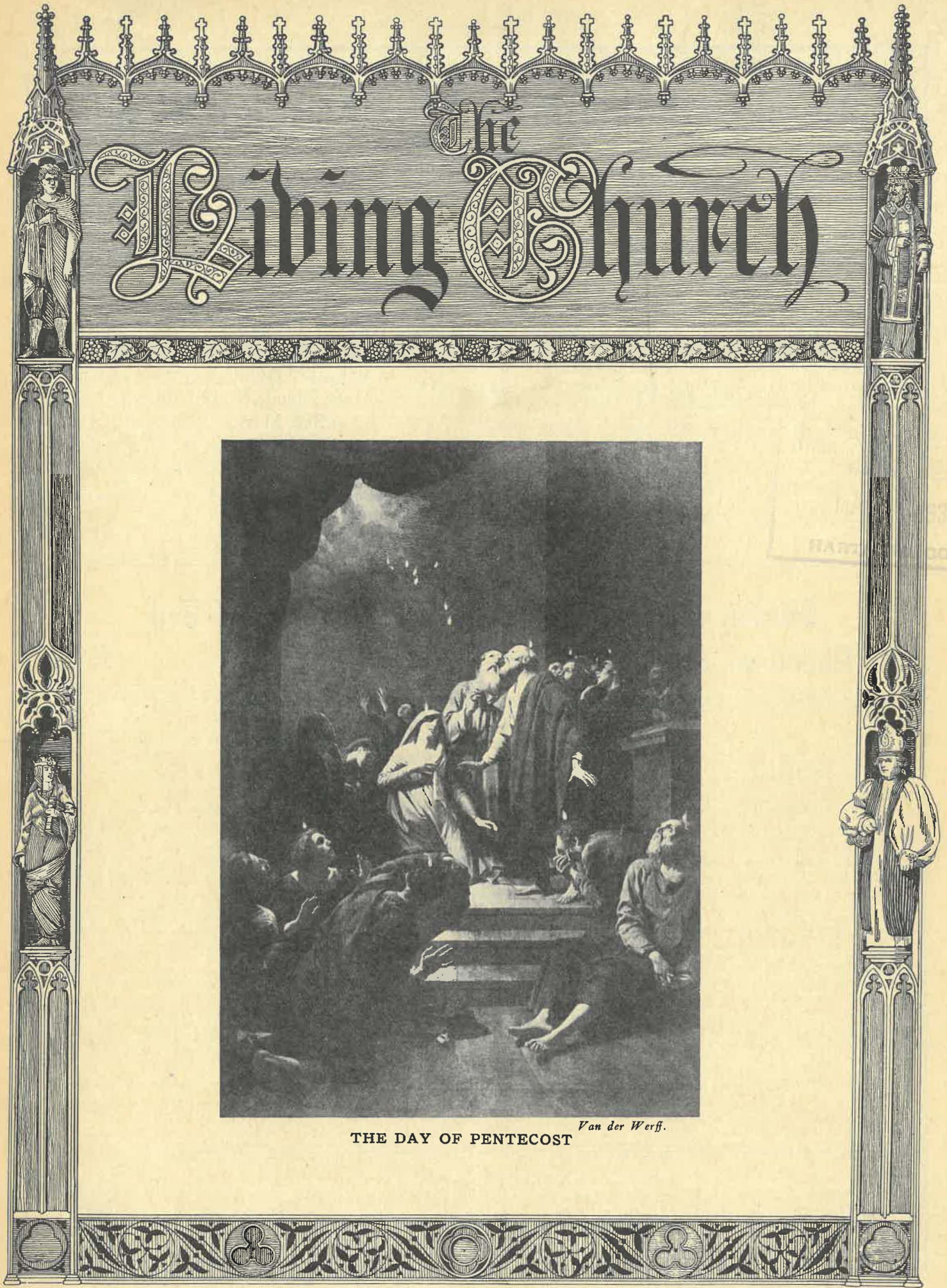


The Living Church



THE DAY OF PENTECOST *Van der Werff.*



Liberal Catholicism and the Modern World

EDITED BY FRANK GAVIN

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The characteristics of our Lord dwelt upon are, The Power of Christ, The Prayerfulness of Christ: Intercession and Thanksgiving, The Obedience of Christ, The Humility of Christ, The Courage of Christ, The Passion of Christ: His Passionate Hatred of Sin, The Passion of Christ: His Passionate Love for Sinners, The Patience of Christ.

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"Papa," said the seven-year-old in whose presence the father was reading aloud from that supreme pessimist, Schopenhauer, "Papa, I think Mr. Schopenhauer must have been a *very* disagreeable man." Most of us will agree with the youthful critic. We shall also doubtless agree with Schopenhauer's characterization of incorrigible optimism as "the thoughtless talk of such as harbour nothing but words under their low foreheads," or as "a really wicked way of thinking . . . a better mockery of the unspeakable suffering of humanity."

Where are we to find—and can we find—some reasonable ground between these two extremes? Can we solve the problem of evil? Or must some aspects of the problem remain a mystery? Every one who has to deal with the discouraged, the sick, the sinning, needs to know all he possibly can about the problem and its solution.

In the last chapter of this book, which compresses much into the brief space of 56 pages, are given the author's conclusions on the matter.

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The Living Church

Established 1878

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

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Church Calendar



MAY

- 20. Whitsunday. (Pentecost.)
- 23, 25, 26. Ember Days.
- 27. Trinity Sunday.
- 31. (Thursday.)

JUNE

- 1. (Friday.)
- 3. First Sunday after Trinity.
- 10. Second Sunday after Trinity.
- 11. S. Barnabas. (Monday.)
- 17. Third Sunday after Trinity.
- 24. Nativity St. John Baptist. Fourth Sunday after Trinity.
- 29. St. Peter. (Friday.)
- 30. (Saturday.)

CALENDAR OF COMING EVENTS

MAY

- 20-25. Social Work Conference, Kansas City, Mo.
- 21. Convention of Western New York.
- 22. Convention of Minnesota.
- 28. Convention of Rochester.
- 28. Social-Industrial Reconstruction Conference, St. Louis.

JUNE

- 4-5. Liberal Evangelicals Conference.
- 11-July 29. East Carolina Young People's Camps.
- 13. Convocation of Wyoming.
- 16-29. Y. P. S. L. Camp, Kanuga Lake, N. C.
- 18-23. New Jersey Clergy Summer School.
- 20-30. Washington, D. C., Summer School of Religion.
- 21-July 27. Olympia Summer Conference.
- 24-29. Peninsula Summer Conference.
- 24-30. New Jersey Summer School at Camp Nejecho.
- 24-30. Cranbrook Summer Conference.
- 24-29. Erie-Pittsburgh Summer Conference.
- 25-July 6. Wellesley College Conference for Church Work.
- 25-July 6. "Racine" Conference at Kenosha, Wis.
- 25-29. Gambier Clergy Conference.

CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

- 28. St. Ignatius', New York City.
- 29. Trinity, Easton, Pa.
- 30. St. James', Watkins Glen, N. Y.
- 31. St. Augustine's Chapel, New York City.

JUNE

- 1. St. Andrew's, Buffalo, N. Y.
- 2. St. Andrew's, Baltimore, Md.

Clerical Changes

APPOINTMENTS ACCEPTED

BOWDEN, REV. HENRY J. C., formerly rector of St. Mark's Church, Wilmington, N. C. (E.C.); to be locum tenens of St. Paul's Church, Atlanta, Ga. Address, 454 Felton Drive, N. E.

COXE, REV. JAMES BOYD, D.D., who for the past twenty-four years has been rector of Trinity Church, St. Louis, Mo., has recently resigned that position to accept an appointment on the faculty of Howe School, Howe, Ind., effective September 1st. In the meanwhile Dr. Coxe is serving as priest in charge of St. Paul's Pro-Cathedral, Mishawaka, Diocese of Northern Indiana. His address is The Deanery, 616 Lincoln Way East, Mishawaka, Ind.

DALEY, REV. FRANCIS D., formerly rector of the Church of the Epiphany, Baltimore, Maryland; to be rector of St. Paul's Church, Lock Haven, Pa. (Har.). Effective June 1st. Address, 202 East Water St.

DEEMS, REV. CHARLES P., D.D., formerly rector of Trinity Church, San Francisco, Calif.; to be rector of St. Mark's Church, Minneapolis, Minn.

MARLIER, REV. AUGUSTE F., priest in charge of St. Peter's Church, Stone Ridge and St. John's, High Falls, has also been appointed to the charge of All Saints' Church, Rosendale, N. Y. Address, All Saints' Vicarage, Rosendale, N. Y.

THRASHER, REV. THOMAS R., ordained deacon last February, upon completion of course in Seminary, June 15th, is to be assistant in St. Paul's Parish and deacon in residence at Thankful Memorial Church, Chattanooga, Tenn.

NEW ADDRESSES

GATLEY, REV. HENRY S., formerly 246 Park Ave., Rochester, N. Y.; 246 Rutgers St., Rochester, N. Y.

HOWARD, C. McLAREN, retired, formerly 6600 Glenloch St., Philadelphia, Pa.; 10th Ave. at Beach, South Cape May, N. J.

RESIGNATIONS

BROWN, REV. CHARLES S., as missionary at St. Lawrence, Osceola Mills; The Good Shepherd, Hawk Run; St. Saviour's, Gearhartville; and Holy Trinity, Houtzdale, Pa. (Er.); to retire on June 1st and reside in New York City.

FLORENCE, REV. PORTER F., as assistant at St. Paul's Parish, and vicar at Thankful Memorial Church, Chattanooga, Tenn., effective May 1st; to take vacation on account of ill health.

SUMMER ACTIVITIES

ARNDT, REV. CHARLES HENRY, D.D., rector emeritus of Christ Church and St. Michael's, Germantown, Philadelphia, Pa., will be in charge of the American Church in Rome, during June and July. Dr. and Mrs. Arndt sailed for Naples, Italy, May 15th.

ORDINATIONS

PRIESTS

WEST MISSOURI—The Rev. ERNEST J. MASON was advanced to the priesthood by Bishop Spencer of West Missouri, May 9th. The Rev. George B. Norton presented the ordinand, and the Rev. E. W. Merrill preached the sermon. The Rev. Mr. Mason is to be rector of Grace Church, Carthage, Mo. Address, 822 Howard St.

The Rev. WILLIAM MARTIN HARGIS was ordained to the priesthood by Bishop Spencer in Grace Church, Chillicothe, May 7th. The candidate was presented by the Rev. C. Hely Molony, and the sermon was preached by the Rev. James P. DeWolfe, D.D. The Rev. Mr. Hargis will continue his work in the northern counties of the diocese, serving Grace Church, Chillicothe; St. Philip's Church, Trenton; Grace Church, Brookfield; St. Mary's Church, Savannah, and St. Mary's Church, Plattsburg, Mo. Address, 337 Calhoun St., Chillicothe, Mo.

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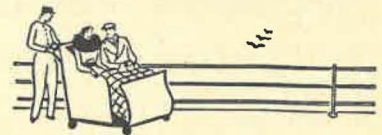
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A Note of Thanks



CABINET DU ROI

Palais de Bruxelles
le 4 mai 1934.

LE SECRETAIRE d'Etat de la Maison du Roi a été chargé de l'honneur de transmettre à Monsieur Clifford P. Morehouse les sincères remerciements de Sa Majesté pour la gracieuse pensée qu'il a eue de Lui envoyer un exemplaire de la publication "The Living Church."

Le Roi a été très sensible à cette attention.

The above is a note of thanks on behalf of King Leopold of the Belgians for the editorial on the death of King Albert, published in THE LIVING CHURCH of February 24, 1934.—THE EDITOR.

"Sacerdos Loquitur"

TO THE EDITOR: I have always admired the brilliant mind of the Rev. Bernard Iddings Bell and his positive grasp of matters about which he writes from time to time; rather frequently, of late, in the columns of THE LIVING CHURCH. But even brilliant minds sometimes overreach themselves, and perhaps from overconfidence in their own point of view, make statements which to some less-gifted individuals do not seem to accord with the facts. I refer in particular to Canon Bell's article, Sacerdos Loquitur (L. C., April 21st).

Canon Bell states: "No important activity is today Christianly motivated." One may venture to take exception to that statement. No one perhaps is entirely in accord with every effort that President Roosevelt is making in his National Recovery program. But no thoughtful person can deny that President Roosevelt as a Christian man, is bent upon establishing the "New Deal" upon the Christian basis, "Thou shalt love thy neighbor as thyself." . . . Again: "Nor are current finance or banking or industry run on Christian lines." We all know that that statement is to a large extent true. But similar disclosures of bad finance and criminal business methods have been conspicuous in previous business depressions from which our country has suffered. . . .

"In contemporary social intercourse," Canon Bell declares, "it is best, or at least most safe, if you are a Christian, to keep quiet about it. Otherwise you are soon made to see that you are regarded as a spoil-sport, a prude, or a general nuisance." "Best" for whom? "Safe" for whom? In "contemporary social intercourse" does the sensible, but nevertheless earnest and courageous Christian man or woman, take the center of the floor and declare, "I am a Christian," or "I am a Catholic Churchman"?

It has been a not-uncommon experience in many of our parishes and missions that more people have been attending Church services in these trying days than in the days of prosperity; that many people have given a larger place to religion than when all things went well with them; that while many have been made bitter by adversity, many, on the other hand, have "found" God and His Church,

or have returned from carelessness to faithful Church life.

And more intelligent attention and study has never been given to Religious Education than today, both among our own Church people and in the other religious bodies all about us. And our seminaries are full of promising students preparing for the sacred Ministry. And our Church papers have been reporting more confirmations than ever before in some of our dioceses and missionary districts.

To say, as Canon Bell does, that "Christianity matters, in contemporary America, to very few people indeed. Most of those around us have simply ceased to give it any attention," is, in my judgment, to make a statement that is rather far from being correct. . . . (Rev.) EDWIN J. RANDALL.

Chicago, Ill.

The Bible Reading Fellowship

TO THE EDITOR: Although I have no official connection with the Bible Reading Fellowship, Victoria House, 117 Victoria street, Westminster, S. W. 1, London, I should like to commend it to your readers, for it publishes monthly the best list of Bible readings with short comments that I have ever seen. The cost is nominal, about (not over) 25 cents a year.

So great has been the need supplied by the Bible Reading Fellowship that the 600 leaflets published in November, 1926, grew to 105,500 by November, 1933. There are in England, 1,471 groups using the leaflets and 5,506 individuals in addition. Outside of England there are 190 groups and 843 individuals. The Fellowship will gladly send sample copies to any who desire.

(Rev.) CHARLES E. HILL.

Ballston Spa, N. Y.

Ministering in Hospitals

TO THE EDITOR: The clergy throughout the middle west should know more than many of them do, how the clergy of our parishes in Madison are always ready to minister to Church people in the Wisconsin General Hospital.

For several years I have had to trouble my brother priests in Madison many times when my people were patients in the hospital there and it has been a comfort to know that almost on the day my letters arrived in Madison, they would receive the ministrations of the Church, cheerfully and efficiently given. I do not know how these busy priests find time to do so much for our sick people from other parishes. I would like to urge the clergy to help these devoted priests in their voluntary relief.

Notify them promptly when their people are received as inmates in the Wisconsin General Hospital.

(Rev.) JAMES MADISON JOHNSON.

Wisconsin Rapids, Wis.

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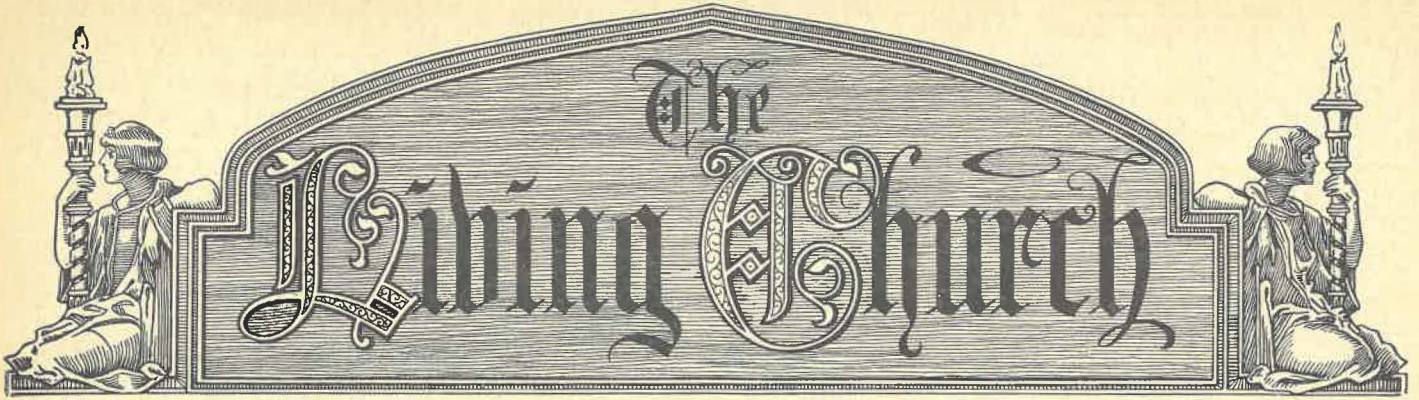
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EDITORIALS & COMMENTS

Understood of the People

WE ARE ALL aware that in the Preface to the First Prayer Book of Edward VI, thought to have been written by Archbishop Cranmer himself, Scriptural warrant is claimed for using in the worship of God "a language understood of the people." The Archbishop did not cite chapter and verse, but zealous students have concluded that he referred to the fourteenth Chapter of First Corinthians. Certainly he mentions St. Paul as his authority.

What we do not know is the extent to which the language used in church before 1549 was understood by the congregation. Some scholars insist that even as late as that a great many of the people had quite sufficient knowledge of Latin to follow all the services. Other scholars declare that not all the graduates of Oxford and Cambridge could understand anything except the Canon of the Mass—if that. There is evidence for both points of view, and there are students who delight to assemble and compare it. It only adds to the interest in the resultant discussion that both groups agree that it is possible to know a "strange tongue" by rote, without actually understanding what one can repeat in it.

However, there would seem to be no doubt at all that it was always the wish of the English Church to give the Faith to the people in their own tongue wherein they were born. John Henry Blunt, in that treasure of the libraries of our grandfathers, *The Annotated Book of Common Prayer*, quotes various ancient canons to prove this. One of these is as early as 740. But the most definite reference to language is found in the quotation from a canon of Aelfric, Archbishop of Canterbury from 995 to 1005, in which he bids each priest "speak the sense of the Gospel to the people in English, and of the Pater noster, and of the Creed, as oft as he can, for the inciting of the people to know their belief, and of retaining their Christianity."

We are accustomed to think of the use of the "vernacular" in the worship of the Church as one of the main differences between the Church of Rome and "this Church." Of course there are those who tell us, on competent authority, that this difference is accidental. Until quite recently, they say, Latin

was genuinely understood in the "Latin countries" of Europe. But the fact remains that the Church of Rome does not provide translations of the Missal for use in non-Latin countries, though a book with English parallel pages is published in the United States. Except where Uniate rites are, rather grudgingly, permitted, the services are always and everywhere said in Latin.

IT HAS INDEED been different in the Anglican communion. To us has been given the privilege of ministering to humanity in the truly Catholic manner of the first Whitsunday, when Parthians and Medes and Elamites, and the rest of the heterogeneous nationalities that lived in ancient Jerusalem, as in modern New York, heard the Glad Tidings each in his own tongue.

Those who look upon our Church as English and provincial, rather than Catholic and world-wide, simply know not whereof they speak. In mission fields on every continent the Anglican Church is at work, ministering to many peoples in many languages. And in this country, with its great foreign-born population, the Episcopal Church does not confine her services to the English tongue. The Cathedral of St. John the Divine in New York, with its ring of chapels representing many nations, with services in their several languages, is a witness to the universality of the Christian message. The City Mission Society, with its large and devoted staff, breaks down the barrier of language in its valuable ministry to "all sorts and conditions of men." There also are many foreign-language parishes and missions throughout the land, while others have services regularly or occasionally in various languages.

From England and from America have gone translations of the Prayer Book in as many languages as there have been nations to whom the Gospel has been preached by "this Church." They have all heard in their own tongues the wonderful works of God. They have been able to learn the Lord's Prayer and the Creed in the language wherein they were born. Surely this has incited them to know their belief and helped them to retain their Christianity.

It is astonishing to find, not only that the Prayer Book

has been translated into over fifty languages or dialects, but also that this was in no case done as an academic exercise. The Prayer Book was translated because it was needed in the mission field, at home or abroad. Our missionaries have not waited until the people to whom they have gone could understand English. What they have done has been to learn the language of the country or the district. They have given to the people the "sense of the Gospel" in their own familiar tongue.

Few things could give us such a realization of the amazement of the multitude on the Day of Pentecost, when they heard the Galilæans speak with other tongues, as to look at the Epistle for Whitsunday as it appears in the translations of the Prayer Book in actual use in various parts of the world today. A few of these translations are published elsewhere in this issue. In some instances, the American reader can find the Epistle only by turning over the pages of the Prayer Book until the names of "every nation under heaven" are reached. These are spelled in unwonted ways, but they can be recognized where the type used in the printing is known. Where it is not, as in the case of the Japanese and the Chinese Prayer Books, one must bespeak the aid of experts. And who are the experts? They are missionaries, who have served with distinction in the fields. Or, if a missionary who understands the language be not at hand, one must ask help from a professor of "strange tongues," as in the case of the Arabic Prayer Book.

MUCH LEARNING has gone into the making of the Prayer Books for use in the mission fields. And much learning is represented in the other translations, made for the use of special groups who really did understand spoken Greek and Latin, and desired to worship God in those tongues. Indeed, there is no shelf of books in the world which is the fruit of more scholarship than the shelf containing the translations of the Prayer Book into "other tongues."

We cannot forget, however, that the tongue in which people are born may be a dialect. This has presented a problem. In Africa, for example, there are over a hundred native dialects. The Prayer Book was translated into several of these. Then, since the practical difficulties were great, these translations were withdrawn and it was decided to make English the "use" of the Church in Africa. Copies of the native Prayer Books are now very rare. One, in the G'debo dialect, printed in 1873, was described by Bishop Auer of Cape Palmas thus:

"The Epistles and Gospels may easily be supplied as soon as the translation of the New and Old Testament is completed. Until then careful ministers and layreaders will give a verbal translation from the English. The partial use of the Prayer Book in our native congregations has already manifested its influence in teaching and establishing them in 'the Faith once delivered to the saints.'"

These words, written in the nineteenth century, remind us of the words of Archbishop Aelfric, written in the tenth century.

The First Prayer Book of Edward VI was used for the first time in the services of the Church on Whitsunday, 1549, though, says Blunt, "copies were printed and ready some time before." That Whitsunday was marked by public worship in England in the language in which the people of that day were born, in place of the Latin of their forefathers. That language was the superb English of that great era.

But even today, we have new translations of the Epistle for Whitsunday. They are not in our Prayer Book, but in the several well-known translations of the New Testament into modern English. And people of today get from them a clearer

"sense" of the significance of the Day of Pentecost. And there is none of them more vivid than the translation into Braid Scots, which ends:

"We hear them speakin in oor ain tongues o' God's wunner-warks."

Yes, it stirs our hearts to the depths when we reflect upon the generations of men throughout the centuries in every nation under heaven that have heard in their own tongues the wonderful works of God. We remember it every year on Whitsunday. Let us remember also that it was on that great day that they heard that the promise was to them also, and to their children, and to all that are afar off. The gift of the Holy Ghost was to all mankind.

THE PUBLICITY DEPARTMENT of the general Church has sent out a mimeographed list of the resolutions and findings adopted by the regional conferences held throughout the Church during April, together with the report of the Field Department to the National Council.

The Church's Fiscal Policy

Studying these one is struck by certain recurring facts that seem to indicate pretty clearly the general temper of the Church, particularly as regards her fiscal policy.

It will be recalled that the problem presented to the Church by the representatives of the National Council in these conferences was that of a deficit of \$529,000 for the year 1933 and an anticipated shortage in the 1934 budget of an additional \$500,000. At its February meeting the National Council concluded that it was unwise to make further reductions before General Convention and so resolved to continue operating on the budget that would, on the basis of expectancies then in sight, bring the Church to General Convention with a total deficit of over \$1,000,000.

Facing these facts, the members of the regional conferences realized that drastic measures were required. In general, they felt that the 1933 deficit of \$529,000 was water under the bridge and any attempt to meet it must be deferred until General Convention when it could be included in the budget for the next triennium, perhaps under an amortization plan. It was very widely felt, however, that the Church must not continue to run deeper into debt during 1934 and that a strenuous effort ought to be made to prevent the additional half million dollar deficit that seemed imminent for 1934.

Opinions differed as to the method of meeting this anticipated shortage. Various dioceses reported that special campaigns to raise additional funds were in progress, but other dioceses had made no plans and were reluctant to add further financial strains to their already overburdened parishes and missions. There was, moreover, a very general feeling that the Presiding Bishop's spiritual call for a Church-wide Endeavor ought not to be followed up by a financial appeal from his office, thus tending to confuse the character of his call to the Church.

One plan that came to light during the conferences and that aroused widespread enthusiasm was that of a group of laymen in the diocese of Southern Ohio who were determined to "hold the line" until General Convention by raising a special fund of \$500,000 under the name of Everyman's Offering. Since the conferences this organization has extended into many other dioceses and prospects for its success seem bright, particularly if the group can reach the "marginal Churchman" who does not contribute regularly to the support of his parish or of missions.

But all that Everyman's Offering and the other schemes

for offsetting the anticipated shortage for 1934 claim to be attempting is to tide the Church over until General Convention can meet and adopt a new budget for the next three years. Everywhere there was apparent a feeling that the action of the last General Convention in adopting a boom-time budget in the midst of the depression was a grave mistake and one that must not be repeated this year. Even though the general outlook is brighter than in 1931, the road to recovery will involve a long uphill climb, and the Church must plan the next three years accordingly. As the Field Department has reported, there was a difference of opinion as to the exact size that the annual budget for the next triennium should be, but the general feeling was apparently that it should be somewhere between \$2,500,000 and \$2,717,000. Some of the conferences also called upon the National Council to submit a plan for further reductions to bring the budget for expenditures within the limit of present receipts.

One thing was quite apparent and that is that the Church is not willing to abandon the Pay-As-You-Go Plan. There continues, moreover, a widespread feeling that the National Council acted unwisely in not reducing its expenditures for departmental work more promptly and effectively when a deficit was threatened. Bishop Manning brought out this point again in his diocesan charge last week, and the applause with which it was greeted showed that the missionary work of the Church is the primary interest of its members.

This we feel is all to the good. It is perfectly true that the members of our Church ought to give more for the work of the general Church and that many of them could do so, but it is false optimism for the Church to plan according to ideal conditions rather than actual ones. The serious results of running into debt were shown at the General Convention in New Orleans in 1925 when it was necessary for diocese after diocese to make special pledges to pay off the accumulated debt and start the new triennium with a clean slate. That could be done in 1925 but it cannot be done in 1934 and it is unlikely that a similar procedure will be possible in 1937. At any rate, it is certainly better business management to avoid the necessity for it.

That does not mean that the work of the Church should be crippled any more than necessary. The National Council took a bold step in the right direction at its April meeting when it acted upon the principle that work in the mission field that has been subsidized for many years without showing any substantial increase in activity or communicant strength should be the first to come under the axe. The mission field must assume a larger measure of self support. Aided dioceses must get along with reduced subsidies. Administrative departments in New York will have to undergo further cuts. All of these things can be done, not without some suffering, to be sure, but we do not believe that they need necessarily involve the hysterical and wholesale retreat from entire missionary fields that has been indicated. Nevertheless, if they do involve such retreat and if the Church is unwilling or unable to continue to support that work then the retreat must be undertaken in as orderly a fashion as possible.

But we do not mean that the note of defeat shall be sounded. A good deal of valuable missionary work can be done on an annual budget of two and a half million dollars. We have not yet utilized our newly ordained unmarried clergy to the best effect, as we have pointed out in earlier editorials. The missionary value of our Religious orders has not been sufficiently widely appreciated. Missionary interest can be stimulated by personalizing the appeal. The Church has other

resources in personnel and in the self-sacrificing service that comes from deep devotion that have scarcely been tapped.

The Church needs money, but far more than dollars it needs courage—the kind of courage that sees far into the future and breathes neither a false optimism nor a hysterical pessimism but a calm and quiet confidence in our Lord's promise to be with His Church even unto the end of the world.

After all, the Apostles never had a budget of even two and a half million dollars and yet, for peasant folk and fishermen, they did remarkably well. If they had lacked the courage of the true missionary, the determination to go forward in the teeth of adversity, we should not be Christians today.

WHEN THE LIVING CHURCH published last fall two articles by the Rev. P. E. T. Widdrington on *The Armaments Racket*, and reprinted them as a booklet (Morehouse, 25 cts.), the subject was a new one to most of the American public. Since that time there has been an increasing number of articles in periodicals and in the daily press on this subject. Various books dealing with this international industry of destruction are also appearing in increasing numbers. At that time the only popular book on this side of the Atlantic that dealt specifically with this subject, so far as we were aware, was an American edition of *Cry Havoc* by Beverley Nichols. Since then Fenner Brockway's *The Bloody Traffic* has become available in this country and books by American authors, such as *Merchants of Death* by H. C. Engelbrecht and Frank C. Hanighen (Dodd, Meade, 1934, \$2.50), and *Iron, Blood, and Profits* by George Seldes (Harper & Bros., 1934, \$2.50), have appeared. The appointment of a Congressional committee to investigate munitions firms, and the publication just this week of the League of Nations report on the Chaco War, with its vigorous condemnation of armament sellers, have further directed public attention to this important question.

It is true that the rigid control of the manufacture and distribution of instruments of war, with the elimination of private profiteering in them, would not in itself be a cure-all for war, but it would be a hearty deterrent, and it would eliminate one of the potent causes of international discord. We have closed our eyes to the evils of this trade long enough; it is high time for the facts to be as widely disseminated as possible, and drastic national and international action compelled by an aroused and enlightened public opinion.

Armaments and War

Various books dealing with this international industry of destruction are also appearing in increasing numbers. At that time the only popular book on this side of the Atlantic that dealt specifically with this subject, so far as we were aware, was an American edition of *Cry Havoc* by Beverley Nichols. Since then Fenner Brockway's *The Bloody Traffic* has become available in this country and books by American authors, such as *Merchants of Death* by H. C. Engelbrecht and Frank C. Hanighen (Dodd, Meade, 1934, \$2.50), and *Iron, Blood, and Profits* by George Seldes (Harper & Bros., 1934, \$2.50), have appeared. The appointment of a Congressional committee to investigate munitions firms, and the publication just this week of the League of Nations report on the Chaco War, with its vigorous condemnation of armament sellers, have further directed public attention to this important question.

ACKNOWLEDGMENTS

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

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On Genial Hypocrisy

By the Rev. John R. Crosby, D.D.

Rector of St. Luke's Church, Seaford, Delaware

THAT WISE OLD MAN, Robert Burton, in his *Anatomic of Melancholie* says that "There is a certain harmless vanitie, not to be confounded with the righteousness of the scribes and pharisees, that makes us show unto men a better appearance than is warranted by our state, and so, by continually using us to so carry ourselves, maketh us of pleasanter aspect to our neighbours, and by so walking makes we ourselves of better effect within." All of which brings me to the fact that I have been presented this past Christmas with a cassock of such silken splendor that every time I put it on I am animated with a deep sense of sympathy for Solomon in all his glory. As a consequence my dear old friend of so many years, darned, patched, ragged, and comfortable has been reft from me, and my head decked with a new biretta of such impressive appearance that the very children in the kindergarten refuse to acknowledge me, one young lady bursting into tears and refusing to be comforted.

Of course many philosophers from Aristotle to Carlyle have made profound and erudite remarks upon the subtle effects of clothes upon the human soul, and it has generally been taken for granted that a certain raggedness and picturesque dilapidation were the sign of a philosopher; that a poet must be clad as the lilies of the field; and that the saint was invariably indifferent to external appearances. The first sign of conversion in St. Francis of Assisi was the discarding of the garb of the gaily attired troubadour and the assumption of the habit of holy poverty. I have only just realized that it is clothes and not manners that "makyth man," and that this is a profound biological and psychological fact. The supercilious attitude of the peacock is due to the splendor of his tail; the judicial office does owe some of its impressiveness to the dignity of the robes; and there are sound reasons why the episcopacy should be adorned with the glory of cope, mitre, and staff, instead of the Prince Albert and striped trousers of more democratic denominations.

I am haunted with the fear that my old cassock has in the past few years led me into a kind of unconscious hypocrisy; the acting of a part; a posturing; a desire to appear before men not as the John Crosby I am, but as I would like to be, or—to be perfectly honest—would like to be considered. I hope, with old Burton, that the simple vanity was harmless, and perhaps made me pleasanter to live with than will be the case amid the distracting rustling of this beastly silk. I have just been compelled to chase the cat off my knee for fear it should sully my glory by shedding white hairs and marring the splendor of my personal appearance. This hints to me that I have never been really fond of cats, and that the reason I have cherished my faithful animal and christened it "Hodge," was because I wanted to pose to myself and the world as a poor imitation of Doctor Johnson.

The children used to hang round the old cassock. I can certainly not allow dirty fingers to sully the purity of this magnificent garment. I wonder how much of my affection for children has been pose? How much a real love for Christ's little ones?

Since I have been clad in this gorgeous garment, I don't seem able to settle down to the old friends and the old books. The old mellow, peaceful studies seem to have lost their charm. I want to dash into controversy; to show how clever I am; my sermons are getting acid. The new biretta seems to be a crown. I am beginning to feel that mine is an authoritative office. Has this really been my state of mind all along, or am I just taking color like a chameleon from its new environment? Have I been jogging along for the past few years trying to impose upon the world a picture of an imitation George Herbert with a touch of the Judicious Hooker, and making a thorough and conspicuous ass of myself in the attempt? Or is this new and unpleasant individual I see staring at myself the real jackdaw in the peacock's plumes?

Away with it! Let me go back to the pleasant hypocrisy of the bygone days. Rescue my old friend from the rummage sale; dig

out my old head dress from the rag bag; call the cat; admit the children. Hand me my Boswell, and let me relapse into genial hypocrisy. Let grandeur be relegated to mothballs and oblivion.

I DON'T KNOW. After all, I suppose we all delude ourselves into the idea that we possess certain transcendent qualities that do not exist, and try to impose the same belief on other people. I do not see very well how this man-made world of ours could carry on without old Burton's genial hypocrisy. If our people could only see us now and again without the mask. The austere confessor playing bridge, when the wife of his bosom trumps his trick; the golden-mouthed preacher expressing his candid opinion of his mother-in-law; the profound scholar sliding the detective yarn under the desk and seizing a Greek Testament when a visitor comes in. Nobody could possibly keep up the austere correctness of a newly made deacon in his first collar and rabat. If in time we begin to assure ourselves that our posing is reality, the sin is venial and human.

I once lived with a Scotchman who, after eating porridge every morning for five years, confessed to me that he hated the stuff but that everybody expected him to devour it. Does anyone believe that mothers really like spinach? Or that music teachers always love classical music? Or that bishops, when they foregather, always talk theology? Yet if all these and thousands more did not "maintain and show a better appearance than is warranted by our state," what would become of society?

Gilbert was expressing the views of most of us in *Patience*:

"Am I alone and unobserved? I am.
Then let me own. I'm an aesthetic sham.
This air severe is but a mere veneer.
This cynic smile is but a while of guile,
This costume chaste is but good taste misplaced."

Which brings me back to my gorgeous cassock. If I must be governed by my clothes, let me get back to my comfortable slovenliness. Let me wear something that the cat can scratch; the children tear; off which cigar ash will brush; and, if its ragged ease reflects itself in my mental and philosophical outlook, let me remember that the great St. Augustine himself compared the Christian virtues to an all embracing warm and well used cloak, and a ragged one at that.

FOR A NEW YORK HOTEL*

MAN spends much on the house where he can be
Only a passing guest;
Unceasingly
He gives his best
To make it richly soft or grandly tall.
Where he hopes to spend eternity
He scarcely builds at all.

DOROTHY LEE RICHARDSON.

* Suggested by the inscription on an old German house.

The Call to Youth

THE PRESIDING BISHOP of our Church has issued a call to all members for a Church-Wide Endeavor during the coming year. The express endeavor of this call is to reach every man, woman, and child of the Church with a fresh statement of the purpose of God and an appeal for the reinstatement of that purpose in their lives. And the goal will be that each will work the purpose of God into his home life, his occupation, and the civic responsibilities that make up his social relationships.

This call has an especial appeal to young people and comes at a time that is most opportune. Our own national project is "The development of the Spiritual life of young people in order to develop and promote a godly attitude in all the daily life." If we can make good our project, we will be fulfilling the aim of the call and truly coöperating with the Church in its endeavor of all.

—The Challenge.

Every Man in His Own Tongue

The Whitsunday Epistle in Many Languages

Compiled by the Staff of THE LIVING CHURCH

ONE OF THE MOST common fallacies existing today in Church circles is the belief that the Anglican communion is English and provincial, rather than Catholic and world-wide.

The Episcopal Church, with true comprehensiveness, is ministering to humanity in the Catholic manner of the first Whitsunday, when "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

For every nation where the Gospel is preached by missionaries from England and America, translations of the Prayer Book have been made, so all these natives can learn the services and the essentials of the Faith in their own language.

The liturgical ideal of the primitive Church was not that of world-wide uniformity of language, whether Latin or any other, but rather the Pentecostal one, that every man might hear the wonderful works of God proclaimed in his own tongue. The Anglican communion has expressed this ideal in its enunciation of the principle that the Liturgy should be in "a language understood of the people." In sixteenth-century England that meant, of course, the English language; but as the two provinces of Canterbury and York expanded into the world-wide religious system that we know today as the Anglican communion, with its mission amid a multitude of nations and kindreds and tongues, the Book of Common Prayer has been translated into divers languages. By way of illustration, a few of the versions of the Whitsunday Epistle, all taken from official Anglican Prayer Books, are given below:

American

From *The Book of Common Prayer* . . . According to the Use of the Protestant Episcopal Church in the United States of America. 1928.

FOR THE EPISTLE. ACTS II. I.

When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

Dutch

From *Het Boek Van Het Algemeen Gebed*. London, S.P.C.K., 1929.

VOOR DEN ZENDBRIEF. HAND. II. I.

Als de dag van het Pinksterfeest vervuld werd, waren zij allen eendragtelijk bijeen. En er geschiedde haastelijk uit den hemel een geluid, gelijk als van eenen geweldigen, gedrevenen wind, en

vervulde het geheele huis, waar zij zaten. En van hen werden gezien verdeelde tongen als van vuur, en het zat op een' iegelijk van hen. En zij werden allen vervuld met den Heiligen Geest, en begonnen te spreken met andere talen, zoo als de Geest hun gaf uit te spreken. En er waren Joden, te Jeruzalem wonende, Godvruchtige mannen van allen volke dergenen, die onder den hemel zijn. En als deze stem geschied was, kwam de menigte zamen, en werd beroerd: want een iegelijk hoorde hen in zijne eigene taal spreken. En zij ontzettekeden zich allen, en verwonderden zich, zeggende tot elkander: ziet, zijn niet alle dezen, die daar spreken, Galiléers? En hoe hooren wij hen een iegelijk in onze eigene taal, in welke wij geboren zijn? Parthers, en Méders, en Elamieten, en die inwoners zijn van Mesopotamië, en Judæa, en Cappadocië, Pontus en Azië, en Frygië, en Pamfylië, Egypte, en de deelen van Libyë, hetwelk bij Cyrène ligt, en uitlandsche Romeinen, beide Joden en Jodengenooten, Kretensen en Arabieren, wij hooren hen in onze talen de groote werken Gods spreken.

Arabic

From the Arabic Prayer Book. Printed in Calcutta in 1837.

115

يقرب قربانا لله • واتما يفعلون هذا لانهم لم يعرفوا الاب ولا انا • لكن كلمتكم بهذا حتى اذا جاءت سمعتهم تذكرون اني قلت لكم •

عيد العنصرة اى الفنطقستى

يعني اليوم الخمسون من الفصح او يوم الاحد السابع بعده
وهو يوم الاحد الكبير لنزول روح القدس على البيعة

الصلاة

اللهم انك في هذا الوقت علمت قلوب شعبك المؤمن برسائل ضوه
روحك القدس اليهم عب لنا بذلك الروح ان نتكلم بالحق في كل شئ ونفزع
دائما بتسليمه القديس باسحقاقات المسيح يسوع مخلصنا الذي هو حي ومسلط
معك في اتحاد ذلك الروح بعينه اله واحد الى الابد آمين

معرض الرسالة

الباب الثاني من اعمال الرسل (من آية)

في تمام يوم العنصرة الخمسين كانوا كلهم جميعا على ما هيئتهم • فصار بفتة
من السماء هفيف نائه وارد من رباح عاصف وملا البيت كله الذي كانوا فيه
جالسين • وظهرت لهم السن مقسومة كالنار وجلست على كل واحد منهم •
وامتلاوا كلهم من الروح القدس وطفقوا يتكلمون بلغات اضر كما منحتهم الروح
ان ينطقوا • وكان في اورشليم يهودا ساكنين رجالا وربعين من كل امة من الامم
التي تحست السماء • فلما صار هذا الصوت تبادر اكثرهم يتقاطرون معا لان كل
واحد منهم كان يسمعون يتكلمون بلغته • فدهلوا وتعجبوا قائلين بعضهم لبعض

Dakota (Indian)

From *Okodakiciye Wocekiye Wowapi Kin*. Published by the New York Bible and Prayer Book Society for the Indian Commission of the Protestant Episcopal Church, 1878.

WOWAPI KIN. OHAN. II. I.

Pentecost anpetu kin wanna iyehantu, unkan owasin tawacin wanjidan witaya yukanpi. Hehan ihnuhana, tate wan wasagya

uye cin he iyecen, oqo wan mahpiya kin eciyatanhan hiyu, qa tipi ohna uykanpi kin ocowasin ojudan. Unkan wicaceji jata, peta seececa, en wicatanin, qa otoiyohe awicahan. Unkan owasin Woniya Wakan kin on ojupidan, qa wicaceji toktokeca on iapi, woniya wakan iewicakiye cin he iyecen. He ehan wicasta owotanna Juda wicasta kin hecapi, mahpiya ihukuya oyate hiyeye cin owasin etanhan Jerusalem en unpi. De otanin, unkan wicota en mniciyapi qa inihanpi, otoiyohe iye iapi tawapi kin on, hena ia yukanpi he nakihonpi kin heon. Qa owasin inihanpi, qa yuŕinyayapi, qa otoiyohe hekiciyapi, Tona ia yukanpi kin hena owasin Galilee wicasta kin hecapi ŕni he? Token on otoiyo i iapi kin yuha untonpi kin hena ia nawicunhonpi he? Parthia qa Media, qa Elam, qa Mesopotamia en unpi kin, Judea en, qa Kappadocia en, Pontus qa Asia en, Phrugia qa Pamphylia en, Egypt qa Libia makoce kin en, Cyrene ibdukšan, Roma oyate kin etanhan, Juda wicasta, qa en Opewicakiyapi qon, Crete qa Arabe kin heuncapi Wakantanka taku tanka econ kin, unkiye unkiapi kin eciyatanhan, hena ia oyakapi kin naunhonpi ce, eyapi.

NOTE: This Book was certified by Bishop Hare. Its accuracy as a translation "into Dakota from The Standard Edition" was vouched for by Samuel D. Hinman, Joseph W. Cook, Daniel W. Hemans, and Luke C. Walker, of the Commission, as a group.

Chinese
From the Chinese Prayer Book.

旁非利亞埃及的人並靠近古利奈的呂彼亞一帶地方的人從羅馬	太人以攔人和住在米所波大米猶太加帕多家本都亞西亞弗呂家	們各人怎麼聽見他們說我們生來所用的鄉談呢我們帕提亞人米	說話就甚納悶都驚訝希奇說看哪這說話的不都是加利利人麼我	冷這聲音一響衆人都來聚集各人聽見門徒說話是用自己的鄉談	起別國的話來那時候有虔誠的猶太人從天下各國來住在耶路撒	開落在他們各人頭上他們就被聖靈充滿按着聖靈所賜的口才說	大風吹過充滿了他們所坐的屋子又有舌頭如火的顯現出來分	五旬節到了門徒都聚集在一處忽然從天上有響聲下來好像一陣	靈惟一天主一同永生一同掌權世世無盡阿們	就常有快樂這都是靠著我教主耶穌基督的功勞主耶穌和聖父聖	們因為受了聖靈的感動就常存智慧的心又因為受了聖靈的安慰	公禱文 周年祝文書信福音 一百十八
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French
From *Le Livre des Prières Publiques*. London, S.P.C.K., 1928.

POUR L'ÉPITRE. ACTES II. I.

Quand le jour de la Pentecôte fut arrivé, ils étaient tous d'un commun accord dans un même lieu. Et il se fit tout à coup un bruit du ciel, comme le bruit d'un vent qui souffle avec véhémence. Et il remplit toute la maison où ils étaient assis. Et il leur apparut des langues divisées, qui étaient comme de feu, et qui se posèrent sur chacun d'eux. Et ils furent tous remplis du Saint-Esprit, et commencèrent à parler des langues étrangères, selon que l'Esprit

les faisait parler. Or, il y avait à Jérusalem des Juifs qui y séjournèrent, hommes pieux de toutes les nations qui sont sous le ciel. Et ce bruit s'étant répandu, la multitude se rassembla, et fut frappée d'étonnement de ce que chacun les entendait parler dans sa propre langue. Ils en étaient donc tous hors d'eux-mêmes, et s'en étonnaient, disant les uns aux autres: Voici, tous ces hommes qui parlent, ne sont-ils pas Galiléens? Comment donc les entendons-nous chacun parler la propre langue du pays où nous sommes nés? Parthes, Mèdes, Élamites, et ceux qui habitent la Mésopotamie, la Judée et la Cappadoce, le Pont et l'Asie, la Phrygie, la Pamphylie, l'Égypte et les parties de la Libye qui sont près de Cyrène; et ceux qui demeurent à Rome, tant Juifs que Prosélytes, Crétois et Arabes, nous les entendons parler, chacun dans notre langue, des choses magnifiques de Dieu.

NOTE: There is also a French edition of the American Prayer Book (New York, E. & J. B. Young, 1897) in which a different translation is used.

German
From *Das Allgemeine Gebetbuch*. London, S.P.C.K., 1919.

Statt der Epistel. Ap. Gesch. 2, 1.

Als der Tag der Pfingsten erfüllt war, waren sie Alle einmüthig bei einander. Und es geschah schnell ein Brausen vom Himmel, als eines gewaltigen Windes, und erfüllte das ganze Haus, da sie saßen. Und man sah an ihnen die Zungen zertheilet als wären sie feurig. Und er setzte sich auf einen Sesselchen unter ihnen. Und wurden Alle voll des heiligen Geistes, und fingen an zu predigen mit andern Zungen, nach dem der Geist ihnen gab auszusprechen. Es waren aber Juden zu Jerusalem wohnend die waren gottesfürchtige Männer, aus allerlei Volk, das unter dem Himmel ist. Da nun diese Stimme geschah, kam die Menge zusammen, und wurden verstürzt; denn es hörte ein Sesselcher, daß sie mit seiner Sprache redeten. Sie entsetzten sich aber Alle, verwunderten sich, und sprachen unter einander: Siehe, sind nicht diese Alle, die da reden, aus Galiläa? Wie hören wir denn ein Sesselcher seine Sprache, darinnen wir geboren sind? Parther, und Meder, und Elamiter, und die wir wohnen in Mesopotamien, und in Judäa und Cappadocien, Pontus und Asien, Phrygien und Pamphylten, Egypten, und an den Enden der Libyen bei Kyrene, und Ausländer von Rom, Juden und Judengenossen, Creter und Araber: wir hören sie mit unsern Zungen die großen Thaten Gottes reden.

NOTE: There is also a German translation of the American Prayer Book (Milwaukee, Young Churchman Co., 1891), but the Epistles and Gospels are cited by reference only.

Gaelic
From *Liabhar na H-urnuigh Choitcheonn*. Published in 1895 by the S.P.C.K., and authorized by the Episcopal Church in Scotland. Printed in Glasgow.

AIR SON NA LITREACH. GNIÒMH. II. I.

An uair a thàinig là na Cuingeis, bha iad gu léir a dh'aon inntinn ann an aon àite. Agus thàinig gu h-obann toirm o nèamh, mar shéideadh gaoithe ro thréin, agus lion i an tigh uile far an robh iad 'n an suidhe. Agus dh'fhoillsicheadh dhoibh teanganna sgoilte, mar de theine, agus shuidh e air gach aon diubh fa leth: Agus lionadh iad uile leis an Spiorad naomh, agus thòisich iad air labhairt le teangaibh eile, a rèir mar a thug an Spiorad comas labhairt dhoibh. Agus bha a' gabhail còmhnuidh ann an Ierusalem Iudhaich, daoine cràbhach, de gach uile chinneach fo nèamh. A nis an uair a sgaoileadh an t-iomradh so, thàinig an sluagh 'an ceann a chèile, agus bha iad fo amhluidh, do bhrìgh gu'n cuala gach aon iad a' labhairt 'n a chàinain féin. Agus bha iad uile fo unamhas, agus ghabh iad iongantais, ag ràdh r'a chèile, Feuch, nach Galiléich iad sin uile, a tha 'labhairt? Agus cionnus a tha sinne 'g an cluinntinn gach aon 'n ar càinain féin anns an d'rugadh sinn? Parthaich, agus Medich, agus Elamaich, agus luchd-àiteachaidh Mhesopotamia, Iudea, agus Chapadocia, Phontuis agus Asia, Phrugia, agus Phamphilia, na h-Eiphit, agus chrioch na Libia, timchioll Chirene, agus coigrich o'n Ròimh, Iudhaich

agus Proselitich, muinntir Chrete agus Arabia, tha sinn 'g an cluinntinn a' labhairt 'n ar teangaibh féin gníomharan móralach Dhé.

Gaelic (Old Type)

From a rare Gaelic Prayer Book. Printed in London, in 1712.

Σουηθιακ Cincis.

τῆς ἰσραηλῆος, ἀγά θρητὴ γλῶρι ἀγυρ cumbhafa go γαο-gal na γαοgal, Amen. Ἄν σοιγσευ. S. Coim 15. 26. 7 εἰρῶ don c. 16

Ἄν ταν θιοεραῖ ἀν κοημερ- τῆς ἑορτῆς ποῦ ἐρηρεῖ μισί ἐυσαῖβ ὅν ἀτά, γρηοραῖο να ρι- μπε, τῆς ὅν ἀτά, ὁο ὤευνα γέ ριαῖοπερὶ αἷο εἰπέελλῆα 7 ὁο ὤεαῖοαῖοι ραῖοηγι λειγ, οἰρ ἀτάεαι ἀν ποῦη-ό εἰγ. Ἄν οὐδῆετ με να νεῖτερι ριβ, δε- γλα go ἡρηεῖε ριβ οἰβῆεῖμ. Ἐρηρο ραῖο ἀν γαῖοηροεῖε ριβ: ἀγυρ ρῶρ τῆς ἀ πυῖ. Ἐῖο βέ ἡρηεῖε ριβ, go ἡρηεῖεῖοα γέ go ἡρηεῖε γέ γειρβῖρ ὁο θηῖα. Ἄγυρ ὁο ὤεαῖοηρ ραῖο να νεῖτε γο ριβ, ἀν γοη ναῖ ἀν- νε ὀβῖ ἀν τῆεῖ γά μῖρ. Ἄν ὁο λαβηρ με να νεῖτε γο ριβ, ἰοηγ ἀν ταν θιοεραῖ ἀν ὤηρ go ἡρηεῖεῖοα ριβ να νεῖτερι, ἔμρ ἡῖρ με ὠβ-ἰάο.

7 ἀς γειραῖο, ἡαῖτε λειγῆ α ναοηοαῖ. ἀν θρηοραῖο ἡαῖοῖ ἔῖοηα ἀοηβια, γαοηγαῖ ἔαῖ ἐρῖε. Ἄμην. Ἄν γοη να ἡρηεῖετῆε. Ἐρηο. 2. 1.

Ἄν ταν εἰμῆς ἰά να Ἐυγ- εῖε ὁο βῶοαρ ἡε ὁαοη- τοῖ ἀν ἀοηβαῖ. ἀγυρ εἰμῆς τῶηαῖο ἡεηῖ ἡῖο ἡῖοαῖο, ἡαρ ὁο θιοεραῖ γειδῶ ἔαοῖτε ἡο ἀηρηεῖμ, ἀγυρ ὁο ἰοη γέ ἀν τῆς ἡε ἡαρ ἀ ἡαῖοαῖοα ἡα να γηε. ἀγυρ ὁο τῶηαῖο ὀβῖ τῆεῖα ἡεοῖετῆε ἡαρ ἔηε, ἡῖο ὁο γῆο ἰε ἔαῖ ἀοη- δῖοῖ. Ἄγυρ ὁο βῶοαρ ἡε ἀν ἡα ἰῖοηαῖ ὁοη γρηοραῖο ἡαοη. ἀγυρ ὁο τῶηεῖερα ἰαῖετ ἰε τῆεῖετῆε εἰε, ὁο ἡῖρ ἡαρ ἔῖε ἀν γρηοραῖο ἰαῖετ ὀβῖβ. ἀγυρ ὁο βῶοαρ ἡα ἡεοηηῆεῖ ἀ ἡαηαγῆεῖμ ἡῖοηῖε, ὁαοῖοηε δαῖα ὁο ἔαῖ ἡε ἔηεῖμ ὀῖ ἡρηλ ραῖο ἡῖρ. Ἄγυρ ἀν ἡοῖ ὁοη τῶηεῖε ἀαῖ, ὁο ἐρηηῖε ἀν κοῖμῆεῖοηῖο, ἀγυρ ὁο βῶοαρ βῖαηεῖετῆε, ὁο ἡῖε ἡῖο ἔαῖ- ἡῖο ἔαῖ ἀοη ἀεα ἰαῖοη ἀε. ἰαῖετ ἀν ἀ ὁεηεῖεῖο ρῆμ. 7 ὁο ἔαῖ ὤαῖεῖε, 7 ἰοηεαῖαῖ ἰαῖο ἡε, ἀε ἡῖο ἡῖο εἰε; ρῆε, ἀ ἡῖο ἡῖο ἔαῖ ἡῖοηεῖε ἰαῖοη ἡε ἰαῖοη? Ἄγυρ εἰοηῖαῖ ὁο ἔηε ἡῖοη ἔαῖ ἀοη ἀεῖη ἀ τῆεῖεῖο ρῆμ ἀν ἀ ἡεαῖο ἡῖο? ἡαηε, ἀγυρ ἡῖοη, 7 εἰαηεῖ, 7 ἡῖο ὁαῖοηε ἀῖεῖεῖ ἀ ἡῖοηοηῖα- ἡῖα, 7 ἀ ἡῖοῖεα, 7 ἀ ἔαῖ- ραῖοηε, ἀ ὀρηεῖεῖ, ἀγυρ ἀν

Ἐοηηῖα Cincis. Ἄ ἡοηηῖα.

Ἄ ἡῖο. ὁο ἔεαῖεῖε κῖοη- ἡε ὁο ρῶαῖ ρῖηῖε, ἰε γοῖῖε ὁο γρηοραῖο ἡαῖοηῖο ὀο ἔη ἔαῖα κοηαῖ ἡα ἡαηηεῖε; τῶῖε ὀηῖε λειγ ἀν γρηοραῖο ἔαῖοηα, ἡρηεῖεῖαῖε ἔηε ὁο βῖετ ἀεαῖη ἀν ἔαῖ ἡε νεῖτε, 7 ἀ βῖετῖ ἀε γῖοηεῖεῖαῖ go ἡηαῖ ἀ ἀ ὁοηρηεῖεῖο ἡαῖοηῖα γοη, τῆε ἡαῖοηεῖο ἰαῖα Ἐρηοῖο εῖρ ἡαηηεῖεῖο, ἀτῖ ἡα βῖεαῖο

Greek

From the translation authorized by Archbishop Davidson. Printed in London in 1923.

Ἀντὶ τοῦ Ἀποστόλου

Ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος, ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὄλον τὸν οἶκον οὗ ἦσαν καθήμενοι. Καὶ ὠφθησαν αὐτοῖς διαμεριζόμενοι γλῶσσαι, ὥσπερ πυρὸς, ἐκάθισέ τε ἐφ' ἕνα ἕκαστον αὐτῶν. Καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέροις γλῶσσαις, καθὼς τὸ Πνεῦμα εἰδίδου αὐτοῖς ἀποφθέγγεσθαι. Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς, ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. Γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθε τὸ πλῆθος, καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῆ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. Ἐξίσταντο δὲ πάντες, καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους, Οὐκ ἰδοὺ πάντες οὗτοί εἰσι οἱ λαλοῦντες Γαλιλαῖοι; Καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῆ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ἧ ἐγενήθημεν; Πάρθοι, καὶ Μῆδοι, καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκαίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον, καὶ τὰ μέρη τῆς Διβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ Προσῆλυτοι, Κρήτες καὶ Ἀραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέροις γλῶσσαις τὰ μεγαλεῖα τοῦ Θεοῦ.

Hawaiian

From Ka Buke o ka Pule Ana A Me Ka Hooko Ana, a "Prayer Book in the Hawaiian Language for use in the Sandwich Islands." Printed in London in 1883.

NO KA EPISETOLE. OIH. II. I.

A Hiki io mai la ka la Penetekota, ua akoatoa pu lakou a pau, me ka manoa lokahi. Emo ole, pae mai la ka leo mai ka lani

mai, me he makani nui ikaika la; a hoopihā loa iho la i ka hale a pau, kahi a lakou i noho ai. A ikeia'ku la e lakou na alelo manamana, me ke ahi la, a kau mai la iluna iho o kela mea keia mea o lakou a pau. A piha ae la lakou a pau i ka Uhane Hemolele; a hoomaka lakou e olelo aku i na olelo e, e like me ka haawi ana mai o ka Uhane ia lakou e olelo aku. E noho ana no ma Ierusalemā na Iudaio, he poe kanaka haipule no na aina pau malalo nei o ka lani. A lobeia'ku la keia leo, alaila, lulumi mai la ua ahakanaka la, a pilipu iho la lakou, no ka mea, lohe no kela kanaka keia kanaka i ka lakou olelo ana ma kana olelo iho. Pilihua iho la lakou me ke kahaha o ka naau, i ae la kekahi i kekahi, Aia, aole anei no Galilāia lakou a pau e olelo mai nei? Pehea hoi keia lohe ana o kela mea keia mea o kakou i ka olelo o kona wahi i hanau ai? O ko Paretia, a me ko Media, a me ko Elimai, a me ka poe i noho ma Mesopotamia, a ma Iudea, a ma Kapadosia, a ma Poneto, a ma Asia, a ma Perugia, a ma Pamepulā, a ma Aigupitia, a ma na aina o Libua e kokoke ana i Kurene, a me na mea malihini o Roma mai, na Iudaio, a me na mea hoi i huli mai, o ko Kerete a me ko Arabia, ke lohe pu nei kakou e olelo mai la i na mea nui o ke Akua ma ka kakou olelo iho.

Italian

From Libro delle Preghiere Comuni. London, S.P.C.K., 1915.

IN VECE DEL EPISTOLA. FATTI II. I.

Come il giorno della Pentecosta fu giunto, tutti erano insieme di pari consentimento. E di subito si fece dal cielo un suono, come di vento impetuoso che soffia: ed esso riempì tutta la casa, dove essi sedevano. Ed apparvero loro delle lingue spartite, come di fuoco, il quale si posò sopra ciascuno di loro. E tutti furono ripieni dello Spirito Santo, e cominciarono a parlar lingue straniere, secondo che lo Spirito dava loro a ragionare. Or in Gerusalemme dimoravano dei Giudei, uomini religiosi, d' ogni nazione di sotto il cielo. Or, essendosi fatto quel suono, la moltitudine si raunò, e fu confusa; perciocchè ciascuno di loro li udiva parlar nel suo proprio linguaggio. E stupivano, e si maravigliavano, dicendo gli uni agli altri: Ecco, tutti costoro che parlano non sono egli no Galilei? Come adunque li udiamo noi parlar ciascuno nel nostro proprio natio linguaggio? Noi Partii, e Medi, ed Elamiti, e quelli che abitiamo in Mesopotamia, in Giudea, ed in Cappadocia, in Ponto, e nell' Asia; nella Frigia, e nella Panfilia; nell' Egitto, e nelle parti della Libia che è dirincontro a Cirene; e noi avventicci Romani; e Giudei, e proseliti; Cretesi, ed Arabi; li udiamo ragionar le cose grandi di Dio nei nostri linguaggi.

Latin

From Liber Precum Publicarum Ecclesiae Anglicanae. From the translation made by A. William Bright and Peter G. Medd. London, Rivington, 1869.

LECTIO PRO EPISTOLA. ACT. II. I.

Cum complerentur dies Pentecostes, erant omnes pariter in eodem loco: et factus est repente de coelo sonus, tanquam advenientis spiritus vehementis, et replevit totam domum ubi erant sedentes. Et apparuerunt illis dispertitae linguae tanquam ignis, seditque supra singulos eorum: et repleti sunt omnes Spiritu Sancto, et coeperunt loqui variis linguis, prout Spiritus Sanctus dabat eloqui illis. Erant autem in Jerusalem habitantes Judaei, viri religiosi ex omni natione quae sub coelo est. Facta autem hac voce, convenit multitudo, et mente confusa est, quoniam audiebat unusquisque lingua sua illos loquentes. Stupebant autem omnes, et mirabantur, dicentes: Nonne ecce omnes isti qui loquuntur, Galilaei sunt? et quomodo nos audivimus unusquisque linguam nostram, in qua nati sumus? Parthi, et Medi, et Aelamitae, et qui habitant Mesopotamiam, Judaeam, et Cappadociam, Pontum, et Asiam, Phrygiam, et Pamphyliam, Aegyptum, et partes Libyae, quae est circa Cyrenen, et advenae Romani, Judaei quoque, et proselyti, Cretes, et Arabes: audivimus eos loquentes nostris linguis magnalia Dei.

Japanese

From the Japanese Prayer Book. Printed in Japan.

五旬節の口となり、彼らみな一處に集ひ居りしに、烈しき風の吹きつたるごとき響にはかに天より起りて、その坐する所の家に満ち、また火の如きもの舌のやうに現れ、分れて各人のうへに止まる。彼らみな聖靈にて満され、御霊の宜べしむるまゝに異邦の言にて語りはしむ。時に敬虔なるユダヤ人ら天下の國々より來りてエルサレムに住み居りしが、この音おこりたれば群衆あつたり來り、おの／＼己が國語にて使徒たちの語を聞きて騒ぎ合ひ、かつ驚き怪しみて言ふ「視よ、この語る者は皆ガラヤ人ならずや、如何して、我等おの／＼の生れし國の言をきくか。我等はバルテヤ人、メチヤ人、エラム人、またメンボタマヤ、ユダヤ、カバドキヤ、ポント、アジヤ、フリギヤ、パンフリヤ、エジプト、シベヤのクレネに近き地方などに住む者、ロマよりの旅人——ユダヤ人および改宗者——クレネ人およびアラビヤ人なるに、我が國語にて彼らが神の大なる御業をかたるを聞かんとは」

使徒傳代用 後二〇一五十一

Portuguese

From *O Livro De Oracao Commun*. Published in Philadelphia in 1914, by the Bishop White Prayer Book Society, for the use of the Church in Brazil.

EM LOGAR DA EPISTOLA. ACTOS II. I.

Cumprindo-se o dia de Pentecostes, estavam todos concordeamente reunidos. E de repente veiu do céu um som, como de um vento vehemente e impetuoso, e encheu toda a casa em que estavam assentados. E foram vistas por elles linguas repartidas, como que de fogo, e pousaram sobre cada um d'elles. E todos foram cheios do Espirito Santo, e começaram a fallar n'outras linguas, conforme o Espirito Santo lhes concedia que fallassem. E em Jerusalem estavam habitando judeus, vâroes religiosos, de todas as nações que estão debaixo do céu. E correndo aquella voz, ajuntou-se a multidão, e estava confusa, porque cada um os ouvia fallar na sua propria lingua. E todos pasmavam e se maravilhavam, dizendo uns aos outros: Pois que! não são galileos todos esses homens que estão fallando? Como pois os ouvimos cada um, na nossa propria lingua em que somos nascidos? Parthos, e medas, e elamitas, e os que habitam na Mesopotamia, e Judea, e Cappadocia, Ponto e Asia, e Phrygia e Pamphylia, Egypto e partes da Libya, junto a Cyrene, e romanos estrangeiros, tanto judeos como proselytos, cretenses e arabios, ouvimos em nossas proprias linguas fallar das grandezas de Deus.

Spanish

From *Liturgia Anglicana ó Libro De Oracion Comun*. London, S.P.C.K., 1898.

POR EPISTOLA. HECHOS II. I.

Como se cumplieron los dias de Pentecostes, estaban todos unanimes juntos: y de repente vino un estruendo del cielo como de un viento recio que corria, el cual hinchió toda la casa donde estaban sentados. Y se les aparecieron linguas repartidas como

de fuego, que se asentó sobre cada uno de ellos. Y fueron todos llenos de Espíritu Santo, y comenzaron á hablar en otras lenguas, como el Espíritu Santo les daba que hablasen. (Moraban entonces en Jerusalem Judíos, varones religiosos, de todas las naciones debajo del cielo.) Y hecho este estruendo, juntóse la multitud; y estaban confusos, porque cada uno les oía hablar su propia lengua. Y estaban todos atónitos, y maravillados, diciendo los unos á los otros: Hé aquí, ¿no son Galileos, todos estos que hablan? ¿Como, pues, los oimos nosotros hablar cada uno en nuestra lengua en que somos nacidos? Partos y Medos, y Elamitas, y los que habitamos en Mesopotamia, en Judéa, y en Capadocia, en el Ponto, y en Asia, en Frigia y en Panfilia, en Egipto y en las partes de Africa que está de la otra parte de Cirene, y Romanos extranjeros, y Judíos, y convertidos; Cretenses, y Arabes, les oimos hablar en nuestras lenguas las maravillas de Dios.

Welsh

From *Llyfr Gweddí Gyffredin*. London, S.P.C.K. (no date).

YN LLE YR EPISTOL. ACT. II. I.

Wedi dyfod dydd y Pentecost, yr oeddynt hwy oll yn gyttún yn yr un lle. Ac yn ddisymmwth y daeth swm o'r nef, megis gwýnt nerthol yn rhuthro, ac a lanwodd yr holl dŷ lle yr oeddynt yn eistedd. Ac ymddangosodd iddynt dafodau gwahanedig, megis o dân, ac efe a eisteddodd ar bob un o honynt. A hwy oll a lanwyd â'r Yspryd Glân, ac a ddechreuasant lefaru â thafodau eraill, megis y rhoddes yr Yspryd iddynt ymadrodd. Ac yr oedd yn trigo yn Jerusalem, Iuddewon, gwýr bucheddol o bob cenedl dan y nef. Ac wedi myned y gair o hyn, daeth y lliaws ynghyd, ac a drallodwyd, o herwydd bod pob un yn eu clywed hwy yn llefaru yn ei iaith ei hun. Synnodd hefyd ar bawb, a rhyfeddu a wnaethant, gan ddywedyd wrth eu gilydd, Wele, onid Galileaid yw y rhai hyn oll sydd yn llefaru? a pha fodd yr ydym ni yn eu clywed hwynt bob un yn ein hiaith ein hun yn yr hon y'n ganed ni? Parthiaid, a Mediaid, ac Elamitiaid, a thrigolion Mesopotamia, a Judea, a Chappadocia, Pontus ac Asia, Phrygia a Phamphylia, yr Aipht, a pharthau Libya, yr hon sy ger llaw Cyrene, a dieithriaid o Rufeinwýr, Iuddewon a Phroselytiaid, Cretiaid ac Arabiaid; yr ydym ni yn eu clywed hwynt yn llefaru yn ein hiaith ni fawrion weithredoedd Duw.

The Whitsuntide Preface

THERE ARE TWO major forms of the proper preface for Whitsuntide in use in the Anglican communion, as well as several minor variations of each. The most important ones are the following:

American Prayer Book

PREFACE OF WHITSUNTIDE

Through Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, lighting upon the disciples, to teach them, and to lead them into all truth; giving them boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ.

Irish Prayer Book

PREFACE OF WHITSUNDAY

Through Jesus Christ our Lord; who after that he had ascended up far above all the heavens, and was set down at thy right hand, did as at this time pour forth upon the children of adoption thy holy and life-giving Spirit; that through his glorious power the joy of the everlasting Gospel might come abroad into all the world; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ.

The Church of Finland*

By the Rev. Roland F. Palmer, S.S.J.E.

Superior of the Canadian Province, Society of St. John the Evangelist

NOTICES have recently appeared in the Church press to the effect that the Archbishop of Canterbury has appointed representatives to meet with representatives of the Church of Finland, appointed by the Archbishop of Abo, with a view to our two Churches coming to a better understanding looking toward reunion. It may therefore be of interest to Church people to hear something of the Finnish Church.

Until 1813 Finland formed part of the Swedish realm, the Church of Finland forming one great diocese of the Church of Sweden with its bishop and cathedral in the city of Abo. At that date Finland passed to Russia and the Church was obliged to carry on an independent existence. About A. D. 1152 Finland was converted to Christianity under the influence of the English Bishop Henry. Much of Norway and Sweden owe their conversion to the old Church of England through the stream of great missionaries which she sent forth. Finland is inhabited by two races: the Finns, who are related to the Hungarians, and who speak a language of Turanian origin; and a large body of Swedish descent, who live chiefly along the seaboard. Finland accepted the Reformation along with the rest of the Swedish Church of which she was then a part.

The Reformation in Sweden was carried out in a way not unlike that in England. There was no conscious break with the old Church. The line of bishops was unbroken, and much of the old services and ceremonies was retained. Lutheranism was the dominant influence in this reform movement, but to this day the Swedish Church has not officially adopted the name Lutheran. For sixty-six years after the first break with Rome no Lutheran formulary was adopted, and it was only after an experience of a king suspected of Romanism and another who was a Calvinist that the Swedish Church adopted the Confession of Augsburg as representing her teaching. This formulary, the charter of all forms of Lutheranism, was not composed by Luther but chiefly by Melancthon, and is an endeavor to reconcile the differences between the reformers and the Catholic authorities.

This very conservative Reformation Finland shared with Sweden. To this day both these Churches, so far as externals are concerned, are very much like the Church before the Reformation. The focus of devotion in the Church buildings is the altar with its cross and candlesticks. It is often surmounted by an ancient reredos carved with figures of our Lord and the saints. The vestments of the clergy are the alb and chasuble for the priest, and the cope and mitre for the bishop. The forms of service are vernacular adaptations of the old Latin offices. Along with this goes a thorough-going evangelical zeal. The reading of the gospel and the sermon occupy, along with psalm or hymn singing, a very large part in worship, and the Lutheran devotion to the passion and atonement are very marked in the formularies. The three creeds meanwhile hold the first place after the holy Scriptures, as the chief statements of the faith of the Church.

It was not until Finland became a part of the Russian Empire that she had a Church of her own separate from Sweden. At the time of this separation in 1813 Finland formed one great diocese, that of Abo. Other sees were founded but unfortunately at one point all fell vacant at once so that the historic succes-

THIS IS THE SECOND of two articles on the Northern Churches by Fr. Palmer. The first, *Church Services in Northern Churches*, appeared in the May 12th number of THE LIVING CHURCH.

sion of bishops was lost. The Russian authorities were unwilling that a bishop-elect should go to Sweden for consecration. It was a period when in Finland, as in many other countries, the apostolic ideal of the Church was little appreciated, and

the Finnish Church allowed the consecration to be performed by a priest.

Finland now has five dioceses. Abo is now the archbishopric. There is some hope that as the late Archbishop Söderblom of Upsala, the Primate of Sweden, was able to restore the ancient episcopate to Esthonia when that country became free from Russia, so the present Primate Eidem of Sweden might be able to restore the old line of bishops to Finland. The Church of Finland ceased to be a State Church in 1869. She is governed by the Bishop and Cathedral Chapters, and by a general council held every ten years.

It may be of interest to look at the service books of the Finnish Church. These are the Handbook and the Psalm Book. The first contains the forms of service for public worship and the administration of the sacraments and other rites. The Psalm Book contains the hymns and the collects, epistles, and gospels for the Sundays and holy days.

SPACE FORBIDS looking at all the services. We will look only at that for Sunday worship, and the ordination services.

Although Matins and Evensong are provided for, they are more or less informal services, and not in regular use. The great service on all Sundays and holy days is known as High Mass. We will outline this service. It shows very evidently its derivation from the old Latin Mass.

1. During the singing of a psalm corresponding to the introit the priest wearing his alb and chasuble comes to the altar. He begins "In the Name of the Father," etc. He exhorts the people to repentance. Then is said a long general confession which is followed by the Kyrie: "Lord have mercy upon us. Christ have mercy upon us," etc., sung by the choir. Then the priest gives the absolution.

2. The Gloria in Excelsis comes next. This is the position of this hymn in the Roman rite, and that of the Prayer Book of 1549. Instead of the Gloria in Excelsis may be sung the Gloria Patri.

3. Then comes the mutual salutation "The Lord be with you" and the collect for the day which is usually the same one that we have.

4. Then the epistle, and between it and the gospel a psalm corresponding to the gradual.

5. Either the Nicene or the Apostles' Creed may be used, and then, during a psalm, the priest goes to the pulpit.

6. Notices and requests for prayer are given out. The sick, dying, departed, confirmation candidates, those to be married are all remembered. After the sermon a general prayer like that of the Anglican Church for the Church is said, and then, while a psalm is sung, the priest leaves the pulpit and goes back to the altar. The eastward position is the only one used. The Handbook presumes that the Communion will now follow but allows the service to end at once with the collect and blessing.

7. When Communion follows, the priest prepares the Elements. The bread is unleavened and stamped with the crucifix. The hosts are called "oblats." When all is ready the priest turns

* Sources: *Evangelii och Bonebok*, etc., at begagnas i Finlands Evangelisk-Luterska församlingar. Tammerfors. 1913. *Psalmbok*. Tammerfors. 1928. *Kyrkohandbok för den Evangelisk-Luterska kyrkan i Storforsyndomet Finland*. Sordavala. 1915. *The National Church of Sweden*. John Wordsworth. 1910.

to the people and says "The Lord be with you," etc. "Lift up your hearts" as in our own rite.

8. The consecration is in a curious place. It comes as part of the preface leading up to the Sanctus thus: "It is meet, right, and salutary that we should, at all times and in all places, give thanks unto thee, holy Lord, almighty Father, everlasting God, through Jesus Christ our Lord, who in the same night in which he was betrayed took bread," etc., as in our rite.

9. Immediately after "Do this in remembrance of me," comes the Sanctus and Benedictus: "Holy, Holy, Holy," etc., and "Blessed is he that cometh in the name of the Lord," etc.

10. Then the priest completes the consecration by saying the Lord's Prayer with this introduction: "Let us now all pray as our Lord Jesus Christ hath commanded and taught us. Our Father," etc.

11. At the end of the Our Father comes the Peace: "The peace of the Lord be with you." Answer: "And with thy spirit." While the communicants are receiving, the rest of the congregation (for they do not have the sad spectacle in the Finnish Church of a large part of the congregation going out after the Prayer for the Church) sing the *Agnus Dei*.

12. The priest communicates the people at the altar rail. When he delivers the Bread he says, "Our Lord Jesus Christ's Body" and when he delivers the cup, "Our Lord Jesus Christ's Blood." And as he dismisses each rail of communicants, "Our Lord Jesus Christ's Body and Blood, preserve your bodies and souls unto everlasting life."

13. "The Lord be with you," etc. follows, and then one of a choice of three very beautiful collects of thanksgiving.

14. Then the *Benedicamus*: "Let us thank and bless the Lord. Alleluia, alleluia, alleluia." Answer: "Thanks and praise be to God. Alleluia," and the priest gives the Aaronic blessing, and the service ends with a psalm.

This service would seem to be sufficient from our point of view, although it is a bit disconcerting to find no rubric ordering the priest himself to communicate first, and to hear that the priest by no means always does so. This is very strange to us for with us the pastor and his flock are never separated in their Communion.

The ordination services are very interesting. There are only two orders of ministers—priests and bishops. They have deans but these are not a separate order. Bishops are installed at the same time that they are consecrated, and the service has come to be known as an installation instead of a consecration, although in the service the word for consecration is also used. Unfortunately confusion is caused by the use of the word for installation at the induction of a rector into his parish, so that some in the Anglican Church have doubted whether the Swedish and Finnish Churches intended by their service to consecrate the bishop to a new order, or only to install him in an office for which he needed no further consecration than he already had as a priest. The Swedish Church seems to have reassured the authorities of our Church that this is not the case, and that they intend to elevate their bishops at their installation to a higher order in the ministry. It would seem to be the mind also of the Finnish Church, except that circumstances have deprived her of the ancient episcopal succession for the present. Let us look at the ordinal of the Finnish Church.

THE SERVICE begins with a solemn procession in which the bishop in his cope and mitre, and carrying his pastoral staff, goes from the sacristy to the altar. He is accompanied by a number of assistant priests in their albs and chasubles. At the altar the bishop says, "In the Name of the Father," etc., and then addresses the people on the necessity and duties of the priestly office. He then calls on them to pray for the candidates who are gathered before him wearing their white albs. Then the bishop says a long prayer in which he asks God to send the Holy Spirit upon the candidates for the work of the ministry. The diocesan notary then comes forward and reads out the names and titles of those to be ordained. Then the bishop calls

upon the assistant priests to read a number of passages of Scripture bearing on the office and work of the priesthood, and at the end the bishop blesses the ordinands with a prayer that they may have grace to do the work of this ministry. Next the bishop calls upon the candidates to confess their faith, which they do by reciting the creed. After this the bishop again blesses them with a prayer that they may be steadfast in the faith, and strengthen their brethren. Then follow the questions and promises similar to those in our rite. Now comes the ordination proper. The bishop says, "God Almighty strengthen and help you to keep all these promises. And by the authority committed unto me in this behalf, according to the will of God, by his Church, I deliver unto you herewith the office of the priesthood in the Name of the Father and of the Son and of the Holy Ghost."

Then while a hymn to the Holy Spirit is being sung, the assistant priests robe the candidates in their chasubles, which have hitherto been hanging over the altar rail in readiness, and when they are fully vested as priests the bishop and the assistants lay their hands on the head of each and say over him the Lord's Prayer. Then follows a long prayer of thanksgiving in which the bishop asks that they may have the grace of the Holy Spirit to carry out the different duties of their office. The service ends with the blessing.

The service for the installation of a bishop follows similar lines. The archbishop and his assistants come in procession to the altar. He exhorts the people to pray, and says a long prayer that the bishop-elect may receive the Holy Spirit for his new work. The assistants read passages of Scripture bearing on the office of a bishop. The questions as to faith and the carrying out of his office are asked. The bishop-elect may confess his faith by saying the Nicene Creed instead of the Apostles' Creed. The bishop-elect takes his oath of office with his hand upon the Bible, and then comes the consecration proper. The archbishop delivers to him his new ministry with these words:

"The God of Peace who brought again from the dead our Lord Jesus Christ the Great Shepherd of the Sheep by the blood of the everlasting covenant, strengthen you in every good work according to his will, working in you that which is well pleasing in his sight through Jesus Christ to whom be glory for ever and ever. And by the authority committed unto me, I deliver herewith to you the office of a bishop in the diocese of N. N. In the Name of the Father and of the Son and of the Holy Ghost." While a hymn to the Holy Spirit is sung, the archbishop hands to the bishop his letters of orders, he hangs the pectoral cross upon his breast, and vests him with the cope. Then the archbishop and the assistants lay their hands upon his head and say over him the Lord's Prayer. The mitre is put upon the new bishop's head, and then follows a long prayer of thanksgiving asking that the bishop may receive grace to carry out the duties of his office. The service ends with the blessing and procession of the archbishop, assistants, and new bishop to the sacristy.

To English Church people it seems surprising that no mention is made of the Holy Communion at ordination or consecration. To us it is unthinkable that we could have an ordination apart from the great Christian act of worship, the Holy Communion. Another difficulty that many of us would feel is the permission given for the dean of the cathedral to ordain if the bishop or a neighboring bishop cannot act. The Church of Sweden does not permit that.

There is a directness and simplicity about these offices with their vivid action and impressive vesting of the candidates at the moment of ordination. Perhaps it is not too much to hope that the Finnish Church will be willing to receive the ancient episcopal succession again with its historic linking of the ministry with the past, and with the ministry in other lands, and that they may revive the order of deacons in some form. Perhaps they will restrict ordination to the bishop, and if more bishops are needed, as is likely, since there are only five at present for more than 2,000,000 people; new sees will be erected, or cathedral deans be in episcopal orders so that they can act as suffragans. Perhaps

the ordination and consecration services might form in future part of the Holy Communion, and at the Holy Communion the celebrant always himself communicate.

One other development is desirable. At present confirmation is not ministered by the bishop, nor is the laying on of hands definitely prescribed. We know the value of the touch that the bishop has with all his communicants because he has confirmed them. The Finnish Church would value this if it were restored. Finland has always suffered from lack of sufficient episcopal oversight, due to the largeness of the bishop's diocese.

There are several Finnish congregations in the United States and Canada with whom our clergy and people might make friends. It is to be remembered too that the Swedish Church is even more closely in touch with us than the Finnish, and that all Lutherans, especially those of the northern countries, have a great deal in common with the Church of England. We ought to get to know one another better. Friendly contact on the one hand, with mutual explanations of our differences and a steadfast holding on the other hand to the Catholic principles of our Church, will lead to a slower but a surer union than can come from one based too largely on kindly feelings and ambiguous statements of differences alone.

Dr. Brillioth, the learned dean of Lund in Sweden, was for some time a professor in the university at Abo. Anglicans will remember his wonderful books on the Oxford Movement, and on Eucharistic Theology.

Bits of American Church-Lore

By the Rev. Edgar L. Pennington

THE REV. THOMAS CRAWFORD, of Dover Hundred, Kent County, now Delaware, is thrown back on the enduring solaces of life, as he declares to the S. P. G. in his letter of August 31, 1708:

"I have nothing to intice me to this Place, but the Sobriety of the People, this is all my comfort, others I have none, for many of the Comforts of life are very farr withdrawn from me."

THANKSGIVING DAY was celebrated in the far South, says the Rev. Francis LeJau, missionary to St. James, Goose Creek, South Carolina, in his letter of December 2, 1706:

"Upon my first Landing I saw the Inhabitants rejoycing; they had kept the day before holy for a thanksgiving to Almighty God for being safely delivered from an Invasion from ye French and Spaniards, who came with 5 Vessels the 27th of August last. Landed in three places and having had 40 Men killed and left 230 Prisoners were forced back to Sea ye 31st of ye same Month; We took one of their Ships and lost but one Man. We hope they wont attempt the like any more, and in case of any such Accident, we are well secured by Fortifications and all Things in great Order, but our barr 5 Miles from ye Town is a good defence, it has but 14 foot water in."

THE REV. FRANCIS LEJAU, of St. James', Goose Creek, South Carolina, realizes that the Indians present a serious problem. He writes November 15, 1708:

"I am told that our Indian Traders begin to return, and some of them have brought over to us some Nations lying near Meschassippi river which will secure mightily this Colony. I spoke lately to a Chief Indian of our friends that live in our settlement and taking pains to make myself be understood by him about the State of the Soul after Death and the duty of Prayer I had the Consolation to be apprehended by him, with his Promise for him and his subjects to receive my Instructions. I am sure if the Old ones don't improve much for the present, that the Young ones will in time be the better for it. There is an evil practice almost intirely abolished thro' the Labour of the late Coll Moore and the Constant Care of our Prudent Governor, that is whereas the Indians used to Murther one another frequently, it is us now."

Our Lady's Month

By the Rev. G. D. Rosenthal, D.D.

MAY has been regarded from time immemorial as our Lady's month, when we think especially of the homage and devotion which are due her as the Mother of the Incarnate Lord.

There is something particularly happy in the linking of May with the name of Mary. It is the last month of spring, and the golden glory of summer is close at hand. In May we can indeed say, "The winter is past, the flowers appear upon the earth, the time of the singing of birds is come"; and when we look on Mary with Jesus in her arms we can say that the wintry reign of the law is over, and the light of the Gospel shines upon the world.



THE BLESSED MOTHER

From a wood carving by Louise B. Sigmund, which hangs in Grace Church, Cedar Rapids, Ia., the Rev. R. J. Campbell, rector.

It is sometimes asserted that we Catholics put Mary in the place of God, and that the devotion we give to her is something taken away from Him. This is a complete misunderstanding of our belief and practice. No instructed Catholic could possibly confuse the honor he pays to Mary with the worship he offers to Jesus Christ; the two things differ not only in degree but in kind. To our Lord we give the worship and adoration which are due to God and to God alone; to His Mother we give only

that which may rightly be given to a creature—profoundest reverence and homage. The distinction is clearly marked in the way we address our Saviour when we pray, and the way we speak to Mary. We ask of Him those things that only God can give: mercy, grace, forgiveness. We ask of her only that which we may ask of any fellow Christian, that she should pray for us now and at the hour of our death. Our devotion to her is the fruit of our deeper devotion to Him; she shines with the reflected glory of her Child.

Indeed, a proper regard for our Lady is a powerful safeguard of the doctrine of the Godhead of Christ. Her unapproachable dignity depends upon the truth of the deity of her Son, just as our Lord's true manhood depends upon the truth of His being born of a human mother. Kneeling before our Lady's statue it is much easier for us to adore our Lord and understand the wonderful things He has done in becoming Man for us; for in Mary's arms we see Him in a relationship of love, and that God is Love is an even more fundamental fact for us than that God is Truth.

Devotion to Mary may have been exaggerated in the Middle Ages, it may be exaggerated in some parts of Christendom today; but taking a general view of Christian history, it has always been a purifying and an ennobling influence, and has acted as a most powerful aid to the development of the full possibilities of spiritual life.

—*The Fiery Cross*, monthly magazine of the Church Union.

Church and State

HAD NOT ARCHBISHOP LAUD lost his head by the triumph of the Puritans, a bishop would have been sent to New England by 1640. American voices pleading for a bishop were raised year after year, until the type of the occupants of bishoprics in England made the colonists more doubtful as to their value.

The fundamental difficulty was the entanglement of Church and State in the mother land, which in many cases choked the Church's spiritual life. It has in turn from the days of Constantine cursed every state Church in Christendom, and proved always a costly alliance. In our own time it has nearly ruined the Latin Church in many lands where it was dominant, has limited the free action of the Church of England, and done its utmost to destroy the Eastern Orthodox Church in Russia.

—*Rev. A. B. Kinsolving, D.D.*

"The Lady With the Lamp"

By Mrs. F. W. Rhinelander

IT WAS in the summer of 1905 when we were in London that I had the rare privilege of meeting Florence Nightingale. The visit was arranged through the kindness of a mutual friend, Mrs. Somerset Walpole, wife of the late Bishop of Edinburgh. I had always wanted to see "the Lady with the Lamp," and now it was to be my good fortune to meet her.

The day was brilliant. Blue skies and June sunshine shone on me as I started out on my venture. I was reminded of the words in the poem of James Russell Lowell, "Oh, what is so rare as a day in June!"

A short drive down Piccadilly brought me to Miss Nightingale's home, a small house in a quiet street off Hyde Park, and as I entered a sweet, young, attractive, neatly dressed woman met me. She was Miss Nightingale's secretary. They say houses have atmosphere, and certainly Miss Nightingale's had one. Happiness reigned there, and as I mounted the stairs I felt it.

I was escorted to a room on the third floor in which the great lady lived. I say lived, as Miss Nightingale was confined to her room at this time. The impression that room and the wonderful person in it made upon me will never be forgotten. The distinguishing features in the room were the brilliant sunshine, the plants neatly arranged in pots in a bay window, and a table with all the newest books and magazines.

In a bed reclining among cushions sat the loveliest woman I have ever seen, beautiful beyond words. Yes, there she sat in bed with a snow white shawl thrown about her shoulders, a lace cap on her pure white hair, her blue eyes dimly blue looking at you as from another world, her skin softly rosy as a girl's, and the most heavenly smile—altogether a personality combining great strength and sweetness in determination of character. Gentleness and inward peacefulness were visible. It is quite impossible to describe Miss Nightingale—a great woman, the greatest I ever saw.

She bade me be seated in a chair by her bed, and then began a flow of never to be forgotten conversation. We talked about books, district nursing in America, in which she took a deep interest, how conditions differed in New York from London, then she asked me to tell her all about Col. Theodore Roosevelt who was then President. It seemed she had read a great deal about him and wanted to know even more, that I could tell her.

Only once did we refer to the Crimea, and I spoke of her great work. This was the only part of the interview she was not interested in. She would not dwell on anything she had done, would not listen to praise from another. It was her work and she had done it and that was all. She was so modest and humble. One can quite understand how the men in the hospitals fairly worshipped her as she went through the wards and stood by the beds talking to them.

After a visit of fully thirty minutes I rose to go. As I did so, I presented her with some flowers, saying I knew how much she loved flowers, and I asked if I might kiss her hand. She said, "Not my hand," and leaned over and embraced me.

Thus ended a visit to one of the most remarkable women the world has ever produced.

Prayer

IT IS A REGION in which the spirit unburdens itself of its finiteness, and relates itself to that which is unlimited and infinite, where its attitude is no longer that of dependence but of freedom, and where the individual has no longer to do with himself, his interests, his vanity, but only with absolute truth. The things which occasion anxiety and doubt, all petty cares and troubles, all narrow and selfish interests, we leave behind us on the sand-bank of time. In this pure region we penetrate through the external, deceitful shows and semblances of the world, and all things become revealed to us, transfigured in the pure light of truth, and softened in its atmosphere of eternal peace and rest.

—Edward Caird.



The Sanctuary

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

The Comforter, Which Is the Holy Ghost

READ the Gospel for Whitsunday.

IT IS NOT DIFFICULT to discover the key word of this Gospel, for it is used ten times in the short passage of sixteen verses. Twice it is used of us, but it is significant that there is always a condition, "if ye love Me," for human love is uncertain. Twice there is the promise that we shall be loved: first, "of my Father"; and then, "I will love him"; then there is a revelation of the movement of love within and without the being of God, the blessed Trinity. Our Lord says at the beginning, "I am in my Father," and then at the end, "I love the Father." And as the fruit of that relationship, He promises with confidence, "I will pray the Father, and He shall give you another Comforter, even the Spirit of truth."

There are other momentous and memorable words in this discourse of Christ, but before we turn our thoughts to them, let us rest, as one may rest through all eternity, in the significance of this great word, Love. It is well that Christian men and women should see it in the light of our Lord's teaching, shining with His glory and filled with His Spirit, because love in the popular language of the day is a tragically misused word. We cheapen it by applying it to the most transient and sometimes merely physical human relationships. It is even sometimes used of inanimate things, as when people say that they love a certain kind of food or a sport or a garment. It is not only cheapened, it is defiled by a use of it which makes it consistent with treachery, unfaithfulness, and cold-hearted selfishness. Think of love on the lips of Jesus Christ, and then think of it as it is used in current books to describe the most vulgar intrigues, the most shameless adulteries.

It is well that we should turn away from such uses as these and try to comprehend, though as St. Paul says, it "passeth knowledge," the beauty and holiness of love within the being of God, the inestimable promise that the love of God may reach even to us; the encouragement to believe that we ourselves are capable of it—"if ye love Me, keep My commandments."

There are four other secondary words that stand out in our Lord's teaching in this passage—"know," "live," "truth," "peace." As we meditate upon them, let us see them in the form of a cross. At the center, where the body of Christ once hung, we shall put "love." Above, we put "know," and at the lower end, "truth." On the right, where one pierced hand was outstretched, we put "life" and on the left, held in the other hand, "peace." These are the gifts of Christ, the fruit of His sacrifice, and the rewards of those who respond to His love. They are open to you and me. I may know not simply facts, but truth. I may live, yet, as it is written, "not I, Christ liveth in me." As the knowledge of the truth sweeps away the veils of blindness and ignorance, as the life of the Spirit is renewed, then day by day we attain to the peace that passeth all understanding.

These, let us remember, are associated with the promise of the gift of the Holy Spirit, whose descent upon the Church the great festival of Pentecost commemorates. Happy are those who know that gift, not merely as an article of their Creed, but as the most precious possession of their souls.

Spirit of life, who fillest all the world,
I worship and adore Thee.
Spirit of life, who teachest all the truth,
I worship and adore Thee.
Source of all gifts of nature and of grace,
of knowledge natural, and supernatural,
I worship and adore Thee.

(Sursum Corda.)

NATURE is a vision of the science of the Elohim.—Blake.

War?

By Clinton Rogers Woodruff

WHAT DOES THE LENGTHENING list of books and articles dealing with war signify? Observing readers of *THE LIVING CHURCH* must have been impressed with the frequent references to sundry books on this subject and there have been as many if not more editorials discussing sundry phases of peace and war than any other subject. The same is true of other thoughtful papers, like *America*. Two Harvard sociologists (Pitirim A. Sorokin and Nicholas N. Golovin) have been studying wars and they have reached the conclusion that there have been more wars in recent centuries than in the earlier ones. They have reached this conclusion through a study of all the wars known to have taken place in Europe, ancient Greece, and the western Roman Empire over a period of more than 2,400 years—from 500 B. C. to 1925 A. D. Nine hundred and two wars, not battles, occurred during this period in Greece, Rome, Central Europe, Germany, Italy, France, Great Britain, Spain, the Netherlands, and Russia. Each was studied as to the duration of the war, the size of the fighting forces, the number of casualties (including killed and wounded), the number of countries involved, and the proportion of the combatants to the total population of the belligerent countries.

A total index number was computed from these five "variables" for each war, that they might be reasonably expressed in terms of a common denominator. What they discovered was that war in general has tended to increase over all Europe, ending in the unprecedented conflagration in the first quarter of the twentieth century.

Adding together the index numbers for the wars of Central Europe, England, France, Russia, Netherlands, Spain, Italy, and Germany, they learned that the index of European war grew from 2.678 in the twelfth century to 13,735.98 in the first 25 years of the twentieth century. The growth by centuries was: twelfth century, 2.678; thirteenth century, 5.034; fourteenth century, 14.153; fifteenth century, 31.122; sixteenth century, 73.294; seventeenth century, 519.43; eighteenth century, 567.502; nineteenth century, 318.915, and twentieth century (first quarter), 13,735.98.

These figures show clearly that despite the many glamorous stories of chivalrous conflict that have come down to us, war was comparatively insignificant among man's activities up to the seventeenth century in Europe. Beginning with that century it increased enormously, and did not diminish during the eighteenth century. In the nineteenth century there was a considerable lull in war activities, though they were still more than one hundred times as great as in the medieval centuries. But in the first part of the present century war reached an unprecedented height, exceeding in sum total all of the wars fought during preceding centuries in these eight European countries.

In the opinion of Professor Sorokin and General Golovin this means a refutation of the theory that war tends to disappear with the progress of civilization. It also means that all the commendable hopes that war will disappear in the near future are based on nothing more substantial than hope and a belief in miracles.

This indeed, if true, is a sad prospect, and they do not stand alone. Here is Frank H. Simonds in his newest book *America Faces the Next War* (Harper, \$1.00) which just assumes that there will be a next war and that comparatively soon, although he does not risk his reputation as a prophet by fixing a definite date. He believes Europe in this great year of our Lord, 1934, is in the same frame of mind that it was in 1914. This is the way he argues: After Japan's deliberate flouting of the Kellogg Pact in her conquest of Manchuria, the failure of the Disarmament Conference, the withdrawal of Japan and Germany from the

League of Nations, all that was lacking to complete the dark picture was a militaristic Germany. Looking at the causes of the last war, Simonds finds them inevitable: the Allies' European balance of power mortally threatened by an expanding Germany; Germany's existence menaced by the encircling Allies. Seeing in the causes of all modern European wars a desire for national unity, he thinks another war inevitable because German unity is not yet attained, and because the *status quo* to which France is committed will not permit its attainment. "Bismarck wrote the first chapter of German achievement, and the second is in the making." He sees in Hitler's domination of Germany what Pitt saw in Napoleon's victory at Austerlitz. "When Hitler captured Germany," he declares, "the time had similarly come to adjourn the sessions of the League of Nations and to fold away the Kellogg Pact and all similar parchment collections of words become meaningless in a contemporary world. His coming marked the transition from a post-war to a pre-war era."

TO BE SURE Simonds' views are challenged, but as our contemporary, *The Churchman*, pointed out in an editorial: "Never before in the 15 years since the first Armistice Day have the longings for world peace seemed less hopeful than at present," and then adds, "There is sufficient occasion for a supreme emphasis by the Churches in the observance of armistice week this year (1933)." Says a statement by the Federal Council of Churches: "If war is finally to be stopped it will be because Christ's spirit of love and forgiveness and reconciliation has begun to control the international relations of nations." And Dr. Jefferson has declared: "If the problem is ever settled, it will be settled by the Christian Church, but it will never be settled by a Church which preaches peace in peace times and organizes itself into a recruiting station when the conflict is on." "By all means," says the Federal Council, "let the Churches give their support to peace pacts and to disarmament treaties; but more than that, let them by precept and example exalt the divine ideal of human brotherhood revealed to us in Jesus Christ." Let them still more emphatically, we would add, make up their minds to go the whole distance with Christ to the cross, if necessary, and not turn back to bless war and shriek hatred from their pulpits should the guns begin to roar.

Our bishops have made a similar pronouncement, as has *THE LIVING CHURCH*, nevertheless how eternally true are the following lines:

There was heard the sound of a coming foe,
There was sent through Britain a bended bow;
And a voice was heard on the free winds far,
As the land rose up at the sound of war.

This assumption that there will be a next war is reflected in many directions. Here is *The Literary Digest* publishing an article under the heading "Peace, Peace, when there is no Peace" in the course of which occurred this paragraph:

"When all the speeches of Armistice Day had been delivered, when the last wreath had been laid and all the paraders had marched home again, the company of Unknown Soldiers, sleeping in their separate graves at Arlington, London, Paris, Berlin, and Rome, were left in the peace they had earned; but the paraders returned behind their rumbling caissons to a situation as confused and contradictory as that the world looked on in July, 1914. Statesmen, Churchmen, and men of lesser place recalled all the horrors and cruelties of war, but anti-war processions were broken up in England and the United States. One college president urged a new dedication to peace, while another forbade an anti-war demonstration while the West Point cadets were in town. The government, it was recalled, has solemnly

agreed to abolish war 'as an instrument of national policy,' but Legionnaires complained against a college girl carrying a pacifist banner."

Here is the World Peace Foundation, which my long-time friend Edwin Ginn founded in his will, publishing a book entitled *What Would Be the Character of a New War?* and advertising it in this way: "The man in the street has a vague notion that the next war will somehow be more frightful than the last." This new volume is published as the result of an inquiry organized by the Inter-Parliamentary Union and contains the opinions of 18 experts of the highest reputation, from the United States, Japan, and seven European nations, and reveals just how much more dreadful such a war is likely to be.

TWO BOOKS have recently been issued bearing the same title *The Causes of War*. One is published by Macmillan (\$1.50) and the other by Marshall Jones Co. (Boston, \$2.00). The Macmillan volume is an American edition of a collection of essays by economists and publicists like Sir Arthur Salter, Wickham, Speed, Henry A. Atkinson, and edited by Arthur Porritt. It is the outgrowth of the World Conference for International Peace Through Religion.

In the second book Tell A. Turner reviews 61 wars.

After telling the story of a war he briefly sums up the causes, comprehensively, but not critically. In discussing the War of 1812 Mr. Turner does mention the fact that the war party led by Henry Clay gained the ascendancy just as the British government was repealing the obnoxious orders which brought on the trouble; but he makes no mention of the equally important fact that Spain had already agreed to the American demands when the war party led by Senator Foraker forced the Spanish-American War. A good many wholesome truths are told in this book and it by no means is to be placed in the same class as Simonds'.

Lord Bryce, while representing his country in the United States, said in an address, "The world seems to be governed by votes, but it is governed by thought. All the great movements of the world come from the thought of a comparatively small number of persons." This is the essential principle of the Church's influence which we must always keep in mind.

Russians or Anybody Else

WE READ with a great deal of relief that Russian vessels have succeeded in rescuing 250 men who were carried from land on arctic ice floes. We are all genuinely glad of it. It was worth the cost to cable such news from Leningrad. We are even concerned for the 89 others who at last reports had not been rescued. That the message comes from our own Alaska reminds us that we are neighbors of Russia in the Arctic circle.

These men are rather unimportant persons. We do not draw that distinction when their lives are in jeopardy. They are Russian and many hard things are said of Russia. All that doesn't mean a thing to us; they are fellow men in danger. If our government had occasion to spend \$100,000 to get them off the ice, we should applaud.

But tomorrow Russia may go to war with some other country, or have war brought to her. Instantly a million lives at least would be in jeopardy. We shall be distressed if there is such a war, because there is danger, as we well know, of our being sucked into it. But we shall be less disturbed about the million lives than about 350 men marooned on arctic ice.

Yet there is not a thing we are doing now or can do to prevent such a war. The Russians, whose lives mean so much to us that we are genuinely glad when they are rescued from the sea, don't mean enough for us to become any sort of partner in an enterprise that would make war harder to begin. And as with the Russians, so with the Germans, the French, the Italians, and the rest of the world.

Which kind of people are we? Human beings who really want men saved from destruction—350 men, one man even? Or people who think the loss of 1,000,000 men is just one of those things that "if it must be, must be" and we must look on, helpless?

—Milwaukee Journal.



Churchwomen Today

Ada Loaring-Clark, Editor

MANY OF US are already visualizing in our minds the days to be spent in Atlantic City at the time of the triennial. We look for a great outpouring of Power that will make His Purpose more clear to each one of us and enable us to put that purpose into effect. In preparation for this triennial event the women of the Church have received; or will receive, a leaflet, *The Way of Vision*, published by the Woman's Auxiliary. We shall find it a source of helpful strength in our devotions as we prepare ourselves for the great woman's meetings to be held in the Fall.

The pertinent message, addressed to each one of us reads: "During the past three years we have undertaken the difficult task of thinking through to definite conclusions the subjects referred to us by the triennial meeting in Denver and the even more difficult task of interpreting those conclusions in terms of the corporate life of the Church. At the end of these three years we face the realization of the impossibility of our task, unless we first gain an understanding and a keener apprehension of the purpose of God for the world today.

"If we are to think in terms of a continuing building of the Kingdom, for which we are present instruments, then we must think in terms of a continuing revelation to which we must be completely responsive. While some study the records of history for this revelation and others wait upon the conclusions of philosophy or the researches of science, it is ours to look to Him who said: 'I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.'"

Have we followed Him? Have we not said, even as that other one so long ago, "Lord, I will follow Thee; but let me first . . ."? And to us, too, comes the answer that where following Him is concerned there can be no other first. That is what we need to learn. "Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you."

"First things"—the vision of God as revealed in Christ; the vision of the Kingdom as the expression of His love and His wisdom for His children; the vision of our relation to that Kingdom, which can only come by humble surrender of self and patient waiting for God's Spirit to inform our spirits; and then the rising up to follow wherever He shall lead us, into the busy streets of our Jerusalem or the wilderness of our temptation or the Calvary of our sacrifice, secure in His power."

We are asked to seek three definite things. First, a vision of God; second, a vision of the Kingdom; third, a vision of ourselves as builders. Suggestions for meditation and prayers are included in each division and, for our reading, the following books are recommended: *God at Work*, a study of the supernatural, by William Adams Brown (Scribner's, \$2.50). *God, Man, and Society*, an introduction to Christian sociology, by V. A. Demant (Morehouse, \$2.00). *The Christian Message for the World Today*, by a group of religious leaders. This is a statement of the world-wide mission of the Christian Church (Round Table Press, \$1.50). *Radio Talks on Religion, God and the World Through Christian Eyes*, by a group of English clergymen and laymen, including Archbishop Temple, Dean Inge, and Maude Royden (Morehouse, Two vols. \$1.75 each).

MRS. JOHN R. WHEELER of the executive board writes to tell us that If we be His Disciples has been decided upon for the general topic. With this in mind, other deliberations will embrace World Conditions and The Resources of the Church. Group discussions will be held to consider Missions in this Age. Miss Vida Scudder of Wellesley College will lead a group in its consideration of Christian Citizenship and Dr. Howard Chandler Robbins another on The Life of the Spirit. Our program the next triennium will be on these discussions.

Some Definite
Plans

Everyman's Offering

"Hold the Line" Campaign News

From the National Headquarters in Cincinnati

IT REMAINED for little St. Andrew's Mission, located at Washington Court House, Ohio, to be the first to report a 100 per cent offering May 7th to national headquarters of the Everyman's Offering in Cincinnati.

"Saint Andrew's reports Everyman's Offering subscribed 100 per cent" came a terse telegram to National Chairman Charles P. Taft, II, of Cincinnati, on that date from Ray D. Post, Everyman's Offering chairman.

In this manner has the great spontaneous effort on the part of the Church's half million men to liquidate our 1934 \$500,000 budgetary deficit through 100 per cent giving, no matter how small, begun in earnest.

There is a dramatic little story behind this cryptic message. Washington Court House is the county seat of one of the finest corn sections of Ohio. Until the depression it was a thriving community of 8,000 citizens but bank failures and unemployment have left their mark. It has been unprofitable to raise corn and farmers have been unable to patronize the once finely stocked county seat stores.

Three years ago, with the sources of income drying up, little St. Andrew's with its forty-eight communicants, faced the necessity of closing its doors.

When Henry F. Vanderlip, a high school teacher of Columbus, Ohio, heard this he volunteered his services as a lay reader to tide the little mission over the emergency by holding services. The people responded to his enthusiasm, as, for the past three years, Mr. Vanderlip twice each week drove the eighty miles round trip from his home to Washington Court House. A choir and Sunday school were formed and, last year, baptisms and confirmations exceeded all previous records.

Under Mr. Vanderlip's inspired leadership the church building was enlarged and redecorated and a new heating system installed. Every member has contributed to the red side of the envelope and all assessments have been paid. The little mission desires to attain parochial status. To that end, it has fulfilled every diocesan and general Church financial obligation.

Such is the history of this tiny mission out in the corn belt of Ohio which has blazed the way for the other hundreds of parishes and missions though the entire Church to follow between now and July 1st. By that time National Chairman Charles P. Taft, II, of Cincinnati, hopes that each layman in the Church will have taken some part in the Everyman's Offering which will be taken in all dioceses and missionary districts which have not set up a different plan.

The national headquarters of the Everyman's Offering in Cincinnati in the Diocesan House has been opened but a week, but during that time has been geared up to intense activity under the direction of Eric W. Gibberd, national executive secretary.

Mr. Taft "borrowed" Mr. Gibberd from St. Edmund's School for Boys, located near Cincinnati, for the duration of the campaign. Seven years ago he turned his back on a brilliant future as advertising manager of one of Cincinnati's largest department stores to found this home for underprivileged boys at a small salary. He is a consecrated layman on the one hand and a highly-trained business executive on the other who is fully equal to organizing this great Everyman's Offering for Mr. Taft.

During the first ten days after Mr. Taft wrote each bishop regarding the plan for the Everyman's Offering thirty-nine replies were received. Seventeen bishops endorsed it enthusiastically and stated they would appoint diocesan chairmen at once; eleven stated that they had adopted another form of plan previous to receiving the letter; eight wrote that they were calling special meetings to consider the matter, while two frankly stated that local conditions prohibited them from going into the campaign.

National Chairman Taft was gratified beyond all expectations by this display of interest as it indicates, he said this week, that there is a widespread interest in the diocese of Southern Ohio

plan for the Everyman's Offering now adopted on a national scale.

While the first point of contact was naturally through the bishops of the various dioceses, the campaign is a layman's affair, in its conception and carrying out. As soon as each bishop appoints a diocesan chairman the latter assumes responsibility for setting up his own diocesan committee of leading laymen to further the Everyman's Offering in his own diocese.

At national headquarters the publicity department will keep both Church and secular press informed of day by day developments from the various "fronts" of the campaign as Mr. Taft and Mr. Gibberd receive these. In the weeks to come these news releases will come fast as parishes take their Everyman's Offering and, it is hoped, report 100 per cent giving by the men of the Church.

The publicity department requests, for this reason, that diocesan chairmen report all activities in their dioceses in order to keep the enthusiasm of other dioceses and parishes high by reflecting these through our Church papers, our daily press, and weekly lay magazines.

In a campaign of this nature there is much of the dramatic. The story at the beginning of this article about St. Andrew's is typical. In a few weeks the entire Episcopal Church throughout its 89 dioceses and missionary districts will be alive with the greatest interest our enlightened laymen have ever taken in a Church enterprise. When our men get the full impact of the story of what their 100 per cent giving, whatever it may be, to this great offering; when they realize that this offering, and it alone, stands between the Church's continuing or abandoning the work it has taken one hundred years to build in this country, then they will come forward and do their bit to keep our splendid general Church program from collapse.

ARBUTUS AT SHRINE MONT

BENEATH the wind blown leaves of autumns past,
Enduring snows, high gales, and icy cold,
A valiant, fragile flower lived and grew
Quite close to nature's heart, beneath the mould.

Because of hard conditions, bravely borne,
The little plant developed urgent power
To break the spell of winter and unfold
A mass of myriad blossoms, as spring's dower.

The loving, searching heart alone has found
This modest prize, which hid itself away.
At first a glimpse; and then—uncovered there,
The waxen pink and white in fragrance lay.

Go to the woods and seek these priceless blooms,
Which with them peace and great contentment bring.
O God, I thank Thee for the poignant joy
Thy lovely gift has brought to me this spring.

FRANCES GIBSON WOODWARD.

ONE BLESSED COMMUNION

O HEAVENLY FATHER, hear our prayer
For those our loved ones, now with Thee.
Preserve and keep them in Thy care,
That their's a richer life may be.

They are not dead, who lived on earth
Believing ever, Lord, in Thee.
They kept the faith; as just reward,
They've gained their immortality.

"Only a thin veil hangs between."
We lay with them our hands in Thine.
And drawing near, we meet in this
Thy Sacrament of Bread and Wine.

REBECCA NASH LIENAU.

Books of the Day

Rev. William H. Dunphy
Editor



NEW TRACTS FOR NEW TIMES. Morehouse. 1934. 10 cts. each.
(\$1.00 a dozen.)

JUST WHEN IT LOOKED as if Anglo-Catholicism in America might be in danger of sinking into a ritualistic cult, divorced from all living interest in social morality—and it must be added, in some O-so-Cawtholic circles, in individual morality as well—along come these writers to reassure us. Fr. Julian Hamlin's *The Call to Action* sounds the trumpet for the Catholic battle against the injustice and oppression which blaspheme our faith and its Lord. The Rev. William G. Peck's *The End of Our Era* is an able popularization of Nicolas Berdyaev's contention that man apart from God ceases to be human, with frightful consequences to his personal and social life, and that only integral (i.e. Catholic) Christianity, wholeheartedly applied to the whole of life can avert the impending doom. Dr. D. A. McGregor in *The Sacred Humanity* agrees with Nietzsche that "man is something to be surpassed," but finds the goal, not in the individualistic super-man but rather in a super-individual organism, the new creation bearing the very life of God, Christ's Church. Dr. Frank Gavin's *The Church and Society in the Second Century* offers a picture (drawn chiefly from Hippolytus' *Apostolic Tradition*) of the life of the early Christians—a life which was touched at every point by the Divine Society, to which all life belonged. Fr. Alden D. Kelley's *The Mass and the Masses* should bring to many a recognition of the social dynamite that is contained in the central Act of our religion, and the deep social significance of "the mass offering of self by the Body of Christ." It is a joy to commend these booklets. One awaits the others of the series with impatience. W. H. D.

EVANGELICALISM AND THE OXFORD MOVEMENT. By Yngve Brilioth. Pp. 77. Oxford University Press. 1934. \$1.50.

FEW PROTESTANT theologians have attained the sympathetic grasp upon the Oxford Movement displayed by this eminent Swedish scholar, and these lectures bring to light some important and almost forgotten elements in the relations of Evangelicalism and Tractarianism in those first crucial years of the Revival. Not the least interesting part of the book is that which deals with the Catholicizing Swedish theologian, Grundtvig, and his observations on the Movement. The appended lecture on The Theological Aspect of the Oxford Movement is instructive, but does less than justice to the conception of the Church held by Catholic Anglicans, bringing forward the not very happy illustration of the three branch tree, which most of us have relegated to the scrap-heap, without thereby surrendering the necessity of an apostolically-descended priesthood. The sermon with which the work concludes pays a graceful tribute to Keble, and to the Movement which owes so much to him. W. H. D.

CHRISTIAN LIFE IN THE MODERN WORLD. By Francis Underhill. Pp. xii, 258. Morehouse. 1934. \$2.40.

THE CHURCH OF GOD in all the ages . . . holds fast by sound doctrine. She finds herself at her highest in worship. But founded on this doctrine and expressed by this worship is the Christian life to which the noblest men and women through the ages have been faithful, and which can be perfectly adapted to the stimulating and perplexing modern world in which we live." We need more books like this. It is characterized by common sense, practicality, sympathy, and spiritual depth. The ordinary Christian, confronted by the ordinary intellectual and moral difficulties which beset one in this life, but puzzled rather than helped by the jargon of scholars, will find real assistance in laying hold upon the treasures of faith and worship which are his in Holy Church, and in translating them into terms of a Christ-centered, Christ-expressing life. W. H. D.

DYETSKIE LISTKI (v Pomoshch Pravoslavnoy Semye i Shkolye.) CHILDREN'S LEAFLETS (In Aid of the Orthodox Family and School). Paris, 10 Boulevard Montparnasse, Y. M. C. A. Press. 50 centimes each; 3½ francs per set. 1934.

A NEW INTEREST in the religious nurture of the young is springing up in the Eastern Churches today and among its manifestations may be placed these excellent "Children's Leaflets" prepared by the Religious-Pedagogical Cabinet of the Orthodox Theological Institute in Paris, under the editorship of the Rêv. Sergius Tchetterikoff. The eight leaflets already published deal with the festivals of our Lord (Christmas, the Purification, the Baptism of Christ, the Transfiguration, the [Palm Sunday] Entry into Jerusalem, Holy Week, Easter, and the Ascension). Each leaflet has on its cover a picture in old Russian style, and contains a narrative (in simple language) of the event, its practical meaning for us, a description of the festival and its rites, quotations (often strikingly beautiful) from Russia's great poets and writers, and at the top of each page short selections from the liturgical service of the day. These lessons supply—what is so often lacking in "religious" "education"—a real and effective link between instruction and worship. They should be brought to the attention of our Orthodox friends everywhere, and many Churchmen who do not read Russian will find the beautiful pictures on the covers well worth the few cents involved.

One minor correction. The explanatory sheet accompanying the leaflets has a few (typewritten) phrases in English, translating the Russian. "*Kreshchenie Gospodne*" is rendered "Epiphany,"—it should be "The Baptism of Our Lord" (which falls of course on the same date as our Epiphany); and while "*Strastnaya Nedelya*" is literally rendered "Passion Week," the meaning is better conveyed to Western readers by "Holy Week." The leaflets are highly (and justly) recommended by the Metropolitan Eulogius. WILLIAM H. DUNPHY.

RUDOLF ALLERS' *Practical Psychology*, arranged and abridged. By Vera Barclay. Pp. 190. Sheed and Ward. 1934. \$2.00.

VERA BARCLAY, writer of handbooks for Boy Scouts, who has in this volume condensed and popularized Allers' larger book, *The Psychology of Character*, says in her preface, "No one who aspires to guide others in any way whatever has the right to ignore modern psychology." Part of the aim of this book is to drive that message home, and for that purpose alone the book is welcome, especially since it is presented from a point of view which assumes Christian theological and ethical concepts.

Too many people think that psychology is a bag of tricks rather than a coherent account of human behavior. They talk of it as something they can take or leave alone. Everybody is a psychologist because everybody observes human behavior and comes to some conclusions about it, and acts toward others as a result of those conclusions. Therefore everybody should welcome guidance in assembling data, findings to widen the basis of judgments, and skills that interpret the facts, so that wiser and sounder conclusions may be drawn and one's view of life be improved. This book is a helpful contribution to that end. It will not enable every reader to be a psychological director of others, nor will it enable neurotics to cure themselves. It will make others (and one's self) more comprehensible and it ought to stimulate the reader to further adventures. It incorporates the point of view known as Individual Psychology, associated with the name of Alfred Adler. ALFRED NEWBERY.

MENTAL HYGIENE IN THE COMMUNITY. By Clara Bassett. Pp. 394. Macmillan, 1934. \$3.50.

HERE IS A BOOK which social workers will find invaluable, and from which all who are concerned with the guidance, care, or healing of human personality will derive much of worth. The chapter on Mental Healing, the Church and Theological Training contains many valuable suggestions, especially relative to the prevalent neglect of the social and psychological sciences in ministerial training, although some of its demands or implications require a liberal saline admixture. The relations of mental hygiene to medicine and nursing, to social service agencies, to law, to education, including parental education, to industry, to recreation, and to psychiatric institutions and agencies, are discussed with ability and knowledge of the facts. Some of the statements are startling, e.g., that "the total number of beds for mental patients in 1932 was 427,343, a number equal to the total number . . . available for all other types of disease."

NEWS OF THE CHURCH

Pennsylvania's 150th Anniversary Observed

Laymen's Pilgrimage to Historic Church and Diocesan Mass Meeting Part of Celebration

PHILADELPHIA—"The Laymen's Pilgrimage to the Sanctuary of the Kingdom Builders of the New Nation" at Christ Church, the afternoon of April 30th was an important event in the life of the diocese of Pennsylvania. In this historic edifice which was the scene of the first General Convention and the first convention of the diocese, the 150th anniversary of the "beginnings of the diocese of Pennsylvania" was commemorated. Bishop Taitt of Pennsylvania presided at the service. With him in the chancel was the Presiding Bishop.

The 150th commemoration was continued that evening when a diocesan mass meeting was held in Holy Trinity Church. Bishop Taitt read his annual address to the convention, the Rev. Dr. L. C. Washburn made an address, and the Presiding Bishop gave a brief message.

Clerical deputies to the General Convention: the Rev. Drs. George C. Foley, John C. H. Mockridge, and Gilbert E. Pember, Philadelphia, and Charles E. Tuke, Lansdowne. Alternates: the Rev. Messrs. W. E. Conklin and M. E. Peabody, Philadelphia, and L. W. Pitt, Ardmore.

Lay deputies: Spencer Ervin, Bala; S. F. Houston, George W. Pepper, and Reed A. Morgan, Philadelphia. Alternates: R. D. Brown and L. B. Runk, Philadelphia.

Woman's Auxiliary delegates: Mrs. J. E. Hill, Philadelphia; Mrs. E. Ingersoll, Springhouse; Mrs. G. Woodward, Chestnut Hill, and Mrs. James F. Bullitt, Chestnut Hill, Philadelphia. Alternates: Mrs. Charles Pancoast, Germantown, Philadelphia; Mrs. J. Van Pelt, St. David's; Mrs. Francis Packard, Philadelphia.

Continuance of Benefactions

Provided for in Procter Will

CINCINNATI—Under the terms of the will of the late William Cooper Procter, Mrs. Procter, executrix, is to continue contributions begun by Mr. Procter to the Children's Hospital, St. Luke's Hospital, Tokyo, the Domestic and Foreign Missionary Society of the Church, and to the endowment of the diocese of Southern Ohio. The main part of the estate, which may total \$60,000,000, is left to Mrs. Procter.

39 Persons Baptized

By Olean, N. Y., Priest

OLEAN, N. Y.—The Rev. Joseph Groves, rector of St. Stephen's Church here, on a recent Sunday baptized 39 persons in South Olean.



DONOR OF NEW SCHOOL AT KENYON

Mr. Cummings, donor of the new School of Aeronautics at Kenyon College, is pictured above on the left, with Dr. Peirce, president of the college, on the right of two Navy pilots who participated in the dedication services. The pilots, former Kenyon men, are Ensign S. F. Maire, and Lieut. C. Williams.

Drexel Hill, Pa., Church Building Contract Signed

DREXEL HILL, PA.—A contract has been signed for the construction of the nave of the Church of the Holy Comforter here. The agreement also calls for the erection of the southern section of the transept and a temporary chancel. The total cost will be about \$10,000. The contract is to be completed by August 1st.

Following completion of the nave, the basement of the church will be used only for civic and social meetings. This lower section of the church was constructed in 1929. The Rev. Dr. Charles W. Schiffer is rector.

Bethlehem Adopts Southern Ohio Plan to Collect Deficit Funds

BETHLEHEM, PA.—The Bishop and Executive Council decided April 27th to adopt the plan of the diocese of Southern Ohio in the diocese of Bethlehem to collect funds to make up the \$500,000 deficit for this year. The Bishop appointed a committee of laymen to act with the national committee in this important matter.

Priest to Observe 45th Anniversary

NEW YORK—The Rev. Lawson Carter Rich, for 37 years rector of Corpus Christi Church, 221 W. 69th street, Trinity Sunday will celebrate the 45th anniversary of his ordination to the priesthood. At that time the campaign for much-needed funds for carrying on the work of the parish will be completed and the offering will be presented. Bishop Manning made a generous gift as the first donor to the fund.

Kenyon College Gets Aeronautics School

Wilbur L. Cummings, Alumnus and Trustee, Donates New Department to Church Institution

GAMBIER, OHIO—Ceremonies marking the inauguration of the Wilbur L. Cummings School of Practical Aeronautics as part of the regular College of Liberal Arts curriculum and the dedication of Port Kenyon flying field, were observed at Kenyon College, Church institution, here.

Mr. Cummings, alumnus and trustee of Kenyon and donor of the new school, was the guest of honor at the ceremonies. He is a prominent New York attorney. Mr. Cummings was presented a document from the Ligue Internationale des Aviateurs in appreciation of his contribution to the science of aeronautics. He is the second American ever to be so honored, explained Dr. William F. Peirce, president of Kenyon.

Dedication ceremonies on the field included visits by squadrons of Army and Navy planes, as well as a number of privately owned planes. Among those taking part in the ceremonies were John Dickinson, Assistant Secretary of Commerce; Eugene Vidal, director of Aeronautics, Department of Commerce; Prof. Alexander Klemin, head of the Guggenheim School of Aeronautics, New York University; David S. Ingalls, former Assistant Secretary of the Navy in charge of Aeronautics, and Governor George White of Ohio.

Tennessee Relinquishes Financial Assistance from National Council

NASHVILLE, TENN.—The Bishop and Council of the diocese of Tennessee, at its meeting May 1st, voted to relinquish for the remainder of 1934 its appropriation from the National Council for Negro work, and to support this work hereafter (except for assistance of the American Church Institute to Hoffman-St. Mary's School) altogether from the diocesan budget. This action removes Tennessee entirely from the category of aided dioceses.

Everyman's Offering Plan Approved by President

WASHINGTON, D. C.—President Roosevelt has endorsed the Everyman's Offering plan for aiding the general Church in its financial difficulties. He made a contribution and accepted membership on the national committee.

Oklahoma Raises \$50,000 in Drive

Vigorous Effort Being Made to Raise \$1,000,000—Conventions in Many Other Dioceses

TULSA, OKLA.—More than \$50,000 has been pledged to the fund which will enable Oklahoma to become an independent diocese, officials announced at the 40th annual convocation of Oklahoma here May 2d and 3d in Trinity Church.

A vigorous effort is being made to raise \$1,000,000, the interest of which will maintain the missionary work in Oklahoma.

Visitors and speakers at the convocation and mass meetings included Bishop Spencer of West Missouri, Bishop Quin of Texas, Bishop Capers of West Texas, Bishop Seaman of North Texas, Bishop Bartlett of North Dakota, and Dr. John W. Wood of the National Council.

The Ven. H. B. Morris, Clinton, and J. Bruce McClelland, Jr., Tulsa, were elected delegates to the General Convention. Alternates are the Very Rev. James Mills, Oklahoma City, and L. W. Pratt, Tulsa.

Woman's Auxiliary delegates: Mrs. Roy Hoffman, Mrs. J. Bruce McClelland, Jr., and Mrs. James Mills, all of Oklahoma City. Alternates: Mrs. H. B. Morris, Clinton; Mrs. C. E. Zahn, Tulsa, and Mrs. C. H. Lieb, Tulsa.

Elect Diocesan of Arkansas Next Year

PINE BLUFF, ARK.—The 62d annual convention of the diocese of Arkansas here April 25th decided to elect a diocesan at the next annual convention in April, 1935. Bishop Saphore, Suffragan of Arkansas, presided.

Clerical Deputies elected to General Convention: the Rev. Messrs. John Williamson, Little Rock; Charles F. Collins, Hot Springs; E. W. Mellichampe, Helena; H. A. Stowell, Pine Bluff. Alternates: the Rev. Messrs. C. C. Burke, Marianna; W. T. Holt, Newport; C. D. Lathrop, Ft. Smith; and W. P. Witsell, D.D., Little Rock.

Lay Deputies: Thomas E. Wood, Little Rock; J. C. Fitzhugh, Batesville; Crawford Noble, Jonesboro; J. E. Coates, Little Rock. Alternates: W. W. Maxwell, Van Buren; C. J. Griffith, Little Rock; John D. Barlow, Hope; E. P. Toney, Lake Village.

Woman's Auxiliary Delegates: Mrs. N. W. Campbell, Little Rock; Mrs. H. A. Stowell, Pine Bluff; Mrs. W. W. Maxwell, Van Buren; Miss Esther A. Niell, Batesville; Mrs. M. K. Upshaw, Helena.

Bishop of Albany Criticizes Excuses

ALBANY, N. Y.—Bishop Oldham of Albany in his address at the recent convention of the diocese of Albany, urged Churchmen to cease talking about the depression and making it an excuse for failure to carry out the Church's work. Bishop Oldham also emphasized facts indicating the Church is more than holding its own.

Clerical Deputies elected to General Convention: the Rev. Messrs. Guy H. Purdy, Albany; G. F. Bambach, Schenectady; C. S.

Colorado Children's Lenten Mite Box Offering Larger In 1934 Than in Past Year

DENVER—An increase of several hundred dollars over last year in the Lenten mite box offering from the Church schools of the diocese of Colorado was announced at the annual rally day service held in St. John's Cathedral, May 6th.

Lewis, Albany; C. R. Quinn, Hudson. Alternates: the Rev. Messrs. E. T. Carroll, Amsterdam; C. C. Harriman, Albany; William J. Hamilton, Potsdam; S. T. Ruck, Lake Placid.

Lay Deputies: J. S. Conover, Schenectady; C. W. Betts, Ballston Spa; R. R. Raymond, Cambridge; George R. P. Shackelford, Saratoga Springs. Alternates: John H. Booth, Plattsburgh; W. Leland Thompson, Troy; F. B. Twining, Troy; Dr. Lewis R. Morris, Morris.

Woman's Auxiliary Delegates: Mrs. Henry D. Rodgers, Albany; Mrs. G. Ashton Oldham, Albany; Mrs. Fritz Beiermeister, Troy; Mrs. W. Leland Thompson, Troy; Mrs. C. E. Hill, Ballston Spa. Alternates: Mrs. Merrill F. Hubbard, Schenectady; Mrs. J. A. Springsted, Glens Falls; Mrs. George W. Klump, Rensselaer; Mrs. E. W. Babcock, Troy; Mrs. J. S. Conover, Schenectady.

Bethlehem Adopts "Hold the Line" Plan

WILKES-BARRE, PA.—The "Hold the Line" plan for continuing missionary work, advocated by the diocese of Southern Ohio, was approved by the 63d annual convention of the diocese of Bethlehem here in St. Stephen's Church May 8th and 9th.

Bishop Hulse of Cuba was one of the convention speakers.

There were two important changes among the elected officers. Chancellor Lawrence B. Jones felt that he could not continue in office and nominated Edward W. Warren, from St. Luke's Church, Scranton, who was elected. Dr. Bradley W. Stoughton of Lehigh University was elected to the standing committee in place of Mr. Warren.

Clerical deputies to the General Convention: the Rev. Messrs. Howard W. Diller, Pottsville; Frederick L. Flinchbaugh, Wilkes-Barre; Rodney A. Brace, Lebanon; Robert P. Kreidler, Scranton. Alternates: the Rev. Messrs. Frederick A. McMillen, Reading; Walter H. Gray, Bethlehem; Robert F. Kline, Wilkes-Barre; F. A. Steenstra, Mauch Chunk.

Lay deputies: R. P. Hutchinson, Bethlehem; H. D. Deemer, Wilkes-Barre; Edward W. Warren, Scranton; R. S. Ruddle, Mauch Chunk. Alternates: H. W. Hiller, Carbondale; H. W. Kingsbury, Scranton; Quincy Bent, Bethlehem; Henry Weigand, Kingston.

Delaware Address in Church Yard

MILFORD, DEL.—Because there was not standing room in Christ Church, Milford, for all those in attendance at the 149th annual convention of the diocese of Delaware, Bishop Cook, diocesan, delivered his address in the church yard. The scene was unique in the experience of many.

New members of the standing committee are the Rev. Joseph Earp, New Castle, and Dr. Frank Greer, Milford.

Clerical deputies to General Convention: the Rev. Messrs. Benjamin F. Thompson,

Dover; Charles W. Clash, Wilmington; Charles A. Rantz, Claymont; and George C. Graham, D.D., Wilmington. Alternates: the Rev. Messrs. Joseph Wood, Milton; Charles F. Penniman, Wilmington; Joseph Earp, New Castle; Joseph Hinks, Milford.

Lay deputies: Howard Seaman, Wilmington; George A. Elliott, Wilmington; J. W. Trought, Laurel; A. L. Lord, Seaford. Alternates: Dr. Walter Hullivan, Newark; J. Reese White, Millsboro; A. Felix du Pont, Wilmington; Victor Records, Laurel.

Woman's Auxiliary delegates: Mrs. Frederick Baker, Claymont; Miss Mary Littell, Wilmington; Mrs. Ernest May, Greenogue; Mrs. W. E. Linton, Wilmington; Mrs. Ira Tinkham, Wilmington. Alternates: Mrs. Philip Cook, Wilmington; Mrs. Alban Richey, Wilmington; Mrs. John Boyt, Wilmington; Mrs. Laura Conolly, Milton; Mrs. E. H. Ford, Wilmington.

Eastern Oregon Reports Encouraging

HOOD RIVER, ORE.—Encouraging reports at the 24th annual convocation of Eastern Oregon showed a more definite trend to district and local self-support. Bishop Barnwell of Idaho was the convention preacher.

The Rev. John L. Pickells, Hood River, was elected clerical delegate to General Convention. The Rev. C. A. Kopp, LaGrande, was elected alternate. T. Peters, Hood River, was elected lay delegate.

Woman's Auxiliary delegates are Mrs. W. P. Remington and Miss M. S. Robertson, of Pendleton. Miss C. A. Peterson, of Pendleton, is alternate.

Bishop of Easton Praises Endeavor

SUDLERSVILLE, MD.—Bishop Davenport, diocesan, praised the Church-Wide Endeavor in his address at the recent 66th annual convention of the diocese of Easton here.

New members of the standing committee are the Rev. Messrs. Alward Chamberlaine, William McClelland, L. I. Insley, and Dr. E. J. Clarke.

Clerical Deputies to General Convention: the Rev. Messrs. John White, Denton; William McClelland, East New Market; Charles L. A. Atwater, Chestertown; R. W. Lewis, St. Michaels. Alternates: the Rev. Messrs. Alward Chamberlaine, Centreville; L. I. Insley, North East; Clayton Torrence, Princess Anne; Hugh V. Clary, Pocomoke City.

Lay Deputies: C. M. Dashiell, Princess Anne; T. M. Scott, St. Michaels; Dudley G. Roe, Sudlersville; Howard H. Ruark, Salisbury. Alternates: R. E. C. Lowe, Centreville; Vivian Carroll, R. F. D. Cambridge; H. Lay Beaven, Hillsboro; David Dallas, Salisbury.

Woman's Auxiliary Delegates: Mrs. Barclay H. Trippé, Easton; Mrs. Herbert Jukes, Quantico; Mrs. Joseph A. Ross, Trappe; Mrs. Dudley G. Roe, Sudlersville; Miss Elizabeth Hirst, Cambridge. Alternates: Miss Mary Jenkins, Easton; Mrs. John White, Denton; Mrs. Jennings Quillen, St. Michaels; Mrs. W. S. Frazier, Easton.

North Carolina Laymen Organize

CHARLOTTE, N. C.—The 118th annual convention of the diocese of North Carolina was held here at St. Martin's Church May 8th and 9th. Bishop Penick, diocesan, in his annual address, made a stirring call to the laymen of the diocese to meet the crisis that has come to the Church in the failing support for missionary work. In response to this call, a large committee of

laymen, with A. H. London of Pittsboro as chairman, was organized and plans were formulated to reach everyone in the diocese before June 15th.

Bishop Gribbin of Western North Carolina was present as a visitor at the convention, and assisted Bishop Penick at the celebration of the Holy Communion May 9th. That day was the 21st anniversary of the ordination to the priesthood of both Bishop Penick and Bishop Gribbin.

The sermon the night of May 8th was preached by the Rev. Dr. D. A. McGregor, of the National Council.

Clerical deputies to General Convention: the Rev. Messrs. Milton A. Barber, Raleigh; John Long Jackson, Charlotte; Sidney S. Bost, Durham; Theodore Partrick, Jr., Raleigh. Alternates: the Rev. Messrs. Willis G. Clark, Charlotte; William J. Gordon, Spray; Isaac W. Hughes, Henderson; Alfred S. Lawrence, Chapel Hill.

Lay deputies: Alexander B. Andrews, Raleigh; Kemp D. Battle, Rocky Mount; Henry M. London, Raleigh; Arthur H. London, Pittsboro. Alternates: F. P. Haywood, Raleigh; John H. Cutter, Charlotte; J. Renwick Wilkes, Charlotte; Kemp P. Lewis, Durham.

Woman's Auxiliary delegates: Miss Emma J. Hall, Charlotte; Mrs. W. W. Simms, Wilson; Miss Rena Clark, Tarboro; Mrs. Theodore Partrick, Jr., Raleigh. Alternate: Mrs. Baxter S. Moore, Charlotte.

Newark Evaluation Advocated

ORANGE, N. J.—Evaluation of missionary work in the diocese of Newark, with a study of areas in which consolidation or relocation of parishes might be necessary, was advocated by Bishop Washburn, Coadjutor of Newark, in his address here May 8th at the 60th annual diocesan convention.

Clerical deputies to the General Convention: the Rev. Messrs. Charles L. Gomph and Arthur Dumper, Newark; Edwin S. Carson, Ridgewood; Luke M. White, Montclair. Alternates: the Rev. Messrs. Theodore R. Ludlow, South Orange; Charles P. Tinker, Nutley; Charles T. Walkley, East Orange; Donald MacAdie, Passaic.

Lay deputies: Walter Kidde, Dean Emery, C. Alfred Burhorn, Allan B. Wallace. Alternates: George W. Hulsart, John Fletcher, Henry Young, and Charles B. Johnes.

South Carolina Reconsecration

CHARLESTON, S. C.—One hundred and fifty delegates, the largest number since the division of the diocese in 1922, meeting at the 144th annual convention of the diocese of South Carolina in the Church of the Holy Communion here April 24th and 25th, knelt before the altar and solemnly reconsecrated themselves to Christian discipleship and to a sacrificial giving in support of the Church's missionary enterprise in a simple service which was conducted by Bishop Thomas, diocesan, at the request of the convention.

The convention pledged the diocese to make a supplemental offering on Whitsunday to assist the National Council in avoiding the prospective deficit.

Clerical Deputies to General Convention: the Rev. Messrs. C. M. Hobart, Cheraw; H. W. Starr, Charleston; William Way, Charleston; H. D. Bull, Georgetown. Alternates: the Rev. Messrs. A. W. Skardon, Wal-



A PRIEST AND HIS THREE SONS

The Rev. B. Z. Stambaugh, rector of the Church of Our Saviour, Akron, Ohio, had his three sons assisting him Easter Day. One was crucifer, another served at the altar, and the third was in the boys' choir.

terboro; W. S. Poyner, Florence; O. T. Porcher, Bennettsville; R. M. Marshall, Beaufort.

Lay deputies: E. E. Lengnick, Beaufort; W. M. Manning, Sumter; B. A. Moore, Charleston; Gen. C. P. Summerall, Charleston. Alternates: M. W. Seabrook, Sumter; J. W. Howard, Florence; H. L. Tilghman, Marion; Thomas G. Legare, Edisto Island.

Woman's Auxiliary Delegates: Miss Caroline P. Cain, Pinopolis; Mrs. A. W. Skardon, Walterboro; Mrs. E. E. Rembert, Rembert; Mrs. L. D. Simonds, Charleston; Miss Charlotte M. Stoney, Charleston. Alternates: Mrs. Frank M. McLeod, Sumter; Mrs. W. H. Grimbald, Charleston; Mrs. W. S. Poyner, Florence; Mrs. L. L. Overton, Georgetown; Mrs. L. A. Prouty, Charleston.

Bishops at West Missouri Convention

KANSAS CITY, Mo.—Speakers at the 45th annual convention of the diocese of West Missouri in Grace and Holy Trinity Church here May 8th and 9th included Bishop Schmuck of Wyoming, Bishop Bartlett of North Dakota, and Bishop Spencer, diocesan.

Clerical deputies to General Convention: the Rev. Messrs. Claude W. Sprouse, Kansas City; James P. DeWolfe, Kansas City; C. Hely Molony, St. Joseph; Edwin W. Merrill, Kansas City. Alternates: the Rev. Messrs. Charles R. Tyner, Kansas City; Alfred L. du Domaine, Joplin; J. Roy Gregg, Boonville; William Paul Barnds, Nevada.

Lay deputies: Henry D. Ashley, Kansas City; Benjamin C. Howard, Kansas City; William G. Holt, and Arthur Clifford, Sr., all of Kansas City. Alternates: A. L. Cooper, Walter Brown, Henry Burr, and Paul A. Simonds, all of Kansas City.

Woman's Auxiliary delegates: Miss M. Louise Howard, Kansas City; Mrs. Henry Burr, Kansas City; Mrs. Benjamin S. Brown, Kansas City; Mrs. David Winton, Marshall; Mrs. C. E. Shotwell, St. Joseph. Alternates: Mrs. Charles R. Tyner, Kansas City; Mrs. Arthur Everham, Kansas City; Mrs. Sears F. Riepma, Springfield; Mrs. Alfred L. du Domaine, Joplin; Mrs. L. B. Ely, Kansas City.

Massachusetts Work Is Facing Revision

Bishop Sherrill's Recommendations for Relocating and Combining of Parishes Approved

BOSTON—Bishop Sherrill, in his address to the annual Massachusetts diocesan convention, started what is undoubtedly a pioneer movement in the relocating and combining of parishes in accord with changing community conditions. The Boston *Transcript*, in a strong editorial, characterized "Bishop Sherrill's approach to the problems of the future, his resolute seeking for the ways in which the Church can serve still more abundantly," as the most remarkable aspect of the day's assembly.

In opening the subject, the Bishop said, "We live in a period of reconstruction. Every institution and every program is being scrutinized in a very critical spirit. It is not possible or desirable that the Church should escape this general process. There is a real danger that we continue in the old ways, not because they are best under new conditions, but because it is disturbing to make a change. Increasingly it is borne in upon me that we are not as effective as we might and ought to be."

CONVENTION APPROVES RECOMMENDATIONS

The immediate procedure recommended by Bishop Sherrill was adopted by vote at the afternoon session of the convention. A commission will be appointed in cooperation with the Bishops to survey the entire diocese, report on the effectiveness of present work, suggest combinations of parishes and the withdrawal from certain fields and the entering of new fields. In further comment, the *Transcript* said, "The fact that the Episcopal Church proposes such a survey is of interest, we think, to the people and clergy of all denominations. The work, well done, will be of service to many others both for practical guidance and as an inspiring example."

In considering the great changes effected since the horse and carriage era, Bishop Sherrill did not underestimate the sacredness and significance of associations and memories connected with church buildings. His argument against the annual wasting of thousands of dollars in useless overhead, now that churches no longer need be within easy walking distance of parishioners' homes, is that traditions, memories, associations, are worth while only as they contribute to the Kingdom. If necessary, certain parishes and missions should gladly lose their lives if they can give larger life to the whole Church. It should all be approached in a spirit of unselfish Christian statesmanship. Massachusetts is looking toward a forward movement with better equipped and better located churches and parish houses, ministering to more people, with more clergy—and, as the Bishop continued, with fewer financial drains upon parish and diocesan resources that could be used more effectively in other ways.

Norfolk Church Plans \$125,000 Building

Structure for St. Luke's to be Built Without Incurring of Debt; Old Property Sold

NORFOLK, VA.—The vestry of St. Luke's, Norfolk, has announced its decision, unanimously adopted, to build a new church as soon as plans can be arranged for construction. The new church will be located on the corner of Shirley and Colonial avenues on the lots now owned by the congregation. The cost of the building, including organ and furnishings, will be \$125,000.

Several years ago St. Luke's was located in the downtown section of Norfolk. After the church was destroyed by fire the congregation purchased the property on Colonial avenue and built a temporary frame structure.

The downtown property was subsequently sold to the federal government for a post office building. The proceeds from this sale were invested and are available for immediate use so that the contemplated building plans can be carried out without incurring debt.

When the new building is finished the temporary structure in which the congregation is now worshipping will be torn down. At some later date a parish house will be built. The rector of St. Luke's is the Rev. W. Taylor Willis.

Philadelphia Orthodox Churches Unite for Concert and Dance

PHILADELPHIA—The Orthodox Churches of Philadelphia united recently for a "Grand Concert and Dance." This is the first time in Philadelphia that these Churches, namely, the Rumanian Orthodox, Serbian Orthodox, Russian Orthodox, and Greek Orthodox, have ever united for such an event. While it was not a religious service, but, rather an international one with folk songs and folk dances by the different groups represented, the clergy of these Churches were present.

Clinton R. Woodruff, Director of Public Welfare, Philadelphia, was the guest of honor.

C. A. Captain Develops Parish

WEYMOUTH-NORTH, NOVA SCOTIA—Captain Hutchinson of the Church Army, in charge of St. Peter's Church here, has been untiring in his work in this vicinity, visiting widely scattered communities during a severe winter. He also has organized a club for young men and boys and they attend in large numbers.

Harrisburg Canon Honored

HARRISBURG, PA.—Canon and Mrs. Clifford W. French were guests at a luncheon given in their honor by the Women's Guild of St. Stephen's Cathedral April 30th. A purse was presented to Canon French by the guild in recognition of his work as priest in charge of the cathedral for the past four months.

National Council Receipts In April Show Increase

NEW YORK—Receipts by the National Council from the dioceses in April, totaling \$178,026 as compared with \$118,187 in 1933, are more encouraging, Dr. Lewis B. Franklin, treasurer, announced.

"The fact that Easter was 16 days earlier this year probably made it possible to remit a larger share of the Church school Lenten offering before the end of the month," he said. "More than 90 per cent of the amount due to date on expectations has been remitted and we actually paid off one loan at the bank. Only a few dioceses are still asleep. Let us keep up the good work and avoid that deadly summer slump."

T. E. Smith Again Heads New York Catholic Club

NEW YORK—Theodore E. Smith was unanimously reelected president of the Catholic Laymen's Club of New York at its annual meeting following a corporate Communion and breakfast at the Church of St. Mary the Virgin, May 6th. The Rev. Granville Mercer Williams, S.S.J.E., rector, was celebrant of the Mass and the principal speaker at the breakfast.

Mr. Smith, of St. Paul's, Brooklyn, has held the presidency of the club since its inception early last year. The other officers are H. Herbert Wheeler of St. Edward the Martyr, Manhattan, vice-president, and Adolphe Barreaux of St. Mary the Virgin, Manhattan, secretary-treasurer.

The following men were elected to the executive council: Fred D. Yates and Harry R. Elliot of St. Paul's, Brooklyn; John S. Porter of St. Ignatius', Manhattan; James G. Mitchell of the Cathedral of St. John the Divine, Manhattan; L. Frederic C. Lohman and Louis J. Scholz of St. Mary the Virgin, Manhattan; H. L. Taylor of House of Prayer, Newark, and Ralph Spearman Myers of St. Agnes' Chapel, Manhattan.

The organization, slightly over a year old, includes representation from 24 parishes of New York and vicinity.

Chicago Boys Meet at Rockford

ROCKFORD, ILL.—Fifty boys and young men of the diocese of Chicago assembled here recently under auspices of the Brotherhood of St. Andrew, to consider the whole problem of the young Churchman. Frankly and constructively, the youth discussed such problems as the boy's place in school, in the community, his ideals, his vocation, and his religion. Emphasis was given to the place of the boy in the Church school and how the Church can better arrange her religious training program so as to satisfy youth. Dr. Hubert Carleton of St. Augustine's Church, Wilmette, preached the conference sermon. Other leaders included: George Getgood of Winnetka; the Very Rev. A. I. Drake of All Saints' Cathedral, Milwaukee; the Rev. George W. Ridgway of Emmanuel Church, Rockford, and W. B. Baehr of Glencoe.

Increasing Support Given Negro Work

Southern People Increase Financial Assistance for Education, Institute Reports

NEW YORK—Increasing support of Negro education by Southern people was emphasized in the report of the American Church Institute for Negroes to the National Council at its recent meeting.

In the past nine and a half years, which included four depression years, people of the South have given for the support of Institute schools the sum of \$452,000, including \$160,000 for buildings, equipment, and endowment. The amount in itself is significant, but it is still more so as an indication that the Southern people, understanding the Negro and his needs, are convinced that the program of the Institute schools is adapted to fit the need.

During the past year a new policy was inaugurated, looking to the establishment of permanent committees in Southern states to secure financial support of Institute schools within their borders. Organization of the committees is proceeding, with especially gratifying results in the state of Virginia.

INCREASING GIFTS FROM NEGROES

The Institute reports, too, increasing gifts from individual Negroes throughout the South. The amounts are small, but are strongly indicative of the appreciation of the Negro people of the work of the schools.

Recent efforts of the officers of the Institute have resulted in cash and good pledges, including appropriations from the General Education Board, of approximately \$24,000.

The schools have had a difficult time, like all other educational institutions, but their officers are of the opinion that the corner has been turned, and that it is possible to look ahead not only hopefully but confidently. While income has been reduced materially, and the most drastic economies effected, the schools have continued to operate, and larger gifts in the years to come, they believe, should provide not only maintenance but such expansion as the growing needs of the work demand.

New Altar Presented to Chapel

LEWISBURG, PA.—A new altar has been presented to St. Andrew's Collegiate Chapel at Bucknell University here. The Rev. Morris W. Derr, while recuperating from an illness, has been conducting services in Hunt Hall at the university and has been very active in promoting the work of the Church among the students.

Bishop Rogers Opens "Kokosing"

GAMBIER, OHIO—"Kokosing," the lovely old home here of the Bishops of Ohio for 70 years, has been recently opened for the summer by Bishop Rogers of Ohio.

New York Adopts Peace Resolution

Heated Debate Precedes Action at
Diocesan Convention; Bishops'
Pronouncement Quoted

NEW YORK—After a debate so heated that at times three delegates were trying to speak simultaneously, the 151st convention of the diocese of New York accepted May 9th the milder of two resolutions on world peace. The discussion developed at the final session of the convention, held in the Synod House of the Cathedral of St. John the Divine.

MAJORITY-MINORITY REPORTS

The resolutions had been offered as majority and minority reports of the committee on miscellaneous business as substitutes for a resolution introduced by the Rev. Eliot White, which declared that "hereafter the Christian Church ought not to sanction or support war" and that "the Church asserts and will seek to defend the right of any of its individual members who by conscientious conviction refuse to have any part in any war."

Both majority and minority reports referred to the declaration on world peace made by the House of Bishops at its last meeting in Davenport, Iowa, which called upon members of the Church "to wage unremitting war against war" and asserted that "in any issue between country and God, the clear duty of the Christian is to put obedience to God above every other loyalty."

The majority report held that this pronouncement is "adequate and deems further pronouncement unnecessary." It was approved by a vote of 138 to 90.

Bishop Manning, diocesan, in his address reported that in spite of the financial stringency of the past year, not one mission station in the diocese had been closed or discontinued.

NATIONAL COUNCIL CRITICIZED

Prolonged applause greeted the Bishop's insistence in his address that the National Council, faced with a deficit, should first have reduced expenditures for its departmental work, rather than in the field, "the essential work of the Church, the carrying of Christ Himself to human souls."

This principle, he said, should be strongly re-emphasized at General Convention. He said the departments were in strong and capable hands, but that the work of some of them is only supplemental to the work which dioceses and parishes exist to do.

A resolution making women eligible as wardens and members of the vestry was defeated.

Clerical deputies to General Convention: the Rev. Drs. Frederic S. Fleming, W. Russell Bowie, E. Clowes Chorley, and Howard C. Robbins, all of New York. Alternates: the Rev. Drs. Milo H. Gates, New York; Roelif H. Brooks, New York; H. Abye Prichard, Mt. Kisco; and Alan R. Chalmers, Scarsdale.

Lay deputies: Stephen Baker, Robert W. B. Elliott, Edward R. Finch, and Samuel Thorne, all of New York. Alternates:

Distribution of Bibles During 1933 Increases

NEW YORK—A distribution of 7,800,766 Bibles, Testaments, and portions of the Bible during 1933 in 155 languages and dialects and in more than 40 countries was reported at the 118th annual meeting of the American Bible Society May 10th at the Bible House, Astor Place.

More entire Bibles were distributed by the Society in Brazil and in the Caribbean agency, and more than twice as many in the Upper Andes agency than in 1932. In Japan the circulation was greater than in any year since the organization of the agency in 1876, while in China, despite internal disorders, the various Scripture distribution agencies circulated more complete Bibles than in any year since the beginning of evangelical effort in that great missionary field.

The reports of distribution in the United States showed not only a larger circulation than in 1932 but also an increase of more than 50 per cent in the circulation of entire Bibles. Against this record stands the statement made by one of the Society's workers who, in calling upon nearly 8,000 American homes during the year, found practically 40 per cent of the homes without Bibles.

Charles C. Burlingham, Frank L. Polk, Lawson Purdy, and Robert L. Gerry, all of New York.

There was no election to the standing committee as of the class of 1938 in either order; nor in the clerical order as of the class of 1937. In the lay order as of the class of 1936, J. Mayhew Wainwright was elected. The canons provide, in the case of no election, that the members in office continue to serve.

North Carolina Diocese And Schools Left Funds

WADESBORO, N. C.—The diocese of North Carolina is residuary legatee of a large part of the estate of the late Gen. William A. Smith, who at the time of his death recently was state commander of the United Confederate Veterans.

General Smith set aside a sum of \$55,000 which is to accumulate for 99 years, after which time the money will be turned over to the diocese. The Bank of Wadesboro will be trustee for \$25,000 of this bequest, the American Trust Company of Charlotte for a similar amount, and the Bank of Anson for \$5,000. The Thompson Orphanage of Charlotte also receives \$5,500 under the will.

General Smith also made provision in his will for the establishment of a school in or near Ansonville, to be erected at a cost of about \$50,000. The three trustees of this fund are to be Churchmen and residents of Anson county.

Wyoming Convention Delegates

LARAMIE, WYO.—Wyoming deputies to the General Convention are the Rev. Alexander E. Pawla, editor of the *Wyoming Churchman*, and T. S. Taliferro, Jr.

National Cathedral Work is Emphasized

Association Instrumental in Raising
\$7,000,000 During 36 Years of Its
Existence

WASHINGTON, D. C.—"This is the most important work in Washington—indeed, the nation," said former Undersecretary of State W. R. Castle, at the recent meeting of the National Cathedral Association in Washington. He was referring to the building of Washington Cathedral, about which he said, "It is the safeguard of our liberties and the symbol of our faith."

Mr. Castle addressed a large gathering of men and women assembled for the annual session of the Cathedral Association. The Very Rev. G. C. F. Bratenahl, dean, stated that in the 36 years of its existence the association had been instrumental in raising \$7,000,000 of the \$11,000,000 raised for the cathedral, which he said was now one-third completed. Sixty thousand contributors have helped to make the cathedral possible. Edwin N. Lewis, editor of the *Cathedral Age* declaring that out of the average American dollar only three-fourths of one cent goes to religious purposes, proposed a "Five-Year Plan" for cathedral development, which calls for the enrolment of 100,000 new members in the National Cathedral Association.

Other speakers were Canon G. Free-land Peter, Mrs. F. W. Rhinelander, daughter of the late Rt. Rev. Henry Satterlee, first Bishop of Washington, Mrs. W. Adams Brown, of New York, former chairman of the National Women's Committee of the Cathedral Association and Bishop Freeman of Washington, who presided over the meeting.

1,000 Children Attend Fond du Lac Festival

OSHKOSH, WIS.—A thousand children and teachers of the Church schools of the diocese of Fond du Lac crowded into Trinity Church, Oshkosh, on the afternoon of April 15th. It was the biggest diocesan rally in many years. The mite-box offering presented amounted to \$913, surpassing records of a number of years past. Bishop Sturtevant, diocesan, gave the address.

Erection of First Unit of Iolani School Buildings is Under Way

HONOLULU—The erection of the first unit in the plan for permanent buildings for Iolani School for Boys was begun in April. A much needed residence for the Rev. Albert H. Stone and his family is being provided by an appropriation from the national Woman's Auxiliary together with a portion of a legacy from Miss Ella E. Russell of New York. The suite of rooms in the Teacher's Cottage now occupied by the headmaster's family will be available for additional boarding pupils.

Regional Meetings Of C. L. I. D. Held

Long Island Conference Attended
by 200 Church People, Including
Many Youths

NEW YORK—A regional conference of the Church League for Industrial Democracy was held at Grace Church, Jamaica, Long Island, April 21st under the auspices of the Long Island branch of the League. It was attended by approximately 200 Church people, including a large percentage of young people.

The speakers were Cleveland Edwards, president of the Edison Employees' Equity Association; the Rev. J. Howard Melish, rector of Holy Trinity Church, Brooklyn; the Rev. Joseph Titus, rector of Grace Church; the Rev. W. B. Spofford, executive secretary of the C. L. I. D., the Rev. W. S. Knebel, Woodside, L. I.; the Rev. Paul T. Shultz, Sheepshead Bay; the Rev. Lawson Willard, Elmhurst, L. I.; the Rev. Bradford Young, assistant at Holy Trinity, Brooklyn, and the Rev. Robert Smith, field representative of the C. L. I. D.

The League also held a regional conference in Baltimore April 26th at Emmanuel Church under the auspices of the Baltimore-Washington group, and one in Providence May 12th at Grace Church under the auspices of the Providence group. The principal speakers at the Baltimore conference were the Rev. J. Nevin Sayre, secretary of the Fellowship of Reconciliation; the Rev. Don Frank Fenn, rector of St. Michael and All Angels; the Rev. Noble Powell, rector of Emmanuel; the Rev. Mr. Smith and the Rev. Mr. Spofford of the national office of the League and Dr. A. J. Muste, chairman of the executive committee of the American Workers' Party.

New York W. A. Head Reports

More Young Women in Auxiliary

NEW YORK—Mrs. J. Ralph Jacoby, president of the diocesan branch of the Woman's Auxiliary, in her annual report, mentioned the marked interest of really young women in the Auxiliary and their increased attendance at all meetings throughout the year, whether branch, district, or diocesan. The educational work during the past year has aroused special enthusiasm; the subject, Christ and the Modern World, appealed particularly to the young members, though of interest to all.

Bishop Manning of New York, in a short address just before the close of the meeting, declared that he believed this to be the largest May meeting of the Auxiliary ever yet held. He paid tribute to Mrs. Jacoby and the other officers and members for the fine work of the year just past.

New York American Legion Organization Smarts from Criticism by Clergymen

NEW YORK—The organization of the American Legion of New York county at a meeting April 23d passed a resolution that it would "decline to negotiate for any official service or function, of whatsoever nature, with any clergyman who has publicly denounced the American Legion."

The resolution in full follows:

Whereas, certain gentlemen of the cloth have attempted to bring discredit to the American Legion through unjustified and abusive statements, and

Whereas, these reverend gentlemen have made no effort to make restitution for their great error;

Therefore be it resolved, that the American Legion, New York county, decline to negotiate for any official service or function, of whatsoever nature, with any clergyman who has publicly denounced the American Legion, and

Be it further resolved, that a copy of this resolution be sent to every clergyman who has in any way participated in this attack upon the American Legion, to the state and national headquarters of the American Legion, to the newspapers of Greater New York, and to the Church publications involved.

Few Changes in Faculty Of Concord Conference

BOSTON—The new program for the Concord Conference to be held in St. Paul's School, Concord, N. H., June 24th to July 2d, announces that the faculty of last year will, for the most part, return for this year's session. Among the new names is that of Miss Dorothy May Fischer, of the National Council. The Rev. E. Arthur Dodd, Ph.D., of Exeter, N. H., will return after his absence of a year to teach a course on the Prayer Book. The Rev. James Thayer Addison, D.D., of the Episcopal Theological School, will teach a course on Christianity in the Orient.

Dean Rollins Washington Speaker

WASHINGTON, D. C.—The Rev. Dr. W. E. Rollins, dean of the Virginia Seminary, was the principal speaker at the recent meeting of the diocesan Sunday School Institute at Trinity Church, Tacoma Park. The meeting was under the direction of the Rev. William Moody, chairman.

19 Detroit Choirs in Festival

DETROIT—Nineteen choirs from Detroit churches, totalling between 500 and 600 singers, took part the evening of May 13th in the annual Adult Choir Festival of the diocese of Michigan. The service was held in St. Paul's Cathedral, with Bishop Page of Michigan as preacher.

Connecticut Parish Observes 175th Year

NORTH HAVEN, CONN.—St. John's parish here recently observed the 175th anniversary of its official organization April 24, 1759. The Rev. Percy L. Urban is rector.

World's Fair Church Committee Appointed

Archdeacon Deis of Chicago Named
Chairman; Organization Plans
Perfected

CHICAGO—The Ven. Frederic C. Deis, archdeacon of Chicago, has been appointed by Bishop Stewart to be chairman of the operating committee on the 1934 World's Fair Church exhibit. The committee organization was perfected with the election of Col. Robert G. Peck as vice chairman and J. E. Boyle, secretary-treasurer.

The Woman's Auxiliary of the diocese will again provide hostesses for the exhibit and the Church Club hosts. The Church Book House of Chicago, was asked to install an exhibit of Church books and devotional materials and Maxwell E. Nickerson was named to handle this phase.

General Church headquarters is being asked to provide the same materials as were exhibited at the Fair last year. The Fair will open May 26th. The exhibit space used by the Church last year in the Hall of Religion is made available without cost to the Church this year. Also it is anticipated that there will be no expense whatever for the entire exhibit, since incidental expenses will be cared for from income from the sale of exhibit space in the Hall of Religion.

*A book you will want to
read and keep*

The Face of Christ

By C. C. DOBSON

\$2.50

THIS is a notable book in that it treats of the Face of Christ from the earliest likeness from the catacombs. What was the *real* likeness of Christ?

We see so many prints of artists' conceptions of His likeness painted, of course, according to the artist's conception of what he thought our Lord must have looked like. The national characteristics of the artist are very often brought forward in the finished painting and all through the centuries we find outstanding pictures of our Lord, each one different from the other.

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Church Is Awake To New Day

Chicago Archdeacon Points Out in Radio Address Readiness to Take Advantage of Opportunity

CHICAGO—The Church is awakening to the new day which has dawned in town and country fields and is ready to take advantage of the opportunity which is hers in rural and small town fields, the Ven. Winfred H. Ziegler, archdeacon of Chicago, declared in an address May 2d over Radio Station WGN.

"After a period of decline the Church in town and country has become aware of all the changes in social, educational, and economic conditions in the small community," said Archdeacon Ziegler. "Her ministry has been better prepared for the rural sections and is more alert in every way. Without dreaming of drawing away Church members from their interest in the Farm Bureau, the grange, the school-house social and athletic life, the country parson enters into these things. He leads his Church so as to identify itself with all good purposes and so to throw its influence behind all agencies, without being absorbed into them, that the Church may soon be in a position to guide and spiritualize their methods.

"The Church is no longer willing to send to a country parish a minister versed only in theology, the Scriptures, stock, soil, and preaching. The state prison is hard against the farm. The hospital is within his parish. The doctor and lawyer and many a farmer are university men. The town and country pastor must join Rotary, Kiwanis, or the Lions, must attend the Association of Commerce banquets and know the menace of the invasion by corn-borer and chinch bug. He has in his congregation members of the Woman's Club, the Garden Club, the Red Cross, the College Club, and so forth. The field of service is enormously broadened and enlarged. In all of this attractive, modern world of town and country, the parson is greatly in danger of becoming merely a man of the world. Actually his vocation is to be a man of God in the world."

Astoria, N. Y., Church Over-subscribes in Drive

ASTORIA, N. Y.—At St. Andrew's Church here, a successful ten days' building fund campaign for \$15,000 has just been completed, with nearly 10 per cent over-subscription.

The present church basement will now be finished with a suitable superstructure. This parish was begun in 1902 as a "branch" of the Church of the Redeemer, Astoria, when the Rev. George W. Davenport, now Bishop of Easton, was rector. St. Andrew's was incorporated as a parish in 1927. The rector is the Rev. J. Langtry Williams.

Bishop Schmuck Conducts Mission

LARAMIE, WYO.—Bishop Schmuck of Wyoming conducted a three-day preaching mission in St. John's Church, Jackson Hole, the week after Easter.

Letter to Indian Chief From Bishop Whipple Found

MORTON, MINN.—A letter of admonition and advice, written by Bishop Whipple 73 years ago to Chief White Dog of the Dakotahs, was found recently in a heap of discarded rubbish by the Rev. John G. Larsen of the Indian Mission.

Chief White Dog is reported to have fired the first shot and killed the first white man in the Indian uprising in 1862. He was associated with the Indian leader, Little Crow.

Extensive Improvements Made at Shrine Mont

ORKNEY SPRINGS, VA.—Extensive recent improvements now give Shrine Mont much enlarged and decidedly better accommodations for Church people gathering in this charming spot. There is now normal accommodation for 60 persons on outings or vacations—clerical and lay people, families and friends in congenial groupings of cottages about the Cathedral Shrine and refectory hall. Shrine Mont guests come and go from Easter to Advent. As a perpetual trust of the Church, the rates are just at cost, without overhead for supervision.

For Church conferences, the normal accommodation is now 120, and by special prearrangement the conference attendance may reach 200.

The provincial conference of the Junior Woman's Auxiliary is to be held here June 11th to 15th, then the conference of Church workers of the diocese of Virginia (others welcomed) June 18th to 22d.

A new development will be an eight and a half day regional conference on Church worship, which will commence at 6 P.M. (supper) June 23d. This will include two Sundays of worship at the Cathedral Shrine and six intervening days of able courses on the Book of Common Prayer, Church Music, Church Drama and Pageantry, and Altar Guild work. The director of Shrine Mont is the Rev. Edmund L. Woodward, M.D.

Greeks and Anglicans Continue Coöperation in Northern Indiana

SOUTH BEND, IND.—Greeks and Anglicans continue to coöperate in the diocese of Northern Indiana. Bishop Gray, diocesan, was the preacher at the Good Friday service in St. Andrew's Greek Orthodox Church, South Bend, and the Rev. L. C. Ferguson, rector of St. James' Church, South Bend, preached at the midnight Easter service in the Greek Church. On their Easter Day the Greek congregation attended St. James' in a body.

Japanese W. A. Head at Convention

KYOTO, JAPAN—Miss Utako Hayashi, president of the Japanese Woman's Auxiliary, was the speaker at the 40th annual convention of the Woman's Auxiliary of the diocese of Kyoto here April 11th.

Kemper Hall Offers Scholarships

KENOSHA, WIS.—Scholarships at Kemper Hall available for 1934-35 include a full scholarship of \$1,100 offered to a student ready for the ninth or 10th form, and 15 partial scholarships ranging in price from \$100 to \$500. All scholarships will be competitive.

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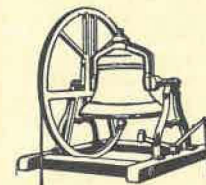
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† Necrology †

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

FRANK GOOSTRAY, PRIEST

PHILADELPHIA—The Rev. Frank Goostroy, rector of Trinity Church in Coatesville for the past five years, and of the Church of the Ascension, Parkersburg, died of a heart attack at his home May 7th.

Born in Boston 41 years ago, he attended St. Stephen's College, and the Episcopal Theological Seminary at Cambridge, Mass. Surviving are a widow and two children.

Bishop Taitt of Pennsylvania officiated at the funeral service. He was assisted by the Rev. C. W. Shreiner of Glen Loch.

GEORGE G. T. LAWRENCE, PRIEST

SIoux FALLS, S. D.—The old Indian clergy are passing in South Dakota. The Rev. George Good Thunder Lawrence, born on the Crow Creek Reservation 72 years ago, died at Easter. After serving for many years as helper and catechist, he was made deacon by Bishop F. F. Johnson and in 1918 was advanced to the priesthood by Bishop Burleson. He had served on the Yankton, Sisseton, and Santee Reservations.

W. H. LITTEBRANDT, PRIEST

WILKES-BARRE, PA.—The Rev. William H. Littebrandt, assistant rector of St. Stephen's Church here, died at St. Petersburg, Fla., May 6th after a stroke. His age was 59.

He came to the Wilkes-Barre church in 1924 after serving as rector of the Church of the Redeemer, Merrick, L. I., for 15 years. He was a native of Yonkers.

For five years he served in the New York Conference of the Methodist Episcopal Church and then became rector of Good Shepherd Episcopal Church, Brooklyn, later going to the Merrick parish.

JOHN M. STIRLING, DEACON

DETROIT—The Rev. John M. Stirling, deacon, died suddenly April 23d. He was a native of Detroit, having been born here in 1880.

He had been connected with St. Paul's Cathedral for a great many years as a member, and during the time in which Bishop Rogers of Ohio was dean, the Rev. Mr. Stirling was ordained. He was ordained by Bishop Page of Michigan to the diaconate June 24, 1925, and never sought ordination to the priesthood. He was extremely faithful in his service to St. Paul's Cathedral.

The Rev. Mr. Stirling's ministry was a quiet and modest one. He was actively engaged in secular work.

DEACONESS H. T. PELL-CLARKE

ITHACA, N. Y.—Deaconess Henrietta Temple Pell-Clarke died at her home here recently at the age of 80. She served All Saints' Cathedral, Albany, from 1907 to

1911; Christ Church, Schenectady, 1911 to 1915, and in 1916 came to St. John's Church, Ithaca.

She and her husband were instrumental in founding St. Mary's Church at Springfield Center, building the rectory and parish house. They gave their winter home in Orlando, Fla., to the diocese of South Florida as a residence for the Bishop.

She was one of the founders of the Daughters of the King and first president of the assembly of that society of Albany and Central New York, and of the local assembly in the diocese of Central New York.

CLEMENT ROWLAND GALE

NEW YORK—Clement Rowland Gale, instructor in Church Music and organist at the General Theological Seminary, died May 10th at the Fifth Avenue Hospital, after an illness of three weeks. He was in his 75th year.

A Requiem was said in the chapel of the seminary on the morning of the funeral, May 12th, the Very Rev. Hughell Fosbroke, D.D., dean, being the celebrant. Dean Fosbroke officiated at the funeral service, assisted by the Rev. Frederic C. Lauderburn of the seminary and the Rev. Edmund Sills. Students of the seminary acted as pallbearers.

Mr. Gale had been connected with the seminary since 1901. Under his direction the music in the chapel has become famous, and the musical gifts of many seminarians have been developed and trained.

For many years, Mr. Gale served as organist in New York churches. He came to New York in 1890 to become the organist of Calvary Church. From 1900, when he left Calvary, to 1906, Mr. Gale was organist at All Angels' Church. In 1906 he went to Christ Church, where he remained until 1916. At that time, he became organist at St. Ignatius' where he remained until 1925, when he retired from church-choir work. Throughout all these changes, he went on uninterruptedly with his teaching at the seminary. He was one of the founders of the American Guild of Organists.

Mr. Gale was born in Kew, England. He was graduated from Exeter College, Oxford, where also he was given the degree of Bachelor of Music. For several years he was organist at St. Mary's Cathedral, Edinburgh.

His widow, Blanche A. B. Gale, survives him; also two brothers, Norman Gale, the poet, and Harold Gale of Sydney, Australia.

HUGH L. SCOTT

WASHINGTON, D. C.—With full military honors and in the presence of a host of friends and relatives, the body of Major-General Hugh L. Scott, one-time Chief of Staff of the United States Army and celebrated Indian fighter of former days, was laid to rest in Arlington Cemetery, following the funeral service in Washington Cathedral May 3d. General Scott was in his 81st year.

General Scott was graduated at West Point in the class of 1876 and became Chief of Staff in the first administration of President Wilson, holding this office

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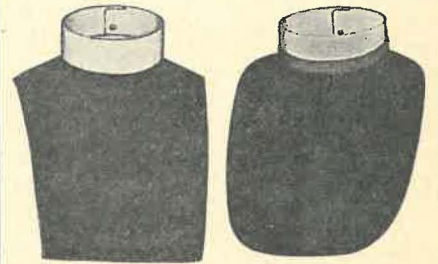
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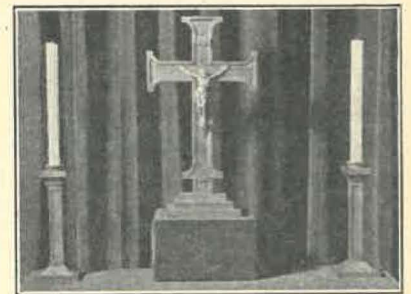
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with distinction and honor until retirement in 1917. He was an authority on Indian affairs and gathered valuable information on the American Indian for the Bureau of Ethnology, Smithsonian Institution.

The funeral service was conducted by Bishop Freeman of Washington.

General Scott is survived by his widow and several children.

MRS. ELIZA BEATTY MORRIS

TEXARKANA, TEX.—Mrs. Eliza Beatty Morris, sister of the late Bishop Beatty of Tennessee, died April 28th here at the home of a son, T. B. Morris. She was 80 years old.

Other survivors are two other sons, James W. and John K., three grandchildren, Arlie, Troy, Jr., and Beatty Morris, all of Texarkana, and a sister, Sister Mary Rachel, of Baltimore.

A Requiem High Mass was said by the Rev. W. L. Botkin at St. James' Church here April 29th. Burial was in Woodlawn Cemetery.

MRS. C. M. F. JEFFERSON

DARIEN, CONN.—Mrs. Charlotte M. French Jefferson, widow of the Rev. Ralph Thomas Jefferson, died at her home here April 17th. She was the daughter of the late Rev. Louis French, for nearly 50 years rector of St. Luke's Church, Darien. Before her marriage in 1892, Mrs. Jefferson had been organist at St. Luke's Church for 11 years. Born in Ansonia, Conn., in 1861, she had lived in Darien all her life, except during the Rev. Mr. Jefferson's pastorates at South River, N. J., and Weston, Conn.

The funeral service was held from St. Luke's Church, Darien, April 20th, the rector, the Rev. Dr. Floyd S. Leach, officiating, assisted by the Rev. Louis B. Howell, rector of St. Paul's Church, Norwalk, Conn. Interment followed in Spring Grove Cemetery, Darien.

Mrs. Jefferson is survived by two sisters, Miss Eleanor G. French and Mrs. Edwin L. Stevens of Rowayton, Conn., and a son and daughter, Louis French Jefferson, Sr., and Mrs. Harold B. Glans, and seven grandchildren, all of Darien.

JOSEPH E. MILLS

MANILA, P. I.—An impressive funeral service was held April 9th for the late Joseph E. Mills, financial adviser to Governor General Murphy, at the Cathedral of St. Mary and St. John here. Bishop Mosher of the Philippine Islands officiated, assisted by the Rev. J. C. W. Linsley, acting rector. Mr. Mills died in a hospital of typhoid fever.

Cabinet members, Malacañang staff, consular representatives, officials of government bureaus, and people in all walks of life paid their tribute of affection and respect at the service.

Mrs. Mills and her daughter are returning to their former home in Detroit, where interment will be made.

ALBERT F. LEONHARD

RIDGEWOOD, N. J.—Albert F. Leonhard, senior warden of St. Elizabeth's Church, Ridgewood, died at his home April 25th after a brief illness at the age of 72.

Mr. Leonhard was born in Haledon,

N. J., the son of the late Theodor and Verena Setz Leonhard. His early education included some time spent at school in Germany. In 1882 Mr. Leonhard was graduated from Columbia University Law School, but took up a business career.

He was married twice. His first wife was Miss Elizabeth Ann Hughes. She died in 1919, leaving a son and a daughter. In 1923 Mr. Leonhard married Mrs. Adaline Speidel.

At the time of his death he was president of the Paterson Parchment Paper Company, now of Bristol, Pa., but formerly of Passaic, N. J. For many years he had been an officer and director of this company. He was also a director of the Theodor Leonhard Wax Company, of which he was at one time the head.

As a Churchman, Mr. Leonhard's service was noteworthy in various ways. He served St. Mary's Church, Haledon, as its senior warden, and took a deep interest in the choir, of which he was director, serving without compensation and providing the

choir music himself. As a delegate to the diocesan convention from that church many years ago, he courageously pointed out the hardship endured by smaller parishes because of the system of diocesan assessment then current, his speech on that topic leading to the adoption of a more equitable plan. During the latter part of his life he resided in Ridgewood. Largely through his munificence, St. Elizabeth's Church, which is a memorial to Mr. Leonhard's first wife, was built. Here also he made the music of the parish one of his great interests.

Surviving Mr. Leonhard are his widow, Mrs. Adaline S. Leonhard, a son, Ernst Rudolph Leonhard, a daughter, Alice Verena, wife of Lt. Henry R. McKenzie, U. S. A., a step-daughter, Miss Marion Speidel, four grandchildren, a brother, George L. Leonhard, and a sister, Mrs. William F. Brunner.

The funeral was held at St. Elizabeth's Church April 27th, the rector, the Rev. Charles S. Armstrong, officiating.

Church Services

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Church of the Ascension, Chicago

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REV. WILLIAM BREWSTER STOSKOFF, Rector
Sunday Masses 8:00, 9:00, 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
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8, Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

New Jersey

All Saints' Church, Atlantic City

8 So. Chelsea Avenue
REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays, and Holy Days.

New York

Cathedral of St. John the Divine,

Cathedral Heights
New York City

Sundays: Holy Communion, 8 and 9 A.M. Children's Service, 9:30; Morning Prayer or Litany, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 P.M.
Week-days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30. Evening Prayer, 5 P.M. (choral). Organ Recital on Saturdays at 4:30.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues (Served by the Cowley Fathers)
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Sunday Masses, 7, 8, 9, 10, 11 (High Mass). Evensong, with Address and Benediction, 6 P.M. Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

New York—Continued

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St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
9:30 A.M., Junior Congregation.
11 A.M., Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James' Church, New York

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THE REV. H. W. B. DONEGAN, Rector
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8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.

Pennsylvania

St. Mark's Church, Philadelphia

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

\$50,000 Given New York Church by Mrs. Vanderbilt

NEW YORK—St. Bartholomew's Church receives \$50,000 under the will of Mrs. Cornelius Vanderbilt, who died April 22d. For many years, St. Bartholomew's was her parish. The Vanderbilt family contributed largely to the building and decoration of the new church.

Memorial Service for Poet

NEW YORK—A memorial service for the late Thomas S. Jones, Jr., poet, was held April 22d in St. Mark's-in-the-Bouwerie.

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ANNOUNCEMENTS

Died

ATKINSON—A sweet soul has gone to God. FLORENCE ADELAIDE BROWN, the wife of the Rev. Dr. George W. Atkinson, rector of St. James' parish, Washington, D. C., died at the Garfield Hospital in Washington on the third day of April after an illness of more than six months.

She was a brilliant member of Washington society, active in philanthropic and charitable work, devoted to her Church, exercising a quiet leadership in both diocesan and parochial activities.

Her private life was one of deep devotion to her Lord in His Sacraments and marked by an abiding and confident trust in the daily guidance of a benignant Providence. Her home radiated her sweetness and calm, and her large circle of friends ever drew upon her sweetness, her peace with God and man, and her constant devotion. Only one who has known her intimately for many years can understand the great numbers of those whom she influenced for good and inspired to higher things, or know the wide extent of her private charities. The world is poorer for her passing. "May she rest in peace, and may light perpetual shine upon her. Amen."

JEFFERSON—On April 17, 1934 at Darien, Conn., CHARLOTTE MARY FRENCH, widow of the Rev. Ralph Thomas Jefferson, B.D., and beloved mother of Louis French Jefferson, M.A., and Margaret Jefferson Glans.

Requiescat in pace.

YOUNG—Entered into eternal rest the Rev. GABRIEL YOUNG, late vicar of Bawburgh, Norwich, England, on Monday, May 7th, in his 90th year. Beloved father of Fr. Young, priest in charge of St. Augustine's, Croton-on-Hudson.

"Blessed are the dead who die in the Lord: so saith the Spirit; for they rest from their labors."

Memorial

LESLIE AGLAR

In ever dearest memory of LESLIE AGLAR, dearly beloved husband of Gertrude M. Rockwood Aglar.

"Grant him, O loving Saviour, eternal rest, and may light perpetual shine upon him."

May 13th. *Requiescat in Pace.* Amen.

APPEAL

A CATHOLIC PARISH keeping its seventy-fifth anniversary in May, 1934, appeals for help to liquidate a small floating debt and to keep up its work. About three thousand dollars needed. Address, J-129, THE LIVING CHURCH, Milwaukee, Wis.

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CHICAGO PRIEST OFFERS board and room in his home to World's Fair visitors. Twenty minutes Fair gate. Large cool room, adjacent porch. Weekly rate \$15.00 single; \$28.00 double. J-128, THE LIVING CHURCH, Milwaukee, Wis.

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

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HARPER & BROS., New York City:
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The Minister's Week Day Manual. Written and compiled by the Rev. G. B. F. Hallock. \$2.00.

The Return of Spring to Man's Soul. By Ivan Lee Holt. \$1.00.

LONGMANS, GREEN & CO., New York City:
A Christian Sociology for Today: An Abridged Edition of Faith and Society. By Maurice B. Reckitt. \$1.50.

THE MACMILLAN CO., New York City:
Creative Teaching. By John Wallace Suter, Jr. Revised Edition. \$1.25.

THOMAS NELSON & SONS, New York City:
New Governments in Europe. Edited by Raymond L. Buell. \$2.50.

SHEED & WARD, New York City:
The Mystical Doctrine of St. John of the Cross. Being an abridgment of his works as translated into English by David Lewis and revised by Dom Benedict Zimmerman, O.D.C. With an Introduction by R. H. J. Steuart, S.J. \$1.50.

Restoration. By Ross J. S. Hoffman. \$1.50

WILLIAMS & WILKINS CO., Baltimore, Md.:
Civilized Life. The Principles and Applications of Social Psychology. By Knight Dunlap. \$4.00.

PAPER COVERED BOOKS

CHURCH MISSIONS PUBLISHING CO., Hartford, Conn.:

Nashotah House, Part. II. By the Very Rev. Edmund J. M. Nutter, D.D. 25 cts.

GEORGE ALLEN & UNWIN, LTD., London, England:

Outlines of Teaching Sermons for a Third Year. Edited by the Rev. C. E. Hudson. 3/6 cloth, 2s, paper.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

The Red Festival. By Mary K. Simkhovitch. No. 6 in the *New Tracts for New Times.* 10 cts.

SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.:

The Church and Modern Psychology. The 19th annual Hale Memorial Sermon. By Burnett Hillman Streeter, D.D.

SOCIETY OF ST. JOHN THE EVANGELIST, Cambridge, Mass.:

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