large ball-moulding. Each angle of the tower has a turret staircase.

There are, of course, many other points of interest, but what lingers longest in the memory of the visitor is the sight of the great tower and the singular union of triforium and clerestory. Many thoughtful observers from the United States tell me that these alone render a visit to Pershore Abbey as among the memorable experiences they take back to the land of their birth. The massive work of the twelfth century transept, the magnificent thirteenth century choir with its later vaulting, and of the fourteenth century there is the lantern tower, and they are outstanding examples of their respective periods and of the greatest charm and beauty.

The Reformation and the Restoration left, in widely differing ways, their impress on our abbey. Quieter days have long since fallen upon this venerable fane, and benefactors are restoring its former ancient glory. Today it is the scene of dignified and beautiful services, a house of prayer, a home of worship.

LITTLE CREED

*To Shed a light,
But not too bright
For weary eyes—*

*To love the earth,
Yet know the worth
Of wind and skies—*

*To leave unsaid
What will not spread
Its share of peace—*

*O God of love,
I look above
For these.*

ROLAND COOKE.

Shall We Revise the Hymnal?

By the Rev. Charles E. Hill

SHALL WE INITIATE ACTION at our coming General Convention to furnish the Church with a new hymnal? I was much impressed with the amount of interest stirred by a recent letter of mine published in THE LIVING CHURCH. It seems evident that even after so many years our present hymnal has not won its way and is rather generally disliked by many.

While our hymnal is superior to our old hymnal, I feel it is not sufficiently superior to warrant its existence. We had the opportunity in 1916 to provide a fine hymnal and in spite of some rather good hymnals in existence which might have suggested good models we really failed.

What is the best thing to do? Of course we could appoint a small and rather carefully-selected committee to go ahead and prepare a new hymnal; we could give the committee plenty of time; we could ask them to be rather radical and cut out unworthy words and unworthy tunes. I doubt if we are ready to do this. But we could issue a supplement which might contain 100 hymns and be placed in the pews along with the hymnal; new editions of the hymnal could include the supplement.

And what should we put in the supplement? The writer considers words only in this article, for they are the more important. The most glaring deficiency in the hymnal is the omission of the Office hymns—these, for the seasons and chief holy days, might constitute the first section. The second section might include a number of rather good hymns:

"At Thy feet O Christ we lay Thine own gift of this new day"	No. 6 in <i>Hymns Ancient and Modern</i>
"The Advent of our King"	" 48 " " " "
"Once more the Solemn Season Calls"	" 84 " " " "
"O sinners lift"	" 104 " " " "
"In the Lord's Aton- ing Grief"	" 105 " " " "
"It is finish'd"	" 122 " " " "
"When God of Old"	" 154 " " " "
"To Thee, O Com- forter Divine"	" 212 " " " "
"Thee we adore"	" 312 " " " "
"The heavenly Word"	" 311 " " " "
"O Food that weary pilgrims love"	" 314 " " " "
"Once only once"	" 315 " " " "
"The foe behind"	" 498 " " " "
"On the Resurrection Morning"	" 499 " " " "
"Lord enthroned"	" 555 " " " "
"Thy hand, O God"	" 604 " " " "

Then there are some fine modern hymns which should find a place—the numbers refer to those in the last edition of *Songs of Praise*.

"Life is Good" (Eastertide)	158
"Lo when the day of rest was past	159
"When Christ had shown"	185
"Our Father, by whose Servants"	194
"Prophets, teachers, true recorders"	212
"Servants of the Great Adventure"	302
"All the past we leave behind"	304
"With wonderful deathless ditties"	315
"Father eternal, ruler of creation"	326

The last section should contain (as in the English Hymnal) the Introits, etc., for the whole year. Perhaps we could arrange to print them in a clearer fashion.

WE NEED parsons with priestcraft. We need men who are experts, in the way that a French curé is an expert. We do not need "good fellows" or men adept at bazaars, or men who are always to be found everywhere except in their study and in their church.

—R. Ellis Roberts.

Food Habits In History

By Major L. Younce, Ph.D.

Professor of History and Political Science, Marquette University

OUR professional historians who have long recognized the religious and political motive in history have finally added the economic. Some few indeed have added "social and cultural" history. But even from this newer history we fail to get a faithful picture of the actual developing life of peoples.

Food habits, for example, are quite blithely disregarded. Yet how important are they in the shaping of history!

After all, in this thing we call the New Industrial Revolution (and its analogue, the New Agricultural Revolution), where does the present plight of the farmer largely come from? From a fundamental change in food habits as much as anything else. As the age of machinery and shorter working hours and lighter work came on, workmen beginning with the high standard American began to drink little glasses of milk and eat a lighter meal of fruits and the like instead of the pounds of steak and potatoes of other days. In those older days huge quantities of energy-making, heat-producing staple grains and meats had to be consumed to be able to maintain such great and prolonged physical exertion. Now that market declines for the farmer. Meanwhile the horse, for whom vast fields were once planted to oats, passes before the gas engine for power on the road and street and in the field—as oil power thus supplants "oat power." And another market for the farmer contracts, even while government agricultural stations have until recently mostly been emphasizing how he can not only improve but also *increase* his crop.

For current world politics, look at the problem the increasing introduction of higher pay and living standards, plus Western food habits, is creating for Japan. The Japanese have some sixty-five million people crowded into a string of islands (I am now speaking only of Japan proper) which contains only two and one-half times the area of Wisconsin (which has only three millions), and because of its ruggedness only one-sixth of Japan's surface can be tilled. This means they could not afford to put that valuable land to fodder crops for animals—that would be too luxurious and indirect—so they have not been able to be a meat-eating people, "a carnivorous people" as they quaintly call us Occidentals. But now some of them are also getting enough pay to be able to demand butter, cheese, and meats, and the government conducts a desperate campaign against the spread of bottle-feeding for infants. Japan *proper* simply cannot support such luxury. Under such conditions can we blame the Japanese if they see a solution to their problem in becoming even more the Britain of the Far East? Namely, in their making themselves as much a food-importing manufacturing nation like Britain, therefore producing for an ample market which can also supply them with the necessary food as well as raw materials for manufacturing—in Manchoukuo, Inner Mongolia, Chihli, perhaps even Shansi, and with the communications held secure by a strong Japanese navy? Indeed, it is quite apparent that food habits are important not only in history, but in the history that is making at the moment. And did not the taste for fresh tropical fruits, once its satisfaction was made possible by the steel ship, new speeds, and refrigeration (which inventions the latent market for that taste promoted) re-inforce the New Imperialism of the late nineteenth and twentieth centuries?

But to go further back in history, too: Take for instance the effect of consistently miserable crops of the early fourteenth century because of the continuous arctic storminess of the period as

THE IMPORTANCE of the human motive in history is now gaining its recognition. ¶ This article is the first of a series of four by Dr. Younce on Food Habits in History. The others are entitled *Food Habits in Classic Times*, *Medieval Food Habits*, and *the Renaissance and Early Modern Food Habits*. They will appear in later issues of THE LIVING CHURCH.

Huntington's researches have shown us, and the related disruption of communications and hence of chances of relief from famine, and the consequent lowering of resistance—so that Europe fell an easy prey to the Black Death. Again, how might the history of the world have been changed if Alexander had not had that 48-hour carousal at the house of his favorite Medius that had started

out as a banquet? And the famous migration of the herring *en masse* from the Baltic to the North Sea in 1509, possibly because of some shift in temperature or salt content of those bodies of water, at a time when fish were so important in a Europe solidly observing days of abstinence from flesh meat. This completed the ruin of the Baltic Hansa cities that the shift of the world center from the Mediterranean to the Atlantic had begun, and it laid the foundation of Holland's later seventeenth century sea and trade supremacy. And was it not at a banquet, as some say, that Henry VIII first met Anne Boleyn? Even the terrible Indian mutiny of 1857 was, after all, possible because the scheming native princes were able to get the native troops worked up over the report that the new muzzle-loading rifle cartridges, required to be bitten, were coated with the grease of the pig (which was taboo to the Mohammedan) and with that of the cow (which was sacred to the Hindu). And today, the strongest leg of possible effectiveness the proponents of the economic boycott as a sanction in international relations have to stand on, cruel though it be, is its ability to bring on a protein deficiency situation such as that from which Germany suffered during the Allied blockade. It is worth while to watch the evolution of food habits.

LET US SELECT a few salient peoples and periods. Though the great Greek writers stressed in theory the desirability of moderation in living, they and their contemporaries habitually fell short of realizing in practice the ideal they set before themselves. The ordinary style of Greek living may well have been frugal and temperate (even if the Greek soldier's breakfast consisted of bread soaked in wine), but when the wealthier Greeks decided to celebrate they went about it in a rather thorough fashion. Almost anything served as pretext for calling such a convivial meeting—public and private sacrifices, the leave-taking or welcome-home of a friend, the gaining of victory or prize, likewise burials and marriages. Entertainments were sometimes gotten up by parties dividing the expenses among themselves, or each guest bringing his own rations. But as here some of the rich would shame and tantalize poorer guests by their savory display, Socrates especially, that dreadfully didactic personage (despite his maieutic method and terrible habit of imbibing too freely) insisted that what each guest brought should be common to all. Yes, they brought their own wine, too!

Greek couch etiquette had its niceties. In the interest of economy of space, to give as much leeway as possible to the free arm, and also to minimize burning, or spilling on one another, the guests were ranged lengthwise and diagonally across the couches, the head of the second man reaching near the breast of the first, while the feet and legs of the first extended down behind the second. Generally, before each couch there was a table on which the provisions were placed. In the next issue of THE LIVING CHURCH we shall deal with dinner parties in classic times.

Children and the Church School

By the Rt. Rev. James R. Winchester, D.D.

THE CHURCH SCHOOL, in my judgment, is the very essential factor of Church life. The testimony of the clergy, I am sure, would sustain this position. The most loyal communicants of the Church, whose faith stands all criticisms, are those who have been brought up with Church instruction from childhood. There is no better compendium of theology than that of the Catechism.

With the Offices of Instruction as contained in the new Prayer Book, the rector is enabled to give the children of his parish frequent instruction in the Catechism at the public worship. In my boyhood days, it was the custom of the clergy to have the young people of the parish assembled at the church, in the presence of the congregation, for examination in the Catechism. As a result of such a system, these young people came for their confirmation, as a rule, properly instructed. There were no abbreviated Commandments, and duty towards God and towards one's neighbor was emphasized. In my judgment, it would pay every clergyman to use this Office of Instruction once a month. In so doing, he would find knowledge of the Church spreading through the families of his parish.

In my early life, parish churches had family pews, where the clergyman looked for parents and children. Nothing can take the place of the family pew, and I am glad to see the revival of this idea by Dr. Phillips E. Osgood, who is giving such valuable service to the religious education of the young. His position is in keeping with the traditions of Calvary Church, Memphis, where I was rector for some years, and with whose history I have been so familiar.

I am glad to see that in Chicago and many other dioceses the spirit of having the children at the Sunday morning service is attracting particular attention. Before the sermon, children and teachers leave the church for the parish house, where the classes are held, being dismissed about the time the congregation leaves.

This seems to me to be the solution of the difficult question, "Shall children attend both Church service and Church school?" We are convinced they cannot do both under the present system, and as a result children have neglected their regular Church services in favor of the Church school. Even teachers do likewise, and this is a fruitful cause of diminishing attendance at Church services. Nearly every parish in these days of parish houses has adequate facilities for carrying out the program which we have suggested.

The problem of reaching children not attending church or Church school is also very serious, and demands the consideration of every earnest communicant. In the above-mentioned parish of Calvary Church, Memphis, I had an earnest, practical Christian teacher, now so well known in the Church, Miss Mabel Lee Cooper. When I took charge of the parish, she was engaged in secular teaching, and also had my primary department. So successful was she in holding the attention of small children that her class was fully represented every Sunday, and she became well known in the community as a faithful and efficient teacher. To gather in still more children, she went herself from home to home in the slums of Memphis with knowledge of those children in the public schools, and thus kept her department full to overflowing.

When I organized the newsboys of Memphis, with meetings in our parish house as a center, Miss Cooper was eager that something be done for the girls, to which I gladly consented, and a sewing class for girls developed. There Miss Cooper gave her practical instruction, getting into sympathetic touch with scores of girls and their parents. It was a new life for Calvary Church. Since those days, Calvary Church has stood out for social service work in Memphis, which emanated from the Church school.

I may conclude my article in the words of the wise men, "Train up a child in the way he should go, and when he is old he will not depart from it."



The Sanctuary

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

Ember Prayers

READ St. Matthew 9: 36-38 (Gospel for the Ordination of a Priest).

FOUR TIMES A YEAR the Church, following a very ancient custom, bids us pray for those who are to be ordained to the sacred ministry, and for a due supply of men to take up that work. Such prayers are truly in the spirit of our Lord's command: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

1. Consider the motive for the appointment of the ministry as it appears in this passage: "But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." It was the compassion of Christ that led to the appointment of His ministers, to the sending them forth to be shepherds of His people. Compassion is not in Him as it is, alas, too often in us, only part of His attitude toward mankind. He is all compassion. In us Love must combat selfishness, pride, and all the hateful progeny of pride. But in Him the very fulness of Himself and so through Him the fulness of God, who is Love, was poured out upon those to whom He ministered. This is a high standard for us of the clergy to keep in mind. There is none of us but must confess that he falls far short of it. This makes it all the more important that not only before men are called to Holy Orders, but through all their service in the ministry they should be followed and sustained by the prayers of the Church.

2. How urgent our Lord is about prayer, and how much apparently He expects the work of His Church to depend upon it. Not less than in His day are the multitudes scattered abroad, faint with spiritual hunger and in many cases from bodily need as well. The work is urgent and the need is great. How shall it be met? Clearly our Lord thinks that the most essential factor is prayer. Everything follows from that. God has so ordered the world of men that the greatest spiritual effort is possible only through prayer. If prayer be neglected it fails. "Pray ye therefore"—that means all of us who care. There doubtless are other ways in which we can help, but none of them will serve unless we pray. Prayer is the appointed method of conduct by which our wills are joined with the will of God and His purpose is set forward. Consider, then, how useful a single member of the Church may be, and how vital it is that we should stop now in the Ember season and ask ourselves how definite and earnest our prayers for the ministers of the Church should be.

3. Consider that the harvest is His harvest. He has a right to it. We are unfaithful servants if we do nothing towards its gathering in. Though such figures are unreliable, it is reported that more than half the people in the United States are outside organized religion. Whether this is accurate or not, the multitude is very great, and the laborers are few. We have seen lately the distressing spectacle of unemployed clergy, sometimes themselves in dire need, whom the Church cannot use because, as it is said, there is not enough money. That is not the real reason. The real reason is, there is not enough prayer. And the lack of prayer flows from the lack of compassion. The lack of compassion comes from a lack of vision. Jesus saw the multitudes. We too often shut our eyes in order that we may not see them. He saw their need and cared about it. We too often are absorbed in self pity because of our own need. During this Ember-tide, we may well review the whole subject with searching concern.

Lord of the harvest, grant Thy servants grace both to perceive and know what things we ought to do, and to fulfill the same according to the command of our Lord and Saviour, Jesus Christ.

The Handicapped

By Clinton Rogers Woodruff

THE FIRST MEETING in the autumn of the department of Christian Social Service of the diocese of Pennsylvania will be devoted to a consideration of the handicapped with particular attention to work among the blind, because the speaker will be Mervyn Sinclair, who is making so large a contribution to the movement to arouse the public to the need for constructive efforts in their behalf. Sinclair himself is perhaps the most striking illustration of what can be done to remove or at least greatly ameliorate the handicap of blindness. About a decade ago he was totally blinded as a result of a hunting accident. He at once began to train himself to continue as a useful member of society and today one is scarcely conscious of his handicap until one sees his faithful dog. Sinclair has taken his place as one of the leaders in the training of the blind to lead useful and happy lives. Nominally connected with the Pennsylvania state department of Public Welfare, he has recently been helping in a nationwide effort to raise the blind and other handicapped people out of the ranks of dependency.

Our own Church is doing a splendid work among the deaf, as those who read *The Silent Missionary*, edited by the Rev. Oliver J. Whildin, of Baltimore, know.

Blindness and deafness, whether dating from birth or an accident, are not the only forms of handicap. *The Handicapped Child* (The Century Co. \$3.00) contains the report of the White House committee on the physically and mentally handicapped and gives as nearly as facts can a complete picture of the problems presented by handicapped children in the United States. Taking up chapter by chapter, the Deaf and Hard of Hearing, the Defective of Speech, the Blind, the Crippled, Problems of Internal Conditions, and of Mental Health, the report deals with the extent and nature of the problem under each classification, presenting what is being done and recommending what should be done to prevent and to remedy. One of the recommendations of the report is that:

"In order that the efforts of all those who are working in behalf of the handicapped child may be as effective and far reaching as possible, that facilities may be provided where they are lacking, that conditions may be equalized and adjusted between different communities, there should be available a central state coördinating agency charged with the responsibility of promoting services for the handicapped on a state-wide basis."

To meet the needs of handicapped children, which include medical treatment and social, education, and vocational adjustment, a high degree of coöperative effort is required on the part of the medical profession, social and health workers, education authorities, and employers to provide: early discovery and diagnosis, curative and remedial treatment, social contacts, a differentiation of education with vocation as an important aim, a service of educational and vocational guidance, pre-vocational exploration of abilities and interests, vocational training, placement in employment, and follow-up in employment.

As proposed and presented by the committee in this book the program for meeting the needs of the physically and of the mentally handicapped children includes: promotion by a central state coördinating agency, creation of constructive attitudes, development of employment opportunities, promotion of protective legislation, promotion by private agencies and industry, and general promotion by the national government.

The comprehensive report was prepared under the auspices of the committee on the physically and mentally handicapped, of which William J. Ellis, LL.D., is chairman, to elucidate and support Section XIII of the children's charter:

"For every child who is blind, deaf, crippled, or otherwise physically handicapped, and for the child who is mentally handicapped, such measures as will early discover and diagnose his

handicap, provide care and treatment, and so train him that he may become an asset to society rather than a liability. Expenses of these services should be borne publicly where they cannot be privately met."

SOME IDEA of the extent and gravity of this problem may be gained from the figures gathered by this committee. Here they are:

2,000,000 children with impaired hearing
17,000 of which are deaf
65,000 visually handicapped children of which
15,000 are blind, and
50,000 partially seeing
300,000 crippled children
400,000 tuberculous children and
850,000 suspected cases of tuberculosis
450,000 children with cardiac limitations
2,500,000 children with well marked behavior difficulties, including the more serious mental and nervous disorders
6,500,000 children who are mentally deficient (as newly defined)
850,000 of whom are definitely feeble-minded and
5,650,000 who are intellectually subnormal
150,000 epileptic children

According to this committee, which was appointed as a result of former President Hoover's White House conference on children, a comprehensive plan to prepare the physically and the mentally handicapped child for life's work must include:

Early discovery and diagnosis which will determine the nature and extent of the handicap while it is in the incipient stages and when the greatest possible benefit may be secured from care and treatment.

Curative and remedial treatment which will enable the handicapped child to function, physically and mentally, as normally as possible, this treatment to be available to all handicapped children regardless of financial circumstances and to be a continuous process until a proper adjustment has been effected.

Education which will be as broad as is consistent with the mental and physical powers of the child, designed to develop fully the handicapped child's latent abilities.

Vocational adjustment including educational and vocational guidance which will discover the handicapped child's general abilities and aptitudes, interpret his vocational significance, and secure for him that type of general education and vocational training through which his vocational objectives may be achieved.

Protective legislation which will make a comprehensive program for the handicapped fully effective, safeguarding the interests of the handicapped as well as the employer.

Research which will determine the fundamental causes of mental and physical disabilities and discover the most effective methods of prevention and control of all handicaps.

National and central state agencies which will provide for the integration of national, state, and local educational, vocational, industrial, health, and welfare activities in a comprehensive plan on behalf of the handicapped child.

Mention should be made in this connection of a text book recently issued by Houghton, Mifflin Co. entitled *The Education of Handicapped Children* (\$2.25), by Prof. J. E. Wallace Wallin, which deals with the technical problems involved. As I have so often said when mentioning text books, while it is designed for the teacher and the schoolroom, it has a very decided value for priests and others dealing with all classes of children.

Another of the White House conference publications on child health and protection deals with *Special Education: The Handicapped and the Gifted* (D. Appleton-Century Co., Inc. \$4.00), which shows what is being done and what should be done in the

way of public education for the millions of exceptional children who deviate mentally or physically so far from the average as to require special treatment or training, in order that the most may be made of their potentialities. It is sound public policy, not charity, to provide special treatment and training for all types of exceptional children. It is through special efforts only that the children of greatest capacity can be enabled to make the largest contribution to the common welfare and that many of those of least capacity can be made self-supporting.

Together with the important data assembled it presents the constructive recommendations of the committee. It shows for the first time the full extent of the problem of special education, reveals what so far has been done towards reaching a solution, and offers sound and concrete suggestions to guide further progress. It is a book that should be widely read not only by educators and welfare workers but also by the general public.

There is another form of handicap which does not involve the physical element. I refer to the policy which was so long pursued in treating children as miniature adults. Dr. Sanford Fleming in his contribution to the Yale Studies in Religious Education believes that an intelligent acquaintance with historical background is necessary, and his *Children and Puritanism* (Yale University Press, \$2.50) presents a section of this background, so far as religious education is concerned, namely, the place of children in the life and thought of the New England churches from 1620 to 1847. He finds that children had a fairly large place in Church life, but that there was an utter failure to appreciate the distinction between a child and an adult. "Children were regarded simply as miniature adults," he says, "and the same means and experiences were considered as suitable for them as for those older." He paints a black picture of the influences to which Puritan children were subjected. The books which they read, and the lengthy church services which they were required to attend from infancy, placed emphasis upon death, the depravity of the human race, and the dread possibilities of future life. Dr. Fleming carries his study down to the middle of the nineteenth century, when the epoch-making works of Horace Bushnell marked a turning point in the child's place in the life and thought of New England churches.

The Unchanging Goodness

WITH GOD'S HELP we can come once more to understand, as our fathers came to understand, that, in any society worth preserving, privilege and exemption from the common lot must be sacrificed to the common good. God's earth is plenteous for human sustenance. It is only man's folly and sin which doth impoverish us. What encouragement resides in knowing this! If God had been deposed, if the laws of nature were in this generation out of joint, all would indeed be hopeless; but if it is only we who are insufficient there is properly great hope.

We who have been silly enough to think that man can be prosperous without character, or that we can create social soundness by gambling on the future and by the piling up of never-paid and never-to-be-paid debts; we who have been sinful enough to suppose that with men seeking each his private wealth there can ever be a commonwealth, or mad enough to imagine that with the nations at economic warfare, led on each by pride and greed, there can be anything but world chaos; we who have been both fools and knaves can, by God's help, cease to be both *and live*.

We shall not become prosperous again merely by the discovery of some new economic trickery; nor safe for the future by mere device of armament. As in our Fathers' day, so it is now and ever shall be. It is only by our seeking the Kingdom of God (that commonwealth of honest men) that these lesser things—peace and prosperity—may remain with us. And even if the people generally, falsely instructed, foolishly led, seek not the Kingdom, to their sorrow; even if, because of this, our civilization be doomed to perish, as so many maddened civilizations have died before; even then we Catholics need know no fear. God reigns, and we can bequeath with calmness to our children the rebuilding of a world laid waste by those who once forgot the everlasting moral law. Therein lies our hope—our only hope, but our sufficient hope—that hope which invigorates us Catholics as we look abroad upon a world too filled with fear-engendered woe.

—Rev. B. I. Bell, D.D.



Churchwomen Today

Ada Loaring-Clark, Editor

ADVENTURING IN PRAYER WITH YOUR CHILD—what an arresting title for this booklet recently published by the Woman's Auxiliary of the diocese of Maine of which Miss Marguerite Ogden is the president! The book was written by

**An Adventure
in Prayer**

Margaret W. Teague (price 10 cts.; 12 copies \$1.00) and can be obtained from the Maine Branch, Woman's Auxiliary,

18 Clifton street, Portland, Me. Young Church mothers will find it most valuable during those impressive and perhaps most difficult first four years of their children's lives. It not only considers these years but gives suggestions for pre-natal days. "Everything that goes on," says Miss Teague, "has a part in molding the life of your child. You want for him or her, do you not, the life more abundant?" It can only be acquired through prayer and faith. No child is too young for the influence of prayer to help his spiritual growth, prayer both for and with him. This will make certain growth "in wisdom and stature and in favor with God and man."

IT IS a matter of much satisfaction to all the wives of our clergy that the income from the Pension Fund is steadily growing. Calls on the parish priest for material aid are heavy and but few of our clergy have ever received salaries large enough to permit the building of an estate, especially when there is a family to be educated; therefore we wives appreciate the

**Pension for
Deaconesses**

Pension Fund.

There is also another pension fund, the Retiring Fund for Deaconesses, which is in need of attention and help. Years of faithful service demand recognition and the least we can do for our deaconesses in their time of sickness or when the years bear heavily on them is to see they are taken care of. An annual offering made by every parish for this fund would soon make a sufficiently large capital sum from which pensions could be given to these devoted workers.

The Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., says: "As the Church offers opportunities for service to women with the vocation of deaconess, so the Church must make provision for their retirement when their years of service are closed. A retiring fund for this purpose is demanded by justice; it is a proof of gratitude to a growing number of women who have served long and faithfully, unremunerated by adequate salaries: it is a protection which the Church should hold out to young women when they are called to a life of ministry. I am sure the Church will feel moved by considerations of justice and wisdom to contribute generously to the Retiring Fund for Deaconesses and I heartily commend the course."

EVERY SUMMER CONFERENCE of which I have heard reports success as evidenced by large numbers in attendance and more intensive study undertaken. Not as many conferences have been held this year as in previous years, unfortunately, owing to the depression, but those upon which dioceses and provinces have concentrated have drawn larger numbers than ever before who have given more serious attention to the various courses of instruction. This is a good sign and bespeaks better training for our leaders in all branches of Church work.

Achievement

The same thing applies to our Daily Vacation Bible Schools. More of these are held each year and more and more those who have received training at summer conferences or in normal schools are making acceptable teachers. What can be more helpful and inspiring for a trained young woman than to give certain time each day during the vacation period to those who have had little opportunity for either study or play?

Ever remember that organization, prepared curriculum, and trained leadership are the three essentials for successful achievement in the Church's program of Religious Education.

The New Syrian Patriarch of Antioch

By the Rev. Dr. S. D. Bhabha

Commissary to the Syrian Orthodox (Jacobite) Church in England

THE MODE and procedure of the election of Mar Ignatius Aphram I as Syrian Patriarch to the apostolic throne of Antioch is strictly in accordance with the constitution and canons of the ancient Orthodox Church. The election of the Pope in the Roman Catholic Church is in many respects similar.

The acting Patriarch, or as he is nowadays called, the locum tenens of the throne, convenes a synod of the bishops.

On this occasion Mar Severius, the Archbishop of Homs, Syria, who was elected on the death of the late Patriarch Mar Ignatius Elias III as the locum tenens, summoned the synod for the third Sunday in January this year.

For the first time in the history of the Church invitations were issued by the locum tenens to the bishops and metropolitans in Malabar India to attend the synod. They, however, owing to their advanced age and infirmity, were unable to make the journey, and sent letters of apology.

The following bishops were present besides Mar Severius, president of the synod:

Mar Athanasius Thomas, Metropolitan of Aleppo and Mesopotamia; Mar Gregorius Gabriel, Metropolitan of Jerusalem and the delegate of Canada; Mar Klemis Yohanna, Metropolitan of the patriarchate; Mar Iyawanis Yohanna, former vicar of Mardin; Mar Julius, delegate to the Patriarch of the apostolic see, Malabar; Mar Timotheus Thomas, Metropolitan of Tour Abdyn and Bet Labdai.

The Rev. Mar Athanasius Paulos, Metropolitan of Anigmali and Cochín, Mar Dioskoros Thomas, Metropolitan of the Cunaanai diocese, sent their votes in favor of Mar Severius, and Mar Dionosius Abdalnour, Metropolitan of Diarbekir, voted with the majority for his own diocese and the vacant dioceses.

The day began with the celebration of the Holy Eucharist. All the requisite constitutions and canons were read and considered. At 1 o'clock in the afternoon the Holy Syrian Synod met in the Church of St. Mary Homs, two of the monks acting as secretaries.

The church was full and the doors were closed. The synod sat around a long table on which were placed the Holy Gospel and the Sacred Chalice. Mar Severius offered up the prayers appointed for Whitsunday. He then made a short speech in Syriac. The voting (ballot) papers were afterwards distributed to the prelates assembled, who filled in the name and placed them in the chalice. Thereupon Mar Severius, Mar Athanasius, and Mar Gregorius got up and examined the voting papers and pronounced them valid. Mar Klemis and Mar Iyawanis read out the voting papers. The first secretary recorded the votes, after which Mar Julius and Mar Timotheus read the letters of apology from the bishops and vicars who were not able to be present. The secretary being finished, Mar Severius was unanimously declared Patriarch. At this moment the patriarchal staff (crook) was put into his hand. Then Mar Athanasius vested the Patriarch-elect with the eucharistic vestments and asked His Holiness if he was willing to become the Patriarch and administer the Syrian Apostolic Church faithfully and honorably. The Patriarch-elect promised to do so.

When the church doors were thrown open Mar Athanasius

announced to the multitude of people who had gathered outside that Mar Severius had been elected. The church bells rang out joyfully and the delighted people shouted aloud: "Long live our new patriarch Aphram I" and a chorus of "Amen, Amen" arose. Meanwhile the members of the synod went and offered their dutiful homage to the new Patriarch and the church became overcrowded with people anxious to hear the speech of His Holiness, but so great was the throng that a vast multitude had to remain outside. In the course of his address His Holiness gave thanks to God and the synod and publicly renewed his promise to administer the Holy Church faithfully, and after offering up a prayer for the prosperity and welfare of the government of Syria and of the city of Homs he blessed the assembled multitude.



Photo by Katchadour.

HIS BEATITUDE
MAR IGNATIUS APHRAM I

Whose election to the apostolic throne of Antioch occurred January 30, 1933.

THUS ended the sacred ceremony of election of Mar Ignatius Aphram I. This honor was conferred upon him on the silver jubilee of his ordination.

At the conclusion of the ceremonies the Patriarch, surrounded by the metropolitans, monks, and priests, made his way through the crowd of happy people and proceeded to the Archbishop's house, where he received numerous greetings and congratulatory telegrams from all parts of the world. Most of the patriarchs, the English bishop in Jerusalem, and the bishops of the Churches in the East, including the governors, the judges, and government officials from all over Syria, Lebanon, Palestine, and Iraq, together with representatives of the Moslem communities, were present and offered their congratulations in person to His Holiness.

Mar Ignatius Aphram I, the son of Stephen Barsaum, comes of an ancient, noble, and pious family named Barsaum that goes back to the seventeenth century. His mother's name is Susan of Abd-al-Nour, a well known family of high rank in Mosul. He was born on June 15, 1887, at Mosul Iraq, where he went to school at a very tender age and remained there until he was 13 years of age. The following year, 1901, he left home to go to the patriarchal monastery at Der Zafaran, where he studied the Syriac language and religious subjects. In March, 1907, he was ordained a deacon and in April the same year he became a monk. On March 8, 1908, he was ordained to the priesthood by the then Patriarch Mar Abdallah II. For three years he remained in the monastery school teaching French and the catechism and was appointed in 1911 to supervise the printing press in the monastery. In 1913 he left for Europe and visited the famous libraries of Paris, London, Oxford, Cambridge, Rome, and Florence, where he collected much valuable information for his history of the Syrian Church on which he was engaged. On his return to Jerusalem he continued his studies in philosophy and psychology under a special professor and graduated at the University of Lausanne.

He represented Gregorius, the Metropolitan of Jerusalem, at the episcopal synod held in 1916 at the monastery of Der Zafaran for the election of Mar Ignatius Ilias III as patriarch. The following year he was appointed vicar in the diocese of Syria and was consecrated in the Church of Mardin, Archbishop of Homs, when he received the name of Mar Severius.

After the World War Mar Severius was sent by the Patriarch as legate to Paris and London to discuss the claims and interests of the Syrian people, especially in connection with the Peace Treaties. He interviewed many famous European statesmen and arrived in London in February, 1920. On March 9th he took part in a Service of Intercession for the Christian natives of Turkey at St. Saviour's Cathedral, Southwark, which was conducted by Archbishop Lord Davidson and in which the Greek Orthodox Church was represented by Mgr. Chrysanthos of Trebisond, who was accompanied by Eleutherios Venizelos. The Armenian Church was represented by the Patriarch Zaven and Nubar Boghos Pasha, and the Assyrian Church by Lady Surma d'Bait Mar Shimun. Among the many bishops present was Bishop Gore. The sermon was preached by Canon J. A. Douglas. On March 12, 1920, Mar Severius, accompanied by the Rev. Dr. S. D. Bhabha, attended a conference with the Foreign Churches Committee and other distinguished Anglican theologians in the Jerusalem Chamber, Westminster Abbey. The subject discussed was the Ecumenical principle. Bishop Gore was in the chair. Among those who also took part were Mgr. Chrysanthos, and the Armenian patriarch. Mgr. Chrysanthos stated that so far as the Greek Orthodox Church was concerned no communion could be sanctioned before reunion except by economy, that is to say, as an exception, a necessity, by the law of charity and for the good of the Church. The Armenian patriarch stated that the Greek Orthodox Church permitted such economic intercommunion with the Armenian Church and with the Syrian Orthodox (Jacobite) Church, the Coptic Church, and their daughter Churches who are in full communion with each other and the Armenian Church. Mar Barsaum confirmed the statement of the Armenian patriarch and quoted cases illustrating economic intercommunion between the Syrian Orthodox (Jacobite) Church and the Greek Orthodox communion.

In the month of May the same year he returned to Palestine. In 1927 the Patriarch sent him to the United States of America and Canada as his Legate to visit the Syrian Churches and people there, and to dedicate three new churches. He ordained deacons and priests and preached to many congregations in Syriac, Arabic, Turkish, and English, and forwarded to the patriarchate a satisfactory report. He was received with honor by the Universities of Providence and Chicago, being elected member of their Oriental Institute. He read a thesis before the university and published in the university review a valuable treatise in Arabic, entitled *The Education of Character*, on the great Syrian philosopher Yahya Ibn Adi, A. D. 973.

Besides contributing many articles on theology, moral philosophy, and history to various reviews published in Beirut and Jerusalem, Mar Severius wrote a four volume history of the Syrian Church, a one volume abridgment of the same, a book of sermons entitled *The Bread of Life*, and an Arabic-Syriac Dictionary. He brought out a beautiful edition of the Liturgy of the Syrian Church in 1912 and also a catechism in Arabic. He had already in 1908 written a Prayer Book in Arabic and in 1913 wrote a booklet in Syriac for daily prayers. He published in the *Corpus Scriptorum Christianorum Orientalium* at Paris a History in Syriac of the fourth to the ninth centuries A. D. In 1930 he prepared the famous Syriac Massorah of the Bible for publication and also the great work of Mar Yacob of Edessa, doctor of the Church A. D. 708, to be published in Chicago. He also catalogued the books and manuscripts in the libraries of Jerusalem and of Zafaran and was elected a member of the Arabic Academy of Damascus.

Mar Severius has worked zealously to deepen the spiritual life of his people and to afford them greater facilities for education. He has built churches in Beirut, Tahlé (Lebanon), Zaïdal, Mascane, Kariataine (near Homs), Syria, also an Archbishop's residence at Aleppo, a school at Sadad, a school and a Bishop's house at Hafar. He had ten stores built in order to help the school at Homs and generously assisted the people of Ourfa when they were forced to emigrate to Aleppo.

Books of the Day

Rev. William H. Dunphy
Editor



MAKING LIFE BETTER. By the Rev. Elwood Worcester, D.D.
New York: Charles Scribner's Sons. \$2.00.

DR. WORCESTER writes in the preface of his latest work, *Making Life Better*, that this is rather the result of many requests from clergy and laity for a smaller, simpler book along the lines of *Body, Mind, and Spirit*, expressed too in less technical and scientific terms for readers unversed in psychology. We cannot but be glad that Dr. Worcester heeded the requests and gave us the present volume; particularly as he frankly combines "the great theme and background of religion" with much sane and recent modern psychiatric knowledge. The entire book and all its recommended suggestions for troubled minds in a troubled world are based on an overwhelmingly real conviction of the reality of the spiritual world, and of Christianity as the religion of spirit and power. Moreover, it has another excellence; prominent as health and healing of body and mind and soul naturally are, Dr. Worcester has avoided here that pitfall which entraps so many enthusiasts in Christian healing, the implication that bodily health is the great goal of Christianity, and Christian healing its greatest contribution.

Scholars will doubtless find much to question in some of the earlier chapters dealing with the cures of our Lord and His followers; much that is in the matter of interpretation. In particular the author's explanation of the raising of Lazarus quite definitely discounts the story and casts doubt on the historicity of all the miracles recorded in the Fourth Gospel alone. Others may find dangerous the use of evidence for demoniac possession and the life of the next world from mediums, trances, automatic writing, and other psychic phenomena. Such things are dangerous. But in the hands of a man of Dr. Worcester's caliber they do offer evidence of a contributory sort which should not be discounted entirely by thinking people in the Church or out of it, and that is precisely the attitude which Dr. Worcester takes. The total result is a book of real value; not milk for children in the faith, but meat for those who can avoid occasional streaks of gristle and digest the rest of the nourishing contents.

W. F. L.

LIVING ISSUES IN THE NEW TESTAMENT. By C. A. Anderson
Scott. The Macmillan Co., 1933; 191 pp. \$1.75.

FOR THE AUTHOR, the *Living Issues* are both historical and theological. In his investigation of the non-Synoptic sources of our knowledge of the personality of Christ, Dr. Scott finds the acknowledgment of Christ as Lord as reflected in all New Testament writings to be the basis of Christian discipleship.

The first chapter dealing with the relationship between Paul and Jesus is a very compact and clear presentation of the subject. The section most to be recommended is the extremely interesting discussion of the Pauline doctrine of the Atonement as Reconciliation.

A. D. K.

UNDERSTANDING CHRISTIANITY. By H. S. Marshall. London.
Skeffington and Son, Ltd. 1933. Pp. 80. 50 cts.

PITHY, SCHOLARLY, WRITTEN in an interesting style, abreast of the latest writings for and against the Truth, this little book is well worth while. Five short, vivid chapters compel the attention. Those on our Lord's teaching, and on the Sacrifice, are among the best. Not so, however, the one on miracles. It would, one might think, have added strength to the little book if Mr. Walter Lippmann had been altogether omitted. This gentleman's opinions about Christianity have no particular value. Scholars and even fairly well read people know this, even if the ordinary run of newspaper readers may not know it. All the same, our author has given us a book of real worth. It is written for the laity.

J. H. H.

The Ten Commandments

A Modern Interpretation

By Jay G. Sigmund

"I am the Lord thy God, which have brought thee out of the land of . . . bondage."—EXODUS 20: 2.

First Commandment

"Thou shalt have no other gods before Me."

I AM Jehovah; always cleave to Me:
I brought thee from the land of bondage, free!

So first am I: no other gods shall lead—
I am thy God; a jealous God, indeed!

Second Commandment

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them."

NOT ALL the false, man-fashioned gods
Are held in temple walls
But brazen gods are in the street
In the market place where traders meet—
Near the money-changers' stalls.

Few of the false, clay-footed gods
Are where we seek their ilk:
It is hard to resist a prayer to them—
They have ruby eyes and their garments' hem
Contains such delicate silk!

Third Commandment

"Thou shalt not take the Name of the Lord Thy God in vain."

BLIGHT in the heart; soul poverty
Marks him who lightly breaks this law;
The Master's name must ever be
Spoken with reverence . . . with awe.

Unworthy, we, to lace a shoe
On the foot of God's Begotten Son,
Then among world-men, how few, how few
Have tongues to exalt this mighty one?

Fourth Commandment

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work."

AFTER a week of toil God paused—
He rested there;
Work six days, man, and hold the next
For rest . . . for prayer.

Not lounging in the market-place—
But near God's hills; His streams;
Work six days, man, the seventh hold
For rest; for prayer; for dreams.

Fifth Commandment

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

NEXT TO GOD, these ones who nurtured you,
Honor with your soul; your words; your strength:
You are debtor; now the debt is due—
Pay and watch your life-span stretch its length!

Sixth Commandment

"Thou shalt not kill."

MURDER has certain symbols of its art
Like smoking guns, flint arrowheads, or slings
But those who kill make use of other things,
Keeping their weapons ready in the heart.

Murder is often strangely glorified—
Done with a flag and trumpet note attending,
Then, when the span of murder finds an ending,
They fashion laurel wreaths for those who died.

Seventh Commandment

"Thou shalt not commit adultery."

THINK not the need for this command outgrown—
Look in your fellows' hearts and in your own.

Stark creature—sin is not the common kind;
As bad those little lusts which haunt the mind.

Eighth Commandment

"Thou shalt not steal."

THE THIEF who comes at dark is stopped by light;
The robber by the roadside hates the day:
Fear more those thieves who steal a cunning way—
Who cheat and hide behind the cloak of right.

Easy to strip a thief of stolen gain—
Easy to lock your jails on one who stole
But garb with honest looks a thieving soul,
Your keys and bars and cells are all in vain.

Ninth Commandment

"Thou shalt not bear false witness against thy neighbor."

SO WRAPPED UP in intolerance
Are we who walk this sphere;
So anxious not to give offence—
So ruled by petty fear.

So much in love with pampered self—
Enclosed in shammings thin,
As worshippers of ease and pelf
We yield to this sly sin.

So many kinds of lies there be;
So many ways to lie:
So many tongues, hung loose and free
To twist the truth awry.

Despised as liars always are,
God rates as worst the kind
Whose lies are half-truths, stretched so far
All truth is left behind.

Tenth Commandment

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's."

CAN YOU REJOICE to see your neighbor win?
And are you glad to hear his virtues stated?
To covet is a meaner form of sin
Than many a sin worse rated.

The Church Must Remain Missionary

By Frank H. Merrill

A SPIRIT OF CRITICISM of all quota finance is in the air, a spirit that is definitely adverse to missionary-mindedness in our Church people.

"Old Man Depression" has caused us to retreat to the dug-outs of fear and pessimism, and so unnerved us that retreat rather than advance is being sounded. Faith and works have been displaced by despair and inaction.

Churchmen all over the country are saying, "Why give to missions anyway; it's all or more than we can do to support the parish." And many quote with unction, "We must not kill the goose that lays the golden eggs." Some vestries have gone so far as to use for parish support money definitely contributed for missions. The pressure of financial need causes individuals and parishes to do and say some queer things!

The article in a recent issue of the *Churchman*, over the signature of the Rev. David E. Holt, carries that depression note to an unsupportable climax. Mr. Holt recommends that all assisted parishes and missions refrain from helping anybody else until they can fully meet their own budgets. Such an attitude of mind and such a result in action would stultify and finally kill all missionary spirit in the congregations so affected and harm the entire Church. Almost all congregations adopting such a plan could and would find ways to enlarge parish activities and expenses. They would thus avoid that awful act (to some) of "sending money outside the parish," but would at the same time fail to cultivate that responsibility for others which is the inner content of the Great Commission.

Church history is replete with examples of churches and whole communions which have reaped spiritual stagnation and also financial loss by such "wild oat sowing."

The attitude of mind of a congregation toward Church finance, including missions, is usually the attitude of the priest in charge. If he states to his people, as Mr. Holt suggests, that the National Council is a "balloon" which should be burst and that "only when you are able to do all this"—provide adequate salary for the minister, liquidate all debts on property, "improvements fitting for the House of God," diocesan expense fund, etc.—"shall I ask you to give to anything else"; if he thus states, he has misstated the fundamental commission of our Lord and can hardly expect any degree of loyalty to the Church.

The National Council is an integral and necessary part of our Church organization. It is the creature of the whole Church by action of General Convention. No one who has followed the progress of the Church in recent years can fail to know and appreciate the tremendous strides which have been made in sane financial methods and, simultaneously, in spiritual development.

Those who persist in divorcing money from worship and service are doing violence to New Testament methods and early Christian practice. He who presents giving as an expression of Christian stewardship—one phase of the stewardship of all of life—need offer no apology for asking for money for any Church enterprise.

The individual communicant is admitted into the Church through the parish and owes his allegiance and support to the Head of the Church, to the end that His Kingdom may be extended to the ends of the earth. Logically, therefore, he is committed to the support of the entire Church and to its officially adopted enterprises. The Church is not an aggregation of congregations, but an organism of which we are each an integral part.

IT MAY BE that St. Agnes' Hospital in Raleigh, N. C., is not known to all of the Church people throughout the United States, but the other day a patient in that institution received a letter addressed as follows, so at least the post office officials know:

Miss Pitsy Barrett
Care of Saunt Ought Hispile
Rilight, N. C.

—From American Church Institute for Negroes.

Traditions of Oberammergau

By George Jourden Herbst

THREE HUNDRED YEARS have passed since the inception of the Passion Play by the Oberammergauers. It was due to the great fear of the plague and devastation by the Black Death that in the year 1633 the sacred promise and vow was made to God by the inhabitants of Oberammergau, Bavaria, that if they be saved they would portray the Life and Passion of our Lord every 10 years as long as their village shall have its place on this earth.

The community of Oberammergau performed during this season the history of their Passion Play in commemoration of this mysterious event, their escape from utter devastation by the Black Death.

The play was given this season from July through September in the small theater, in which they rehearse their great Passion Play and annual biblical plays. The drama is entitled "The Plague and Passion Vow Made in 1633 at Oberammergau."

This drama is given as a prelude to the Passion Play, which will be performed next year, 1934, in remembrance of their sacred promise made in 1633. In 1634 the first official Passion Play was performed and thereafter during every decade.

It was the idea of George Lang the sculptor and director of the Passion Play that the story was dramatized. Leo Weissmantel wrote the play. The drama is written in five acts. The place is the heights of Oberammergau, the autumn of 1633.

It is Saturday evening before the harvest festival. All over Germany the pest is raging. The plague has reached the outskirts of Oberammergau and the inhabitants have taken all precautions to prevent it from invading the village. Pitch fires and armed guards are stationed around the village to prevent anyone from entering it. One Oberammergauer, Kaspar Schisler, however, who was residing in the neighboring village of Eschenlohe, decided to visit his family in Oberammergau and in spite of the sentries made his entrance into the village. Schisler is not aware that he is the carrier of the pest; he is stricken with the fever and his family recognize with horror that it is the pest.

A terrible lamentation comes from the people. They race madly through the streets, throwing themselves prostrate upon the earth with faces and hands lifted to heaven begging for mercy and deliverance from the pest. The lives of 84 people have been snatched away and Oberammergau is in the path of total annihilation. The villagers proceed to the burial ground and there made their sacred promise to God that if the heavens would spare them from the wave of the pest they would enact the Life and Passion of Jesus Christ every 10 years.

With this climax the drama closes. The chronicles of Oberammergau tell us that after the sacred vow was made not one more soul died in that village, although many carried the signs and marks of the plague. In 1634 the Oberammergauers fulfilled their vow and played the Passion Play for the first time, and in 1934 the portals of the Passion Play theater will be reverently opened to welcome the world to bear witness to the tercentenary celebration.

Raimund Lang, state architect, is the chairman of the Passion Play committee and brother of Georg Lang, sculptor and director of the Passion Play. The Bavarian Minister of State came to Oberammergau and appointed Raimund Lang the burgermeister of Oberammergau and Alfred Bierling (the former disciple John in the play), the second burgermeister.

The burgermeister is a young man 38 years of age, and as I interviewed him in the Ratham, shortly after his appointment, he requested me to convey to the American people that it is his ambition and determination to see Oberammergau reinstated in the eyes of the world as the bearer of the old tradition to perpetuate the sacred drama in the idealistic sense, and not in the materialistic level it had descended to during the past two decades. The prices for admission to the play will be such that anyone can afford to witness the Passion Play.

NEWS OF THE CHURCH

Bishop Roots Arrives For Missions Drive

Leaves Hankow for Three Months
to Aid in United States Campaign
at Request of National Council

BY THE REV. W. B. TURRILL

SEATTLE, WASH.—The Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, arrived here recently at the request of the National Council to participate in a three-months' campaign in connection with missions. He left for the eastern part of the United States shortly after arriving.

"I am to be one of a team which is to include such well known speakers as Dr. E. Stanley Jones, of India, and others. Bishop Gilman, my Suffragan, Archdeacon Hu, and my council of advice all urged me to accept the call of the National Council," the Bishop said.

The Bishop has not been in the United States for several years, being prevented from attending the last General Convention because of the unsettled state of affairs in China.

GREAT OPPORTUNITY IN CHINA

Bishop Roots said that many of the really able leaders of China were Christians and were needing and searching for a deeper experience of God. The opportunity is marvelous, he pointed out.

"What I have said about China is also largely true of Japan," Bishop Roots continued.

"In passing through that country, I met the great Christian patriot Kagawa. To my mind he is a greater man than Gandhi. He told me he deeply regretted the late war with China, and said that instead of fighting China, and instead of the distrust between Japan and America, there should be mutual coöperation of these nations of the Pacific for the common advance of all.

"When I asked him for a message that I might give to the American people, he gave it in one word—'Encouragement.' He explained that he meant faith and courage to meet our difficulties and fight them until they were overcome."

Bishop Roots was introduced by Bishop Huston, of Olympia, to a large audience at the Trinity Church parish house.

Hawaiian Young People Attend Conference at Mokuleia, Oahu

HONOLULU—A successful young people's conference was held Labor Day weekend at Mokuleia, Oahu, with a large representation from nearly every league within the district. The Power of the Holy Spirit was chosen as the theme of the conference. Bishop and Mrs. Littell, Canon James Kieb, the Rev. K. A. Bray and the Rev. J. C. Mason were the leaders.

Chinese Church's Total Constituency Now 64,378

SHANGHAI—Figures are now available for 1932, relating to the Church in China, that is, the 11 dioceses of the *Chung Hua Sheng Kung Hui*, of which the three districts of Shanghai, Hankow, and Anking are a part. The total constituency is 64,378.

Infant baptisms in 1932 totaled 2,228, adult baptisms 2,653, confirmations 2,841, persons definitely preparing for baptism 3,399. Total number of confirmed persons 32,390, baptized, not yet confirmed, 26,671, catechumens 5,317.

Canon A. E. Baker Berkeley Lecturer

English Author to Teach Philosophy
of Religion and History of Christian
Ethics

NEW HAVEN, CONN.—The Rev. Albert Edward Baker, M.A., Canon of York Minster will be special English lecturer at the Berkeley Divinity School during the winter term, January to April, 1934.

Canon Baker is a graduate of Trinity College, Cambridge. In addition to being canon of York Minster he is vicar of St. Michael-le-Belfry, York. He is also examining chaplain to the Archbishop of York.

He is the author of a recently published book entitled *Christianity and Science in the Twentieth Century*. Other of his books are *Psycho-Analysis Explained and Criticized*, and *Jesus*, and *The Gospel and Modernism*.

The subject of Canon Baker's teaching at Berkeley will be the Philosophy of Religion and the History of Christian Ethics. He will be available for a certain amount of outside lecturing and preaching and those who desire to secure his services should communicate with the Rev. William P. Ladd, D.D., dean.

Auburn, Neb., Church Plans Parish House

AUBURN, NEB.—A parish house is to be built at the Church of the Ascension in the near future. The cost is to be not less than \$2,000.

Rev. V. O. Ward New Chaplain Of St. Mary's Hall, Faribault

MINNEAPOLIS, MINN.—The Rev. Vesper O. Ward, student chaplain at Carleton College, has been appointed chaplain of St. Mary's Hall, Faribault.

Will Spens to Speak At American Congress

Prominent Anglo-Catholic Layman Is
Master of Corpus Christi College,
Vice-Chancellor of Cambridge

NEW HAVEN, CONN.—Will Spens, vice-chancellor of Cambridge University, and master of Corpus Christi College, will take the place of the Rev. G. D. Rosenthal, one of the English representatives at the Catholic Congress commemorating the centenary of the Catholic Revival in America.

Mr. Spens will deliver the paper on Man in the Kingdom under the general subject of The King and His People.

CONGRESS PLANS COMPLETED

Plans have been completed for the Congress which opens with services in the Philadelphia churches October 22d, and continues through October 26th.

Reservations for rooms are coming in very rapidly and it is suggested that in order to avoid disappointment those planning to attend should write soon either to the Congress office, 94 Broadway, New Haven, Conn., or to the local Congress Committee, Fr. Franklin Joiner, Chairman, 2013 Appletree street, Philadelphia.

NINE DAYS OF PRAYER BEFORE CONGRESS

Before the Congress there will be nine days of prayer for the work of the Catholic Revival beginning October 15th and closing October 22d. This will be observed not only by the parishes in Philadelphia but also by all those interested throughout the whole Church including many in England and her colonies.

MR. SPENS DISTINGUISHED LAYMAN

Mr. Spens is among the most distinguished of the Anglo-Catholic laity. He has just completed a successful three years as vice-chancellor of his university where he also serves as chairman of the appointments board.

Born in 1882, Mr. Spens was educated at Rugby and King's College, Cambridge. Before the war he served as fellow and tutor of Corpus Christi College, Cambridge, resigning that work in 1915 to undertake temporary duty at the foreign office, in which he became secretary of the Foreign Trade Department. For his services during the war he was made a Chevalier of the Legion of Honor and an officer of the Order of the Crown of Italy.

Following the war, Mr. Spens returned to his work at Cambridge University where he was a member of the statutory commission and the financial board prior to his appointment as vice-chancellor. He is also a member of the governing bodies of Rugby School, King's School, Canterbury, and Heathfield School. He is the

(Continued on page 518)

Diocese of Michigan Begins Fall Program

Two Conferences for Women Marks Opening of Work; Series of Addresses Made

DETROIT—The fall program of the diocese of Michigan was inaugurated during the week of September 17th, with the holding of two conferences for women at the Girls' Friendly Society Holiday House at Pine Lake.

From September 19th until September 21st, there was held the annual conference of women field workers of the diocesan department of missions, under the leadership of the Ven. Leonard P. Hagger, archdeacon.

This conference opened with a service in the chapel in Holiday House, at 5:30 P.M. The evening was given over to a report by Miss Marion H. Kemp, of Royal Oak, on the course on Rural Work given by the Ven. H. W. Foreman of Erie at the Cranbrook Conference last June.

ARCHDEACON DIRECTS STUDY

Archdeacon Hagger directed the study of the field workers on the theme a Definite Technique for Teacher Training.

Miss Olive Robinson, field worker in Alpena and surrounding missions, gave a report on the Rural Leadership Conference held at Madison, Wis., last summer.

MISS MATTHEWS SPEAKER

The principal speaker at the diocesan women's conference, which opened September 21st and closed after luncheon September 22d, was Miss Elizabeth Matthews, of Glendale, Ohio, former president of the house of Churchwomen of the fifth province, and a member of the board of the National Woman's Auxiliary.

The diocesan field workers remained to address the Diocesan Women's Conference.

Archdeacon Hagger conducted the opening service. Brief addresses were made on the Madison Conference, by Miss Robinson; Spiritual Progress in a Mission Field, by Mrs. C. E. Edinger of East Tawas; Experiences of Our Newest Field Worker, by Miss Grace Dennis of Detroit, worker in the Lapeer field; and Children's Missions, by Miss Marion Kemp. P. J. Lee, physical director, Y. M. C. A., addressed the group on Re-Creation. Miss Lydia Greedus of Detroit spoke on Summer Vacation Schools and Mrs. C. F. Stephens of Detroit discussed Turning Pastimes Into Profit. Mrs. W. L. Torrance summed up the proceedings in a discussion period.

BISHOP PAGE CELEBRANT

The Rt. Rev. Herman Page, D.D., Bishop of Michigan, celebrated the Holy Communion at 7:30 A.M. September 22d. The morning session opened with a brief discussion on the Girls' Friendly Society led by Mrs. G. H. Severance of Wyandotte. Miss Matthews addressed the group between 10:15 and 12:00, the conference adjourned at 2 P.M.

Filipino Boys Get Thrills From Telephones Installed In Remote Mountain Mission

NEW YORK—"Incredible as it may seem," writes the missionary's wife at Balabasang, in the Philippine Islands, to the National Council, "a telephone has actually made its way to this isolated mountain fastness of ours. Thanks to the generous kindness of some of our friends on St. Luke's Hospital Compound, Manila, who sent us a pair of telephones and the necessary wire, Deaconess Massey from her house can now talk to the priest at the church any day. It is great fun not only for us but for the people here; some of the bolder boys and girls have actually used the new telephone and become positively maudlin in their excitement therefrom."

Mrs. Blodgett's Will Contested by Society

New York Missionary Organization and Relatives Take Similar Action

NEW YORK—Legal action has been begun by the Diocesan Missionary and Church Extension Society of the Protestant Episcopal Church in the diocese of New York to contest the alleged last will of Mrs. J. J. Blodgett. Five relatives of the deceased are taking like action.

The contestants claim that the will drawn by Mrs. Blodgett in 1927 was not revoked, and that the one made in 1929 reflects undue influence brought to bear on her in a period when the soundness of her mind could be questioned. Throughout her life Mrs. Blodgett was a most generous benefactor of Church institutions and work, the Choir School at the cathedral being one of her largest gifts.

By the will of 1927 Mrs. Blodgett bequeathed \$100,000 to the Church Extension Society, while the document of 1929 reduces the amount to \$25,000.

Northern New York Churchmen's Club and Convocation Meet

NORWOOD, N. Y.—The 15th annual meeting of the Churchmen's Club of Northern New York was held September 12th at St. Philip's Church, Norwood, on the evening of the autumn convocation of the rural deanery of Ogdensburg.

The Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, was celebrant at the Holy Communion which preceded the sessions of the deanery.

Bishop Oldham made an address at the convocation, as did also the Rev. Eric M. Tasman, of the Field Department of the National Council. Both Bishop Oldham and the Rev. Mr. Tasman were speakers at the men's dinner under the auspices of the Churchmen's Club.

Mission at Baton Rouge, La., Church

BATON ROUGE, LA.—The Rev. Richard Wilkinson, D.D., rector of St. John's Church, Montgomery, Ala., will conduct a mission at St. James' Church here the week of October 15th.

Bishop Stearly Takes Duties Again

Newark Diocesan Clergy Conference Hears Presiding Bishop and Others From National Council

DELAWARE, N. J.—There were two features of special interest at this year's clergy conference, attended by about 90 clergymen of the diocese of Newark, and taking place at the Girls' Friendly Society Holiday House here.

One was the announcement by Bishop Washburn that Bishop Stearly would take up part of his duties again September 25th, after a leave of absence since early in the year, due to poor health. The other was the presence of the Most Rev. James DeWolf Perry, D.D., Presiding Bishop, as a member of the conference faculty.

Bishop Perry's topic was the Challenge of the Mission Field.

Bishop Washburn gave the address of welcome. The Rev. D. A. McGregor, of the National Council, spoke on the Message of the Prophets for Today; the Rev. B. H. Reinheimer, D.D., of the National Council, on Parish Life in America; and Spencer Miller, Jr., on the Church's Social Responsibility.

Mr. Miller's address dealt with the N.R.A., citing its abolition of child labor and its bringing about of the change in national life which makes the cost of labor the first charge on industry.

Will Spens to Deliver Paper Before Congress

(Continued from page 517)

author of *Belief and Practice*, a scholarly work which has run through several editions, and gained him wide recognition in America as well as in England, and of occasional articles on theology and the philosophy of religion.

Mrs. Spens, who may accompany her husband to America, is a daughter of the late Bishop Selwyn of Melanesia, who was also master of Selwyn College. Mr. and Mrs. Spens have two sons and one daughter.

Prayer Desk Memorial to Former Hoosick Falls, N. Y., Rector

HOOSICK FALLS, N. Y.—A prayer desk, as a memorial to a former rector of St. Mark's Church, the Rev. Leon C. Smith, has been bought by the Girls' Friendly Society. The memorial prayer desk was purchased from Ammidon and Company, of Baltimore, Md.

Bishop Holly's Grandson Takes Charge of Omaha Church

OMAHA, NEB.—The Rev. V. E. Holly, a grandson of the late Bishop Holly, of Haiti, is taking temporary charge of St. Philip's Church here.

Primate of American Catholic Church Dies

Dr. Frederic E. J. Lloyd Formerly Anglican Priest; Left Communion After Election Protest

CHICAGO—Dr. Frederic E. J. Lloyd, former priest of the Episcopal Church and later Archbishop and Primate of the American Catholic Church, died here Monday night, September 11th, of heart disease. He was 74 years old.

A native of England, Dr. Lloyd was ordained a priest of the Church of England in 1882. He later went as a missionary to Labrador, remaining there many years. He came to the United States in 1893 and was rector of Episcopal churches in Bloomington, Ill.; Hamilton, Ohio; Cleveland, and Uniontown, Pa. He was founder and first director-general of the Society of St. Philip the Apostle for the training of priests to preach missions, and was very active himself as a mission preacher. He was also editor of the *American Church Directory*, later known as *Lloyd's* (now *Stowe's*) *Clerical Directory* for many years.

In 1905 Dr. Lloyd was elected Bishop Coadjutor of Oregon and accepted the election subject to the approval of the bishops and standing committees of the Church. Subsequently, however, protests against confirmation of the election were filed by a minority of the convention of the diocese of Oregon and Dr. Lloyd withdrew his acceptance.

In 1907 Dr. Lloyd left the Episcopal Church and became a Roman Catholic but later affiliated himself with the American Catholic Church, of which he became the first Archbishop in 1920. At one time there were a number of congregations under his jurisdiction but it is said that many of these have withdrawn.

Dr. Lloyd is survived by his widow, seven daughters, and two sons. The funeral was held in Chicago September 14th.

H. G. Ward Wills \$10,000 To St. James', New York

NEW YORK—Henry Galbraith Ward, former presiding judge of the United States Circuit Court of Appeals for the southern district of New York, left \$10,000 to St. James' Church, New York, and a like amount to the Association of the Bar of the City of New York.

The University of Pennsylvania, from which Mr. Ward was graduated in 1870, will receive half the residue of his estate upon the death of his sister-in-law, Mrs. Elizabeth M. Godwin of Roslyn Harbor, L. I., who receives the income for life.

Dr. Gavin to Conduct Course

At New York Biblical Seminary

NEW YORK—The Rev. Dr. Frank Gavin, professor of Ecclesiastical History in General Theological Seminary, will conduct an advanced course in Church History at the Biblical Seminary in New York.



DR. FREDERIC E. J. LLOYD

Bishop Stewart Stresses Catechism

Urges Church School Conference Not to Forget Truths of Religion Set Forth; 200 Persons Attend

CHICAGO—Emphasis upon the great truths of the Church as embodied in the catechism was urged upon Church schools by Bishop George Craig Stewart, speaking before the annual Church school conference of the diocese at Christ Church, Winnetka, September 9th and 10th. More than 200 clergy, superintendents, and teachers registered for the conference, representing 51 parishes and missions.

"In spite of the various courses of study and new curriculum suggestions for our Church schools, we must not forget the great truths of our religion as embodied in the catechism and constantly aim to teach these to our children," said Bishop Stewart, opening the conference. "These truths are rich in content and afford much material for creative and progressive education."

The Bishop pointed out how great leaders of the Church had stood firm for the Christian truths. He gave helpful devices which he suggested be used to aid the children in remembering their duty toward God.

The Rev. Dr. Charles H. Young, rector emeritus of Howe School, Howe, Ind., was the speaker at the general assemblies of the conference.

Brotherhood Postpones Convention City Choice

CHICAGO—Final selection of a meeting place for the 1934 convention of the Brotherhood of St. Andrew was postponed at the concluding sessions of the Brotherhood Council, meeting here in connection with the semi-centennial of the organization September 8th to 10th.

However, it was decided to hold the convention at some college center, rather than in conjunction with General Convention.

Priests' Institute Has Large Attendance

Three Courses of Lectures Given by Dr. Oliver, Rev. W. C. Woods, and Rev. E. R. Hardy, Jr., at Kent

KENT, CONN.—The second Annual Institute for Priests, held here at Kent School under the auspices of the Catholic Congress, has just closed. The large and enthusiastic attendance was surprising in view of the coming Congress and the economic conditions. A very high level was attained by the instructors and much hard work done.

FR. HOFFMAN CHAPLAIN

The daily schedule was similar to that of last year. After Mass and breakfast came a meditation in the chapel under the direction of the chaplain, the Rev. William M. V. Hoffman, Jr., S.S.J.E. Then followed each morning three courses of lectures until noon.

The Rev. John Rathbone Oliver, M.D., of Baltimore, lectured on the Cure of Souls; the Rev. William C. Woods, Ph.D., of Kent School faculty, on Recent Trends in Biology and Their Bearing on the Faith, and the Rev. Edward Rochie Hardy, Jr., Ph.D., of the General Theological Seminary, on the Later Development of Catholic Thought in Anglicanism. The afternoons were open for informal conferences and recreation.

ROUND-TABLE SPEAKERS

Following Evensong and supper the speakers at the evening round-tables were the Rev. S. C. Hughson, Superior, Order of the Holy Cross, and Prof. Chauncey B. Tinker of Yale University, both of whom spoke on the English Congress held in London in July; Fr. Joseph, O.S.F., who spoke on Catholic Preaching, and Prof. Frederick Pottle of Yale University, who read a paper on the Philosophy of Literary and Dramatic Criticism.

The Rev. William F. Mayo, O.H.C., acted as guestmaster.

This Institute seems to fill a very real need in the Church and has a character quite distinct from that of a retreat or the usual clergy conference.

Bethlehem Clergy Discuss Fall Campaign at Camp

BETHLEHEM, PA.—The clergy of the two convocations of the diocese of Bethlehem met at St. Stephen's Camp, Vosberg, September 11th to 13th to discuss the fall campaign. This was the best attended meeting so far. More than 50 of the clergy were present.

The Rev. John P. Irwin represented the National Council and general missions. The Rev. Donald Aldrich, D.D., of the Church of the Ascension, New York, gave three addresses on Prayer.

Bishop Sterrett conducted conferences on Re-Thinking Missions. Archdeacon Walter discussed Diocesan Missions and Church Schools.

Province of Northwest Synod to Hear Primate

Bishop Perry Celebrant at Opening Service in Hastings; To Preach at Evening Prayer

HASTINGS, NEB.—The Presiding Bishop will celebrate Holy Communion at 7:30 A.M. September 27th at the opening service of the synod of the province of the Northwest in St. Mark's Pro-Cathedral here.

Bishop Perry will be assisted by Bishop Ingley, of Colorado, president of the synod, and Bishop Beecher, of Western Nebraska.

REV. C. R. BARNES TO SPEAK

The Rev. C. Rankin Barnes, executive secretary of the department of Christian Social Service, National Council, will speak on the Church's Unique Opportunity for Social Service Today at a joint session of the Woman's Auxiliary of the province and the synod.

Service Opportunities for Laymen will be discussed by James E. Whitney and Bishop Schmuck, of Wyoming. A general discussion that afternoon will follow an address by Miss Mabel Lee Cooper, secretary for Teacher Training, National Council, on Methods New and Old in Religious Education.

BISHOP PERRY TO PREACH

Bishop Perry will preach at Evening Prayer September 27th.

Bishop Ingley will celebrate Holy Communion at 7:30 A.M. September 28th, assisted by the Very Rev. Francis R. Lee, dean of St. Mark's, and the Rev. A. E. Knickerbocker, D.D., secretary of the synod.

A business session will be held at 9:45 A.M., and will include discussions of work among the deaf, relief of destitute unemployed clergy, and appropriations from the National Council for missionary work in the province.

DR. KNICKERBOCKER TO REPORT

The report of the provincial representative on the National Council will be made by Dr. Knickerbocker at a joint session at 11 A.M. The Very Rev. E. B. Woodruff, D.D., Dean of Calvary Cathedral, Sioux Falls, S. D., will speak on Re-Thinking Missions, and the Very Rev. B. D. Dagwell, D.D., Dean of St. John's Cathedral, Denver, on What of the Work of the National Council? Miss Cooper will speak at luncheon on How to Build a Curriculum for Any Church School.

JOINT SESSION ON YOUTH AND THE CHURCH

After election of officers and reports in the afternoon, there will be a joint session on Youth and the Church, with an address by the Rev. Thomas H. Wright, of the National Council, on Reaching College Students.

Bishop Beecher will preside at the synod dinner at 6:45 P.M.

Two Massive Cathedrals Being Built in Liverpool

LIVERPOOL—In this city, where the largest Anglican cathedral is now in course of construction, was recently dedicated the site of a Roman Catholic Cathedral which is to be the second longest church in the world. It will be exceeded in length only by St. Peter's Basilica, in Rome.

Preparations for Chicago Mass Meeting Concluded

Order of Service Announced; 12,000 Tickets of Admission Distributed

CHICAGO—The order of service for the missionary massmeeting at the Chicago Stadium, September 29th, in observance of the Oxford Centenary, has been issued. Bishop Manning of New York is the preacher.

Twelve thousand tickets of admission were dispatched to parishes and missions throughout the diocese in accordance with advance reservations. Arrangements for the choir of more than 2,000 voices under direction of Roger Tuttle of the Diocesan Choirmasters' Association, and ushers in charge of Col. Alex M. Davis on behalf of the Church Club, are now complete also. Bishop Stewart will conduct the service. The Rev. Harold Holt is chairman of arrangements.

Delegations from several neighboring dioceses already are assured.

Albany Diocesan School To Convene October 2d

ALBANY, N. Y.—The diocesan normal school for Church school teachers and leaders, conducted by the department of religious education, will convene for its second year at the Guild House of the Cathedral of All Saints, October 2d and continue 10 successive Monday nights, ending December 4th. There will be an extra afternoon session for the study of religious drama, led by John M. Garrison, secretary of religious education. Mr. Garrison will also lead the evening class in *The Use of the Story*.

Other evening class leaders are the Rev. F. Allen Sisco, Ph.D., head of St. Faith's School; the Very Rev. C. S. Lewis, S.T.D., dean of the Cathedral; the Rev. Reuel L. Howe, vicar of St. Stephen's Church, Elsmere. Their subjects are, respectively, Principles of Teaching, The Creed and Christian Experience, and Child Psychology.

Trinity College President National Cathedral Preacher

WASHINGTON—The Rev. Remsen B. Ogilby, LL.D., president of Trinity College, Hartford, was the preacher at the National Cathedral, September 3d.

St. Stephen's Makes Requirement Changes

Dr. Tewksbury, New Warden, Announces Latin and Greek Not Compulsory; New Courses Added

NEW YORK—One of the first changes to be announced by the new administration at St. Stephen's College, Annandale, N. Y., is that students entering the institution this year who have appropriate background in the ancient languages will not be required to take further courses in Latin and Greek.

Dr. Donald G. Tewksbury, the new acting warden of St. Stephen's, by whom this announcement was made, declared also that further new courses would greatly extend the opportunities offered the students, such added courses including musical appreciation, the interpretation of poetry, classical civilization, modern economic problems and Far Eastern civilization and culture.

Further consideration is being given to the possibilities of bringing the college more fully in touch with the cultural resources and opportunities offered at Columbia University and in New York City. The basic principle upon which these various changes are made is the emphasis to be given to creative expression on the part of a larger number of students.

BURNE-JONES WINDOW

There has recently appeared in the columns of the *New York Times* a letter from William Gorham Rice, of Albany, relative to the art of the noted painter, Burne-Jones. Mr. Rice points out that there is in St. Peter's Church, Albany, N. Y., a window designed by Burne-Jones, a work that has elicited high praise from many visitors, among whom he cites Matthew Arnold. The theme of the Albany window is the Christology of the Old and New Testaments, its depictions represent Abraham, Melchisedech, and David, the Annunciation, the Nativity, and the Adoration of the Magi.

Central New York District

Convocation to Hear Bishops

UTICA, N. Y.—The 200th session of the Second District convocation of the diocese of Central New York will be observed on October 3d and 4th with special features. A service in Grace Church, Utica, with combined choirs of the city and vicinity on the evening of October 3d will be addressed by Bishop Fiske.

Speakers at the next day's session will include Bishop Fiske, Bishop Coley, the Rev. Hollis Smith of Changshu, Kiangsu, China; Pierrepont White, the Rev. J. J. Burd, and W. W. Canfield speaking on Reminiscences. Convocation dinner will be served in the parish house of Holy Cross Memorial Church, Utica, on the evening of October 4th.

Clericus will also meet on that date, the speaker being the Rev. D. C. Stuart, rector of St. George's Church, Utica, on Some Observations from Abroad.

Western Michigan Without Cathedral

Designation of St. Mark's Church, Grand Rapids, is Withdrawn After Death of Dean Jackson

GRAND RAPIDS, MICH.—As there is now no prospect of building a cathedral church, or of establishing a regular cathedral organization, the temporary and unofficial designation of St. Mark's Church as pro-cathedral of the diocese of Western Michigan has been withdrawn. The parish, which had been under the rectorship of the late Very Rev. Charles E. Jackson, reverts to its former status.

To fill vacancies in the diocese created by the death of Dean Jackson, the Rev. William A. Simms of St. Thomas', Battle Creek, has been elected to the standing committee and has also been appointed one of the examining chaplains. The Rev. Lewis B. Whittémore of Grace Church, Grand Rapids, has been elected president of the standing committee and the Rev. A. Gordon Fowkes, of St. Luke's, Kalamazoo, has been elected to the executive council and has been appointed head of the field department. The Ven. L. R. Vercoe has succeeded Dean Jackson as a trustee of the association of the diocese.

State, County, and City Labor Officials Attend Services at Gary Church

GARY, IND.—Officers of the Indiana State Federation of Labor, in Gary for their 49th annual convention, officers of the Lake County Central Labor Union, and of the Lake County Building Trades Councils, and members of local labor organizations, marched in a body from the Labor Temple to Christ Church for a special Labor Sunday service September 3d. The Rev. James Foster is rector.

New Quarters for Library In National Cathedral

WASHINGTON, D. C.—The Smiley library containing between 5,000 and 6,000 volumes, has been moved to new quarters in the east cloister of Washington Cathedral, which is admirably adapted to its uses. It was formerly housed in the Jessup Blair memorial building, gift of Mrs. Violet Blair Janin. The library is the property of the Society for the Home Study of Holy Scripture and Church History, founded by Miss Sarah F. Smiley nearly 50 years ago. It has no official connection with the cathedral, although it has for some time been given a home within the cathedral close. The Rt. Rev. Philip M. Rhineland, D.D., is president of the Society's board of trustees. Canon Fletcher is librarian.

Many Priests Attend Retreat in Vermont

Fr. Huntington Is Conductor, With Kingdom of God Subject of His Addresses

BURLINGTON, VT.—An excellent retreat for the priests of the diocese was held here at Rock Point from September 5th to 8th. The conductor was the Rev. James O. S. Huntington, O.H.C.

Priests came from the surrounding states, from New York, Rhode Island, and as usual from the diocese of Montreal.

The subject of the addresses was the Kingdom of God. The sub-sections dealt with the Origin of the Kingdom, the Character of the Kingdom, the Warfare of the Kingdom, the Power of the Kingdom, the Work of the Kingdom, the Scope of the Kingdom, the Progress of the Kingdom, the Extension of the Kingdom, and the Triumph of the Kingdom.

Bishop Johnson to Conduct Mission in Philadelphia

PHILADELPHIA—The Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, will conduct a preaching mission in St. Mark's Church, Frankford, Philadelphia, from October 15th to October 22d, inclusive.

CENTENARY OF THE CATHOLIC REVIVAL

Philadelphia, October 22-26, 1933

(A Celebration of the Beginnings of the Oxford Movement)

SUBJECT: "THE CATHOLIC REVIVAL AND THE KINGDOM OF GOD"

Honorary President: The Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania.

Chairman: The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee.

Vice-Chairman: Rev. Frederic S. Fleming, D.D., Rector of Trinity Church, New York City.

Congress Preacher: The Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church.

Speakers and readers of papers at the Congress Sessions are the Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania; Rev. William A. McClenthen, D.D., Rector Mt. Calvary, Baltimore; Rev. Frank Gavin, Ph.D., General Theological Seminary, N. Y. City; Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont; Ralph Adams Cram, LL.D., N. Y. City; Rev. James O. S. Huntington, D.D., O.H.C., Holy Cross, West Park, N. Y.; Rev. Julian D. Hamlin, Rector Church of the Advent, Boston; Rev. William M. V. Hoffman, Jr., S.S.J.E., Cambridge, Mass.; Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada; Wilbur M. Urban, Ph.D., Professor of Philosophy, Yale University; Mr. Will Spens, Vice-Chancellor of Cambridge University, England; Rt. Rev. William T. Manning, D.D., Bishop of New York.

Other speakers and preachers at meetings and services are the Rev. John Crocker, Student Chaplain at Princeton University; Rev. Joseph Patton McComas, D.D., Vicar of St. Paul's Chapel, N. Y. City; Rev. William B. Stoskopf, Rector of Church of the Ascension, Chicago; Rt. Rev. John Durham Wing, D.D., Bishop of Southern Florida; Rev. John Rathbone Oliver, M.D., of Baltimore.

Speakers at the Congress Dinner will be the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago; Rev. Bernard Iddings Bell, D.D., Professor Robert K. Root, Ph.D., of Princeton University, and the Mayor of Philadelphia.

Membership in the Congress, which includes subscription to the Congress Bulletin and admission to all services and sessions, is \$1.00. Apply to the

CATHOLIC CONGRESS OF THE EPISCOPAL CHURCH

94 BROADWAY

NEW HAVEN, CONNECTICUT

P. O. BOX 1861

Canadian Churches Observe Anniversaries

Archdeacon of Halifax Preaches in
Trinity, Middleton, Nova Scotia;
Bishop of Saskatoon Visits Indians

TORONTO—Many of our older churches have recently held fitting celebrations of their anniversaries. At the 142d anniversary of Trinity Church, Middleton, Nova Scotia, Archdeacon Vroom of Halifax assisted the Rev. Charles C. Rand and gave the address. This took the form of a sketch of the various reform movements in the Church from the Wesleyan movement to the present time.

The afternoon service took the form of a memorial and the sermon was preached by the Rev. C. deW. White, rector of Annapolis Royal.

At the close a brief service was held outside in memory of departed ones, and flowers laid upon the graves.

COPESTONE CAIRN UNVEILED

At the 102d anniversary of the church at Burritt's Rapids in the diocese of Ottawa, a copestone on the cairn (erected at the 100th anniversary from stones from the farms of the builders' descendants) was unveiled by a descendant of the oldest pioneer. It has been brought from Vermont, the birthplace of the late Col. Stephen Burritt, who with his family was the first white settler on the Rideau, and from whom the village of Burritt's Rapids took its name more than 100 years ago. The Rev. H. H. Boutell, of Groveton, New Hampshire, conducted the unveiling ceremony.

BISHOP OF SASKATOON VISITS RESERVES

The annual visitation of the Bishop of Saskatoon to the Indian reserves took place recently. The first reserve visited was Little Pines, where the Sunday morning service was held in the Archdeacon MacKay Memorial Church.

The surpliced choir of boys and girls sang the choral service. The Bishop preached and after the service he met the chief and other Indians outside the church, where many things pertaining to the life on the reserve were discussed. The women remained in the church and were addressed by Mrs. Hallam on Woman's Auxiliary work and the personal life of the women. A beautifully worked bead bag had been given to Mrs. Hallam by the women. She illustrated her talk by comparing the result of the careful work on this bag to the need of constant attention to the personal life of the mothers present.

A. Y. P. A. CONFERENCE

Courage and cooperation for Christ and the Church is the theme of the A. Y. P. A. Conference from October 19th to 22d, which will commence with a service in St. Paul's Church, Toronto, the evening of the 19th, and follow through with talks and discussions on every phase of A. Y. P. A. work. Specially selected leaders and speakers are already preparing.

Boats at Canadian Camp Christened by Wife of Rupert's Land Archbishop

TORONTO—An interesting ceremony took place at the Anglican camp, Lake of the Woods, when Mrs. I. O. Stringer, wife of the Archbishop of Rupert's Land, officiated at the christening of the four rowboats, and canoe newly acquired for the use of the camp. The rowboats were named "Erskine," "Brimer," and "Pearson," in honor of successive hostesses of the camp, and "Thirza Kate," in compliment to Mrs. H. Everett, wife of the chairman of the camp committee. The canoe was named "Billy Canoe," after W. Throp, former director of the camp. Mrs. Stringer gave a brief outline of the work of each member, after whom the boats were named.

North Carolina Rector Drafts Code for Church

Members of Congregation Signing Would
Attend and Aid Financially

BURLINGTON, N. C.—The Rev. David I. Eaton, rector of the Church of the Holy Comforter here, has drafted a "voluntary code of fair religious practice" for his congregation.

Signers of the code will promise, among other things, to attend at least three services a month, receive Communion a minimum of six times a year, and give the Church a minimum of one-tenth of all personal expenditures, exclusive of regular and normal living expense.

Nebraska Clergy and Vestrymen Meet in Conference October 3d

OMAHA, NEB.—A meeting of the clergy and vestrymen of the diocese of Nebraska has been called for October 3d. Bishop Shayler recently conferred with the clergy of Omaha and vicinity. Plans for the future were studied.

Church Training School Prepares for 44th Year

Pennsylvania Institution Has Graduated
More Than 400 Women

PHILADELPHIA—The Church Training School of the diocese of Pennsylvania, located at 708 Spruce street, Philadelphia, will open its 44th year October 4th. The school has trained over 200 women for the distant mission fields and as many more for service in the United States. About one-third of its graduates have become deaconesses.

The faculty includes a number of the leading clergy of the diocese. The warden of the school is the Ven. James F. Bullitt. The chaplain is the Rev. Edward M. Jefferys. The director of curriculum is the Rev. Frederick E. Seymour, who has been actively connected with the educational work of the National Council. Bishop Taitt, who is ex-officio president of the corporation, was for 25 years a member of the faculty. The dean, Miss Ethel M. Springer, who came to the school in 1931, has had extended experience in the field of social service and child welfare.

Wisconsin Rector Instrumental In Grand Jury Banking Inquiry

MADISON, WIS.—A grand jury to investigate the banking situation in Dane county was called here following a formal request from the district attorney.

Previously, an investigation was asked by the Madison Federation of Labor, which took this action after the Rev. Francis J. Bloodgood, rector of St. Andrew's Church, spoke at the Labor Temple, urging such a move. The Rev. Mr. Bloodgood was a delegate to the federation from the Madison Ministerial Union.

Nebraska School Begins 71st Year

OMAHA, NEB.—Brownell Hall, the Church school for girls of the diocese, began its 71st year September 13th.

A DAY FOR PRAYER

The plan of the Woman's Auxiliary for the observance of Armistice Day, November 11, is discussed in detail in



THE SPIRIT OF MISSIONS

for September

Other features include tributes to Bishop Burleson by the Presiding Bishop, Bishop Rogers, Bishop Roberts, Bishop Remington, and others; the story of Brent House—"an experiment in friendship"; and articles and pictures of compelling interest from Mexico, China, the Philippines, and Hawaii, Japan, and the domestic field.

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281 FOURTH AVENUE

NEW YORK, N. Y.

Majority of Churches For Stabilized Easter

Universal Christian Council Issues Report on Calendar Reform Inquiry Made at Request of League

LONDON—The Universal Christian Council has issued a report on the inquiry which it has been organizing, at the request of the League of Nations, into the attitude of all the non-Roman Churches to the stabilization of Easter, together with the question of general calendar reform.

"The overwhelming majority of the Churches," says the report, "have expressed their agreement to stabilization, subject to the unanimous consent of all the Churches. The Sunday following the second Saturday in April (April 9th to 15th) is accepted by most of the Churches as the most appropriate date on which to fix Easter."

The report significantly refers to a general reform of the calendar as "eventually of necessity to be connected with the stabilization of Easter."

HOP-PICKING BEGUN

Hop-picking in Kent and Sussex has begun, and crowds of East Londoners are taking advantage of the chance to migrate there with their families and thus to supplement their scanty earnings. The crops are good this year, but it is estimated that the demand will exceed the supply.

Sixty years ago few cared what happened to the crowds of pickers, who, in far greater numbers than today and for a longer period, thronged the hop districts. The conditions of living, of transport, of food supply, and sanitation were abominable and no real effort was made by the local authorities, the railway companies, or the hop-growers to improve them.

SMALL GROUP FORMED MISSION

A small band of men, including the Rev. W. F. Cobb, of Nettlestead, the Rev. H. Smith-Marriott, of Horsmonden, and the Rev. J. Stratton, of Ditton, after doing what they could in their several parishes to mitigate the evils of this immigration of Londoners, at length formed the Church of England Mission to Hop-pickers, which for years labored almost alone—often at the cost of much local misunderstanding. The Church of England Mission has continued the efforts of these pioneers through the intervening years and still carries on its work in the various parishes where hop-growing is the staple industry.

One other worker should be mentioned. Fr. Richard Wilson, vicar of St. Augustine's, Stepney, 40 years ago came down year by year with his parish workers to Capel district to live with and care for his parishioners, when they came for the "hopping." His mantle has fallen on his successors at St. Augustine's, who still carry on the "Little Hoppers' Hospital," and extensive work at Five Oak Green, and other places, which Fr. Richard began.

Bishop Freeman's 10th Consecration Anniversary To be Observed at Capital

WASHINGTON, D. C.—St. Michael and All Angels' Day will mark a celebration of the 10th anniversary of the consecration of the Rt. Rev. James E. Freeman, D.D., Bishop of Washington. A special committee was appointed at the last diocesan convention to arrange for a public ceremony here.

Bishop and Mrs. Freeman have returned from Maine where they spent the summer and the Bishop preached at the Washington Cathedral on the Fourteenth Sunday after Trinity. There was a special section of the great choir reserved for a delegation from the national congress of Parents and Teachers in session in Washington.

University of Minnesota Student Work Is Revived

Rev. E. M. Lofstrom, Parish Rector, Appointed Student Chaplain

MINNEAPOLIS, MINN.—Work among the University of Minnesota students has been revived by the appointment of the Rev. Elmer M. Lofstrom as student chaplain.

The Rev. Mr. Lofstrom's appointment was made by the diocesan department of religious education and confirmed by the Bishop and Directorate at their first meeting of the year September 11th.

He is rector of Holy Trinity parish, Minneapolis, located near the university campus, and student activities will be carried on in the parish house of the church.

The Church has carried on no definite work among University students since the resignation of the Rev. Charles B. Scovill as student chaplain October 1, 1932.

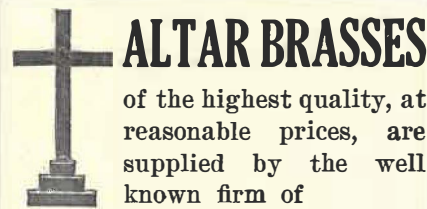
New Jersey Cathedral Parish Sponsors Diocesan Pilgrimage

TRENTON, N. J.—The cathedral parish inaugurated September 9th for its Church school teachers what it is hoped will be only the first of many diocesan pilgrimages such as may blaze the way for similar opportunities to be offered to the delegates and visitors to General Convention in 1934.

The party traveled by automobile to Gladstone, N. J., and inspected St. Bernard's School for Boys, then to St. Luke's Church, then to Bernardville to see St. Bernard's Church and excellently equipped parish house, and finally to the House for Retreats and Conferences for supper. In the evening, the Rev. T. A. Conover, secretary of the House, as well as rector of St. Bernard's parish, explained its purpose and future plans.

Bishop Penick Moves to Raleigh

RALEIGH, N. C.—The Rt. Rev. Edwin A. Penick, Bishop of North Carolina, recently moved into the episcopal residence in Raleigh. He has been living in Charlotte.



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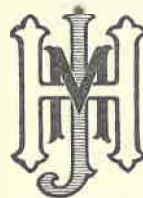
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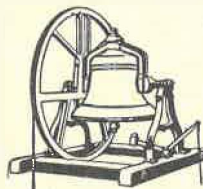
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Bishop Rowe Writes Of Polar Sea Visit

Travels With Archdeacon of Arctic Alaska on Visitation to Top of Continent

NEW YORK—Bishop Rowe of Alaska has written of his last visit to Point Hope or Tigara, the "finger" jutting out into the Polar Sea from the shore of Arctic Alaska.

Here the Ven. Frederic W. Goodman is priest in charge of St. Thomas' Mission and several out-stations, his official title, Archdeacon of Arctic Alaska. The Bishop writes:

"Point Hope looked Arctic. The ocean was ice-covered, though some leads could be seen. The sun was powerful and as evident at midnight as at mid-day. The Archdeacon was well, but the people were suffering from a mild flu. Otherwise their condition was as usual.

"When food supplies fail through a short catch of whales, walrus, and seals, the Mission helps them out. Through the generous supplies furnished by the Woman's Auxiliary, the Mission is able to outfit the children, thus enabling them to attend school.

"Fuel is a scarce thing. They depend largely on the driftwood cast up on the beach. It is pathetic to see how they salvage every piece, little or big. The fur catch of foxes varies each season. As a background and help there are the reindeer.

MISSION BUILDINGS ADEQUATE

"The Mission buildings are fine, adequate, and kept in perfect condition, due to the care given by the Archdeacon. All who see them sing their praise. The services were most interesting. All the people attend. They love to do so. They enter into the services heartily and unitedly. In their poverty they excel congregations who have more means and more advantages. All would be amazed if they knew of the devotion and the sacrifices of these people. On this visit I confirmed 12.

"Then the U. S. Cutter *Northland* arrived at Point Hope and with the Archdeacon, I went on board. We sailed north, and though the cutter sought leads yet again and again we had to turn back—the Arctic ice had to be respected. However, after days of bucking ice we made Icy Cape, then Point Lay, then Cape Wainwright, and finally Point Barrow, the top of the continent. At each place the Eskimo people were visited. The Archdeacon baptized 17 and married two couples. We have members in each place.

"We had hoped to round Point Barrow and sail east to Demarcation Point, but the ice field prevented. On the way back another visit was made to each of the villages along the Arctic Coast. At Point Hope the Archdeacon was landed, to my regret, and I sailed on southward.

"One hundred miles south of Point Hope we anchored off Kivalina, an Eskimo Village. The Bureau of Indian Affairs has a school here, also a large reindeer herd. One of our trained Point Hope Eskimo boys, Tony Joule, has been the school teacher here; he has held services and prepared people for confirmation. When I arrived I found that the bureau had transferred him to Buckland River.

"My visit here is an illustration of my visits at other places. The doctor on the ship and his assistants, the dentist and his as-

sistants, and myself, went ashore. All the people were expecting us. The school building was used for clinic and for services. While the doctor examined the people, made blood tests, and did tonsil operations, the dentist performed operations, and at the same time I held services. I confirmed 16 men and women who had been prepared by Tony Joule. This gives some idea, too, of the service done for the natives by the Government through the revenue cutter. No words can tell my appreciation of such splendid service. The Eskimos of this place petitioned the Church to give them a clergyman. The National Council was in sympathy, but unable to do anything. What an opportunity for some layman to do this, build a church, support a priest."

American Laymen Join In Fight on Intolerance

Campaign to be Marked by Seminars and Discussion Meetings

NEW YORK—An educational campaign directed against intolerance and designed to promote coöperation between Catholics, Jews, and Protestants in all appropriate fields of American activity is to be launched this fall under the auspices of the National Conference of Jews and Christians and with the support of a national advisory council of outstanding laymen across the country, according to an announcement made here by the Hon. Newton D. Baker, Roger W. Straus, and Prof. Carlton J. H. Hayes, co-chairmen of the conference.

The campaign program, it is stated, is designed to reach into every state of the Union, and is to be marked by community seminars and discussion meetings, radio broadcasts, and educational activities through interested civic organizations, churches, and schools.

In connection with the formation of the national advisory council Mr. Baker said, "We are hopeful that by grouping around the conference the leaders of American life and thought, greater sympathy for an acceptance of its mission will be made possible. To that end we are inviting a great group of men of affairs throughout the nation to accept membership on a laymen's advisory committee." Mr. Baker reported that thus far 300 men from 44 states and the District of Columbia have accepted places on the council. General Hugh S. Johnson, N. R. A. director, was one of the first to accept the invitation.

Memorial Window Dedicated

In Church at Pierre, S. D.

PIERRE, S. D.—The Horner memorial window was dedicated in Trinity Church here September 10th by the Rev. Conrad H. Gesner, rector. The window is a memorial to the late H. R. Horner, former vestryman. It was given by Mrs. Horner. The window portrays the first Easter morning when Mary Magdalene encountered Jesus in the garden. It is the work of the Payne Studios, of Paterson, N. J.

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AMERICAN CHURCH MONTHLY

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

OCTOBER, 1933 VOL. XXIV No. 4
\$3.00 a year, 25 cents a copy

Editorial Comment

And Now the Catholic Congress—It Would Be a Mistake—A Happy Family—In the Days of Our Fathers—Can We Get Along Without God?—Tractarians and the Blessed Sacrament—As for Ritualism—We Protest—Petty—The Church and the Bible.

William Wordsworth, the Churchman—Fredrick S. Arnold

Some Reflections on the Oxford Movement—Chauncey Brewster Tinker

A Little Journey Around the Center—George P. Christian

Why "God of Magic"?—Edward D. Myers

Convent Aquarelles—Mrs. Harlan Cleveland

Authority and Religion—W. J. Sparrow Simpson

The Eucharist in the Church School—James Richards

A Tragedy of the Last Century—E. Clowes Chorley

Our Lady in Art—Adolphe Barreaux

The Russian Defence of Religion—Clarence A. Manning

Book Reviews
Books Received

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Daily Life

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

OLOF HANSON, PRIEST

SEATTLE, WASH.—The Rev. Olof Hanson, deaf mute missionary of Olympia and neighboring dioceses, died September 9th.

The Rev. Mr. Hanson was born in Sweden in 1862. When a boy he lost his hearing through warming his frozen ears too quickly near a hot stove.

Coming with his mother to the United States at the age of 11, he was educated at Faribault, Minn., and at Gallaudet College for the Deaf, Washington, D. C., receiving the degrees of B.A. and M.A., and the honorary degree of D.Sc. He practised as an architect in Faribault and Seattle, Wash.

Becoming greatly interested in alleviating the condition of the deaf and dumb he studied for the ministry and was ordained deacon in 1924 by the Rt. Rev. P. T. Rowe for the diocese of Olympia and priest in 1929 by the Rt. Rev. S. Arthur Huston. He ministered chiefly in Seattle, Portland, Ore., and Tacoma and Vancouver, Wash. The love in which he was held was strikingly shown by the large attendance of a touchingly silent congregation of deaf and dumb people at the funeral at St. Mark's Cathedral, Seattle.

The service was conducted by the Bishop and the Very Rev. John D. McLaughlan. Twelve other clergy of the diocese were in the chancel and several in the body of the church. He is survived by his widow, Mrs. Agatha Tiegel Hanson, who is also a graduate of Gallaudet College, and three daughters, Mrs. Marian Martin, of Oakland, Calif.; Mrs. Helen Bass, of Seattle, and Mrs. Alice Jones, University of Chicago.

AARON B. HUNTER, PRIEST

RALEIGH, N. C.—The body of the Rev. Dr. Aaron Burtis Hunter, who died July 12th in Vermont, was buried in Oakwood Cemetery here September 14th.

The service, in Christ Church, was conducted by the Bishop assisted by the Rev. Dr. M. A. Barber, the Rev. E. H. Goold, and the Rev. J. W. Herritage. About 20 other clergy were present. The church was filled. More than half the congregation was colored. The students of St. Augustine's College and the nurses of St. Agnes' Hospital attended in a body.

For 25 years Dr. Hunter was principal of St. Augustine's School. Though retired from active work for many years, Dr. Hunter remained actively interested in the work among the negroes until the day of his death.

ROBERT Y. OVERING, PRIEST

LAKEFIELD, QUE.—Archdeacon Robert Young Overing, secretary of the synod of the diocese of Montreal, died at his summer residence here September 5th. His age was 61. A widow and four sons survive.

FRANK J. STANGEL, PRIEST

OKLAHOMA CITY, OKLA.—The Rev. Frank Joseph Stangel, vicar of St. James' Mission, Oklahoma City, died September 9th after a brief illness.

Born at Tisch Mills, Wis., January 8, 1866, he was ordained to the diaconate in 1928 and to the priesthood in 1929 by the Rt. Rev. Thomas Casady, S.T.D., Bishop of Oklahoma, and served the missions at Paul's Valley, Chandler, and Cushing before coming to Oklahoma City.

He is survived by his widow, two sons, and two daughters.

The Burial Office was read and the Requiem celebrated by Bishop Casady September 11th, in St. Paul's Cathedral, Oklahoma City. Interment was at Champaign, Ill.

EDMUND F. E. WIGRAM, PRIEST

LONDON—The Rev. Edmund Francis Edward Wigram, a prominent figure in the Church of England Missionary Society, died September 15th at the age of 68.

The Rev. Mr. Wigram was C.M.S. secretary for Punjab and Sindh from 1911 to 1915, secretary for Persia, India, and Ceylon from 1915 to 1929, when he became secretary of the Society.

NEWS IN BRIEF

ALASKA—The Russian Orthodox priest of Kenai held services in All Saints' Mission Monday, Tuesday, and Wednesday after the Tenth Sunday after Trinity.

CHICAGO—The Rev. Cleon C. Bigler of All Saints', Western Springs, will celebrate the 20th anniversary of his ordination on the Feast of St. Michael and All Angels, September 29th.

MASSACHUSETTS—The Rev. William Henry Pettus returned to his parish, Grace Church, Everett, Mass., for services September 17th, from West Southport, Maine, where rest has done much for his complete recovery from a recent illness, due to overwork.

NEWARK—The Rev. Luke M. White, D.D., rector of St. Luke's Church, Montclair, who with Mrs. White and their son, Luke M. White, Jr., has been touring Italy, Switzerland, and Germany during most of the past two months, returned to his parish September 7th.

NEVADA—A "Pilgrimage Pageant" was presented recently by the members of Christ Church vacation school. A large congregation attended the presentation, which marked the close of the school.

NORTH CAROLINA—The camps at Vade Mecum, under the general direction of the Rev. J. A. Vache, had a most successful season. The building was filled to capacity, except for the older boys' camp.

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. LaSalle 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, 4:30-5:30; 7:30-8:30.

Massachusetts

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
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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.

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 112th Street
Sundays: Holy Communion, 8 A.M. Morning
Prayer, 10. Holy Communion and Sermon, 11.
Evening Prayer and Sermon, 4 P.M.
Week-days: Holy Communion, 7:30 A.M.
(Saints' Days, 10). Morning Prayer, 9. Evening
Prayer, 5 P.M. Organ Recital on Saturdays at 4:30.

New York—Continued

Christ Church, Corning

REV. FRANCIS F. LYNCH, Rector
Sundays, 7:15, 7:30, 9:30, 11:00 A.M.;
5:15 P.M.
Week-days, 7:15, 7:30 A.M.; 5:15 P.M.
Additional Eucharist, Friday, Holy Days, 9:30.

Church of the Incarnation, New York

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Church of St. Mary the Virgin, New York

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Sunday Masses, 7, 9, and 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5 to 6; Sat., 3 to 5, 8 to 9.

Holy Cross Church, New York

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

Pennsylvania

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M. Matins, 10:30.
High Mass and Sermon 11 A.M. Evensong, 4 P.M.
Daily: 7:00; 9:00, 12:30 and 5:00.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30, 9:30 and 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.

Books Received

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

- D. APPLETON & CO., Brooklyn:
Wesley. By James Laver. \$1.50.
- BOBBS-MERRILL CO., Indianapolis:
The Better Part. By Lyman P. Powell. \$1.50.
- BRITISH LIBRARY OF INFORMATION, New York City:
Report of the Departmental Committee on Housing. By the Minister of Health to Parliament by Command of His Majesty. Price 1s. 3d Net. Paper bound.
- COKESBURY PRESS, Nashville:
These Agitators and Their Idea. By Harry M. Chalfant. \$2.00.
- E. P. DUTTON & CO., INC., New York City:
The Gospel of Divine Action. By Oliver Chase Quick, M.A. \$1.50.
- ERNST REINHARDT IN MUNCHEN:
Die Catholische Wiedergeburt der Englischen Kirche. By Paula Schaefer. \$4.50. Paper.
- FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA, New York City:
Six Tests of Marriage. By Leland Foster Wood. Paper, 10 cts. Gift Edition, 20 cts.
- HARPER & BROTHERS, New York City:
The Social Triumph of the Ancient Church. By Shirley Jackson Case. \$2.00.
- IVES WASHBURN, INC., New York City:
The Private Character of Henry the Eighth. By Frederick Chamberlin. \$3.50.
- ALFRED A. KNOPE, New York City:
Priest or Pagan. By John Rathbone Oliver. \$2.50.
- MACMILLAN COMPANY, New York City:
Front Porch. By Reginald Wright Kauffman. \$2.00.
America Through Women's Eyes. Edited by Mary R. Beard. \$3.50.
- UNIVERSITY OF CHICAGO PRESS, Chicago:
The Meaning of Ephesians. By Edgar J. Goodspeed. \$2.00.
- UNIVERSITY OF MICHIGAN PRESS, Ann Arbor:
The Life of Moses Coit Tyler. By Howard Mumford Jones.
- UNIVERSITY OF MINNESOTA PRESS, Minneapolis, Minn.:
Social Consequences of Prolonged Unemployment. By Jessie A. Bloodworth. Vol. II, No. 5. Paper.
- JOHN F. WAGNER, INC., New York City:
Franciscan Studies. By Donald Shearer, O.M.Cap., Ph.D. \$1.25.
- JOHN C. WINSTON CO., Philadelphia:
Where Are the Dead? By Herbert G. Stockwell. \$1.50.
- WOMEN'S CITY CLUB OF NEW YORK, New York City:
Comfort Stations in New York City Today and Tomorrow. By Women's City Club of New York. Paper bound.

NEWS IN BRIEF

MANILA—On the feast of the Transfiguration, in the presence of a large congregation, the Rev. R. Malcolm Ward, rector of the Cathedral parish of St. Mary and St. John, Manila, presented a class of 19 boys and girls to the Bishop for confirmation. This is the largest class to be presented in many years and included a majority of young persons from Army circles.

MARYLAND—The Rt. Rev. and Mrs. Edward T. Helfenstein have returned to Baltimore after a short vacation in Winter Harbor, Maine.

Rates for Classified Advertising

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
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SEABURY HOUSE, Mendon, Mass. References required. Address, SECRETARY.

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

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INFORMATION BUREAU

THE LIVING CHURCH

1801-1817 W. Fond du Lac Ave.

Milwaukee, Wis.

New "Southern Cross" Named and Dedicated

Accommodation Provided on Boat for European Missionaries and 54 Natives in Addition to Crew

LONDON—The new mission vessel, *Southern Cross*, was named by Lady Stanley and dedicated to the cause of the Melanesian Mission by the Bishop of Liverpool, at Prince's Landing Stage, Liverpool, September 12th.

This ship, which replaces the *Southern Cross* wrecked in the Pacific last October, has been built by Cammell Laird and Co. She is a steel motor ship, 120-feet long over all.

Accommodation is provided for European missionaries and 54 natives, in addition to English officers and native crew. A medical dispensary has also been installed.

Captain Reginald A. Bray is in command, and J. W. Scott, who was recently awarded a bronze medal by the King for saving life in the disaster in the last ship, and J. R. Newton, are re-appointed chief officer and engineer respectively.

After leaving Liverpool, the vessel will proceed to the Solomon Islands by way of Port Said, Colombo, and Thursday Island (Torres Strait) arriving at Tulagi about November 21st.

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