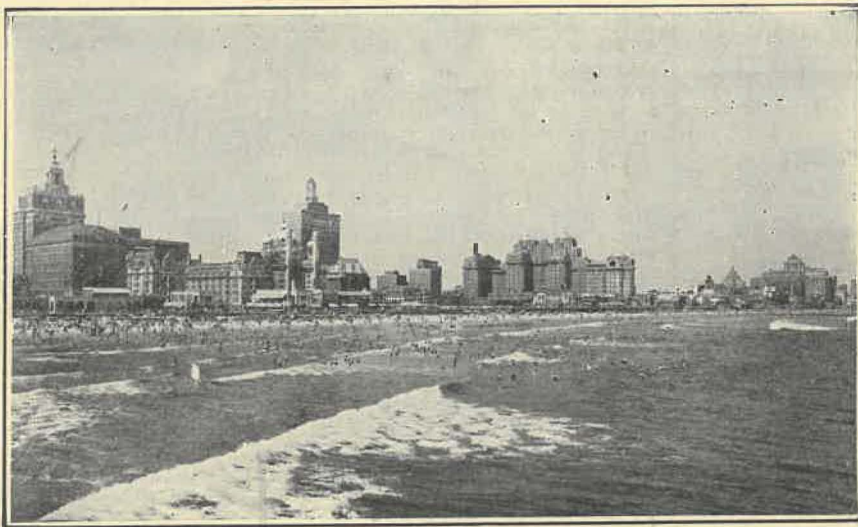


The Living Church



TWO VIEWS OF ATLANTIC CITY, WHERE GENERAL CONVENTION MEETS
The sky line is pictured above, and the Auditorium, where the House of Deputies will convene, is shown below.

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....*Editor*
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 ADA LOARING-CLARK*Woman's Editor*



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Church Calendar



JUNE

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

JUNE

- 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.
- 25-July 6. Rural Work Conference, Madison, Wis. Blue Mountain Conference.
- 26-July 6. School of Christian Social Ethics, Wellesley.
28. Convocation of Vermont.
- 30-July 7. Provincial Graduate School, Bronxville, N. Y.
- 30-July 13. Kanuga Lake Junior Camp.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

18. Grace and St. Peter's, Baltimore, Md.
19. All Saints', Orange, N. J.
20. St. Paul's, Harrisburg, Pa. St. John's, Lancaster, Pa.
21. St. Luke's, Somers, N. Y.
22. All Saints', Fulton, N. Y.
23. St. John's, Norristown, Pa.

WE ARE SOMEWHAT more than ourselves in our sleep and the slumber of the body seems to be but the waking of the soul.

—Sir Thomas Browne.

Clerical Changes

APPOINTMENTS ACCEPTED

BAKER, REV. HAROLD R., canonically resident in the diocese of Milwaukee; is vicar at St. Mark's, Tonopah, and St. John's, Goldfield, Nev. Address, St. Mark's Vicarage, Tonopah, Nev.

DAUF, REV. W. W., formerly rector of St. John's Church, Fort Worth, Texas (Dal.); became priest in charge of Christ Church, Houston, Texas, May 1st. Address, 1117 Texas Ave.

DUNN, REV. ROBERT C., in charge of Christ Church, Jordan, and Emmanuel Church, Memphis, will on August 1st assume charge of St. James' Church, Pulaski; Emmanuel Church, Lacona; and Grace Church, Mexico, N. Y. (C.N.Y.).

EVANS, REV. ROBERT J., formerly curate at Grace Church, Newark, N. J. (N'k.); to be rector of the Church of the Holy Trinity, Tiverton, R. I.

LYOYD, REV. O. H. GLYN, canonically resident in the diocese of Lexington, to be locum tenens of Trinity Church, Norfolk, Nebr.

MARTIN, REV. JOHN QUINCY, formerly rector of Calvary Church, Bayonne, N. J. (N'k.); to be rector of St. John's-in-the-Wilderness Church, Gibbsboro, and priest in charge of the Church of the Atonement, Laurel Springs, N. J. Address, The Rectory, Gibbsboro, N. J.

TEISEN, REV. TAGE, rector of St. Paul's Church, Troy, N. Y. (A.), has been called to the rectorship of Grace Church, Newton, Mass., and has tendered his resignation from St. Paul's to become effective on June 30th. He plans to spend the summer in Denmark and will begin his duties at Newton, September 9th.

THOMAS, REV. J. MOULTON, formerly rector of St. Thomas' Church, Hancock, Maryland; to be rector of Trinity Church, Williamsport, Pa. (Har.), effective September 1st. Address, Trinity Rectory, 848 W. 4th St.

NEW ADDRESSES

CLARKSON, REV. THOMAS S., formerly chaplain to the late Bishop Cheshire of North Carolina, with address at Raleigh, N. C.; remains in charge of St. Paul's Mission, Smithfield, and St. Gabriel's Mission, Selma, N. C. Address, Smithfield, N. C.

FERGUSON, REV. GEORGE W., formerly 819 N. Stone Ave., Tucson, Ariz.; Fish Bladder Island, South Hero, Vt.

HAUSER, REV. ROSCOE C., Jr., formerly Theological Seminary, Alexandria, Va.; 1133 W. Woodlawn Ave., San Antonio, Texas.

MACPHERSON, REV. WILLIAM R., formerly 2005 Vine St.; 1405 Berkeley Way, Berkeley, Calif. The Rev. Mr. Macpherson is temporarily in charge of the Church of the Good Shepherd, Berkeley, Calif.

DEPOSITION

MACHADO, IGNACIO DE OLIVEIRA VALLE, Presbyter, by the Bishop of Southern Brazil, April 13, 1934. Deposed. Renunciation of the Ministry. For causes which do not affect his moral character.

ORDINATIONS

PRIESTS

CENTRAL NEW YORK—The Rev. ROBERT H. MOORE was advanced to the priesthood in St. Paul's Church, Holland Patent, N. Y., by Bishop Coley, Suffragan Bishop of the diocese, May 19th. The Ven. A. A. Jaynes, archdeacon, presented the ordinand and also preached the sermon. The Rev. Mr. Moore is serving the parishes of St. Paul's, Holland Patent, and St. Andrew's, Barneveld, N. Y.

MILWAUKEE—The Rev. JOHN GARSIDE HILTON and the Rev. JOHN HENRY TREDREA were advanced to the priesthood by Bishop Ivins of Milwaukee in All Saints' Cathedral, Milwaukee, May 27th. The Very Rev. A. I. Drake preached the sermon.

The Rev. Mr. Hilton was presented by the

Rev. G. I. Baldwin and is to be vicar at Grace Church, Menomonie, Wis.

The Rev. Mr. Tredrea was presented by the Rev. W. F. Whitman, D.D., and is to be junior curate at St. Luke's Church, Racine, Wis. Address, 614 S. Main St.

NEW YORK—Bishop Manning of New York advanced to the priesthood in the Cathedral of St. John the Divine, New York City, on May 27th, the Rev. THEODORE PARKER FERRIS, presented by the Rev. Frederic C. Lauderburn, to continue as assistant at Grace Church, New York City, with address at 802 Broadway; the Rev. EDWARD HAWKINS, presented by the Rev. William Pitt McCune, Ph.D., to continue on the staff of the Cathedral of St. John the Divine, New York City, with address at 110th St. and Amsterdam Ave.; the Rev. CARL LEMM-MARUGG, presented by the Rev. Thomas McCandless, to continue as priest in charge of St. Luke's Chapel of St. John's Church, Stamford, Conn.; the Rev. HUGH DOUGLAS MCCANDLESS, presented by the Rev. Thomas McCandless, to continue as priest in charge of St. Simon's Mission, Staten Island, N. Y.; with address at Concord, Staten Island, N. Y.; the Rev. IRVING STANLEY POLLARD, presented by the Rev. L. M. A. Haughwout, to be on summer staff of the Episcopal City Mission, New York City, with address at 38 Bleecker St.; and the Rev. WALTER LAWYER SHAFER, presented by the Rev. Raymond S. Hornby, to be on summer staff of the Episcopal City Mission, New York City, with address at 38 Bleecker St.

The Rev. Edward Russell Bourne preached the sermon.

WASHINGTON—The Rev. LINDSAY OPIE DUVALL was advanced to the priesthood May 27th, in Washington Cathedral, by Bishop Freeman of Washington. The ordinand was presented by the Rev. George Atkinson, D.D., and the Rev. F. J. Bohanan, D.D., preached the sermon. Address, 632 D St., N. E., Washington, D. C.

DEACONS

ALBANY—PAUL AXTELL KELLOGG was ordained deacon in Bethesda Church, Saratoga Springs, N. Y., by Bishop Oldham of Albany May 27th. The Rev. I. G. Rouillard presented the candidate, and the Rt. Rev. William H. Moreland, D.D., preached the sermon. The Rev. Mr. Kellogg will, after September 1st, be assistant at the Church of the Messiah, Glens Falls, N. Y.

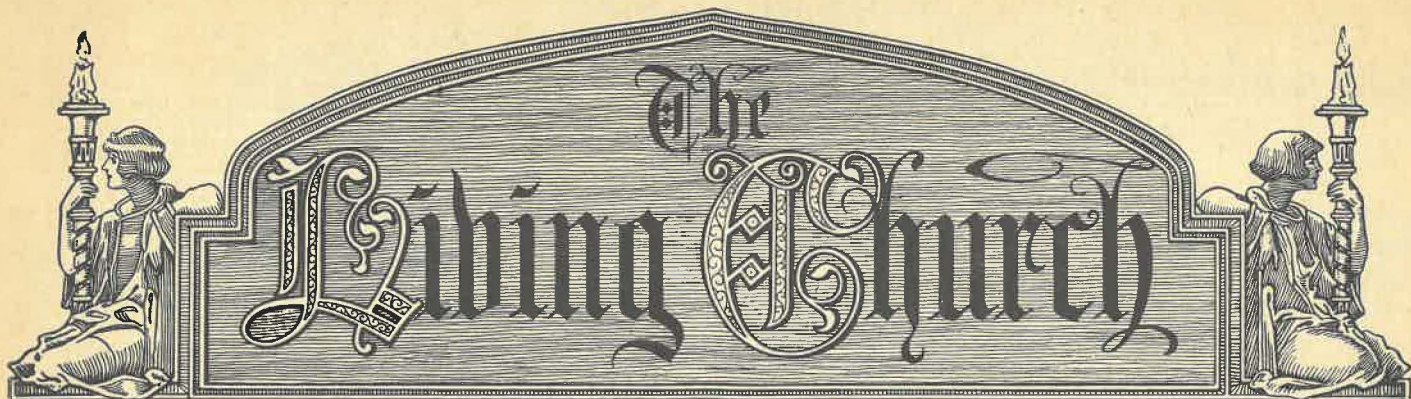
CHICAGO—DONALD WILLIAM BLACKWELL was ordained deacon by Bishop Manning of New York, acting for Bishop Stewart of Chicago, in the Cathedral of St. John the Divine, New York City, May 27th. The candidate was presented by the Rev. Donald H. Morse, and the Rev. Edward Russell Bourne preached the sermon.

MINNESOTA—Bishop McElwain of Minnesota ordained PERRY M. GILFILLAN to the diaconate in the Chapel of the Seabury-Western Theological Seminary, Evanston, Ill., on May 26th. The candidate, presented by the Rev. E. Ashley Gerhard of Christ Church, Winnetka, Ill., is to be curate at Gethsemane Church, Minneapolis, and a member of the City Missions staff. The Rev. Christoph Keller preached the sermon.

NEW YORK—In the Cathedral of St. John the Divine, New York City, on May 27th, Bishop Manning of New York ordained to the diaconate FREDERICK HAVILAND BURGEVIN, presented by the Rev. William Pitt McCune, Ph.D., to be deacon at St. Paul's Church, Brooklyn, N. Y., with address at 199 Carroll St.; DENZIL ANGUS CARTY, presented by the Rev. Rollin Dodd, to be deacon at All Souls' Church, New York City, with address at 88 St. Nicholas Ave.; PETER WILLIAM LAMBERT, Jr., presented by the Rev. Stanley Dean, to be chaplain of Appalachian School, Penland, N. C.; LAWRENCE BERNARD LARSEN, presented by the Rev. Lewis H. Webster, to be at Redeemer Chapel, Yonkers, N. Y.; PAUL CHARLES WEED, Jr., presented by the Rev. William Pitt McCune, Ph.D., with address at West Park, N. Y.; and CHARLES COKER WILSON, presented by the Rev. Felix Klonan, to be on staff of Grace Church, New York City, with address at 802 Broadway.

The Rev. Edward Russell Bourne preached the sermon.

WASHINGTON—JAMES FLAVIUS MADISON was ordained deacon by Bishop Freeman of Washington, in Washington Cathedral May 27th. The Rev. F. J. Bohanan, D.D., presented the candidate and also preached the sermon.



EDITORIALS & COMMENTS

The Pure in Heart

PURITY OF HEART is the greatest of the Beatitudes. To the pure in heart, and to them only, our Lord promised that highest of all blessings, the Vision of God.

When we approach the Blessed Sacrament, wherein we find the nearest earthly foretaste of the Beatific Vision, it must always be with pure and contrite hearts. We place the beautifully phrased collect for purity at the very opening of the Eucharistic Liturgy, so that it may remind us of this important truth. We pray to Almighty God, "unto whom all hearts are open, all desires known, and from whom no secrets are hid," to perform what without His aid we cannot accomplish, to "cleanse the thoughts of our hearts" by the inspiration of His Holy Spirit. For we acknowledge that only with that cleansing of our thoughts can we perfectly love Him and worthily magnify His holy Name.

We acknowledge it—but how often do we actually think about this great truth? Do we make a constant effort to keep our thoughts, as well as our deeds, clean and pure?

It is easy to let our minds walk in paths that we think we should never permit our feet to tread—though it may be only the lack of a suitable occasion or the pressure of custom that has kept us from translating the thought into the deed. We are prone to think of our thoughts as something so intimately personal and secret that they are the business of no one except ourselves. If we act justly and temperately, we tell ourselves, our thoughts are the concern of no one else, and if we sometimes indulge them in ways that we should not care to have publicly known, that is our own concern.

BUT what about Almighty God? Is it not His concern too? Of course it is; for unto Him "all hearts are open, all desires known." He sees not only the ninety-nine and forty-four hundredths per cent of our heart that may be open to inspection, but also that dark and secret fraction of one per cent in which we think we conceal our favorite indulgence in impure thought.

Our Lord condemned the lustful thought as well as the lustful act. If a man look after a woman with impure desire in his heart, He taught, it is as if he had committed an act of adultery. If a man be angry with his brother without a cause, it is as if he had committed an act of murder. These are strong words, and we do not like to think about them. What they mean is simply this: that our hearts and our minds are quite as much within the realm of God's law as our hands and our feet—what we think is of equal importance with what we do.

As a matter of fact, we cannot permanently conceal that dark corner of our heart from our fellow-men either. What we do is governed by what we think, and if we permit ourselves to think evil thoughts—however secretly—it is bound to result sooner or later in evil deeds. We cannot partition off our heart into separate compartments and say, This part will govern my daily life, and this part I shall reserve for my secret indulgence. The heart has no secrets from God, and it has no compartments that do not affect our actions.

WE ONCE had an automobile that developed a great disinclination to go up hills. It huffed and it puffed and it smoked and it knocked. We took it to a garage man and asked him what the trouble with it was. "The cylinders are made of cheese," was his report. What he meant, of course, was that the cylinder walls were made of an inferior material and therefore had become scored, so that the car lost compression and no longer had the power to climb steep hills.

Impure thoughts turn the heart to cheese. We may not notice it particularly as we bowl along the comparatively easy highway of daily life, but when we are up against the hills of adversity we shall see the effect. We shall huff and puff in our efforts to adjust ourselves to the problem with which we are faced, and we shall have to thank the mercy of God and not our own endeavors if our spiritual life does not break down altogether.

Certainly we shall not achieve the ultimate height, and attain the joy of the Beatific Vision, if we allow our heart

to become corroded and broken down by an impure thought here and a secret indulgence there. As we think in our heart, so do we act in our life, and so shall we be rewarded.

"Blessed are the pure in heart, for they shall see God."

SIGNATURES to the Legion of Decency pledge, published in our last issue, are beginning to be returned from all parts of the country. Requests have also been received for additional copies of the pledge, and we have accordingly arranged to reprint it, with space for a number of signatures. Copies will be sent without charge to anyone requesting them. The pledge condemns unwholesome motion pictures, and contains the promise "to remain away from all motion pictures except those which do not offend decency and Christian morality." We should like to have several thousand signatures to the pledge from THE LIVING CHURCH FAMILY, in order that we may bring them to the attention of the officials of the movie industry, along with the similar protests of other religious groups.

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THE NEWS that St. Stephen's College is to become Bard College, and that hereafter it is to be "Episcopal by tradition and influence rather than by control," is not reassuring. It seems to mean that the institution, which has been one of the Church's most notable efforts in the

Exit St. Stephen's

sphere of higher education, is simply to be absorbed in Columbia University and virtually lost to the Church. For Columbia too, it will be remembered, is "Episcopal by tradition and influence," but the tradition has been well-nigh forgotten and the influence was not sufficient to prevent the announcement of a very dubious course in marital ethics a few years ago. Well, if the Church is to abdicate her control over the important sphere of the education of her youth, at least we are glad that the name of the college is to be changed. It would be manifestly inappropriate to continue to designate it by the name of the first Christian martyr, who was faithful to his religion even unto death.

THE KING IN HIS BEAUTY

"That we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty."

SO DO I see Thee, Lord,
As those did see who stood upon the mount with Thee—
My soul's swift eye can take account
Of all the blinding splendor that they knew.

*Within these quiet walls
The altar, the candle's flame, the voice of him who prays—
All these grow dim, and I behold Thee stand
In radiance beyond earth's passion to declare!*

WILLIAM R. MOODY.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1301-1317 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

Mrs. Henry Barton Jacobs, Baltimore, Maryland\$ 30.00

HOLD THE LINE FUND

E. Z.\$ 5.00
H. D. 2.00
\$ 7.00

Mud and Ruts

By the Rev. Vincent H. Gowen

Missionary at Besao, Mountain Province, Philippine Islands

IHAVE JUST RETURNED from a furlough in which it was my privilege to speak, on behalf of the Church's work abroad, in many parishes of one great diocese and in other considerable portions of the country. In view of the present grave crisis due to lack of financial support for this work I wish to record my own observations after ten weeks "on the road" and relate them to the reasons for this crisis.

The whole trip has convinced me that the money is available if the interest can be aroused. The interest seems to wake immediately to a logical statement in modern terms of what the Church is doing at home and abroad and how vitally this concerns each parish. But when I think of the job the Church Missions House has of combatting ill-conceived prejudice and of keeping the whole Church up to date in its information on the work administered by the National Council, I am staggered by the immensity of the task. Nothing is accepted quite so readily as direct illustrations from the field *provided* these are coupled with a clear exposition of the *philosophy* which motivates mission work. Pretty stories by themselves, no matter how interesting, leave their hearers cold; that is the major complaint I have heard brought against missionary speakers. I have not found it safe even to assume that the personnel of the Woman's Auxiliary are generally convinced of the necessity of the mission abroad; they need the *why* before they can begin to appreciate the *what*. As for the men, only a fraction are convinced.

Now it is obviously impossible to supply missionary speakers annually for every parish and mission, particularly for the thousands of smaller and poorer churches where—if the Church's income is to be steady—they are most required. (I found, to my surprise, I could have spent a month in the one great city of Cleveland.) The philosophy of the Church's mission, its essential part in the integrity of Christian teaching, must be inculcated in season and out by those who are reaching these congregations regularly, the rectors and parish officers. I was told of much disappointment that the Christian Nurture Series has not accomplished more in rearing a mission-minded generation. The failure seems to lie with the teachers whose ideas of the mission abroad are primitive; but ultimately that goes back to the clergy who do not think of the mission themselves nor make any effort to see that their Church school teachers think of it. My contact, of course, was mainly with the diocesan officials and clergy who do believe in this mission but, outside of this contact, there was abundant evidence that the indifference or—perhaps still more at fault—the *lack of system* of the clergy is the dominant reason why the Church's program fails of the support it deserves. And I was shocked to meet a considerable number of divinity students prepared to perpetuate this indifference, likeable men only too ready to say frankly that they had seen nothing in "this business of missions."

Finally I wish to write a line or two in appreciation of what I saw at the Church Missions House. This confirmed what I already had guessed, that the hardest, most thankless work undertaken in the Church today is that which must get through at "281." The staff there has all the drudgery and few of the spiritual compensations which lighten work in a parish or a mission. And I really marveled at the cheerfulness and courage with which the business of the Church is carried on at the Missions House. I can imagine people bending their shoulders with some enthusiasm to pulling a truck out of the mud once or even twice, but to be doing it regularly calls for a persistence that outranks heroism. We could keep the Church from sliding into these ruts and save that exhausting labor for better objects if we could convince each of our priests that he is an Apostle and that the unquestioning conviction of the Apostles is his to believe and his to proclaim.

Back to the Land

By the Rev. James O. S. Huntington, O.H.C.

SPRING has come. The very air thrills with the renewal of life and verdure. In tens of thousands of valleys, the fertile earth seems to laugh derisively at human folly, in that while the soil is ready to bring forth its fruit in prodigal abundance, men cannot find the way to garner and distribute these riches so that all may have enough and to spare.

For that is the tragedy. The earth at our feet is the treasure-house for the supply of all our temporal needs. What is there that we require for our bodies, or, to a large extent, for our minds, and even for our souls, which does not come from the earth, the air, and the sunlight? Food and drink, clothing, shelter from cold or heat, every sort of machinery including transportation from place to place, communication of thought, by speech or writing, records of the past, vast increase of faculties of sight and hearing, instruments for scientific investigation, metals for various uses; these, together with the satisfaction of esthetic and social impulses, the expression of beauty in the great arts, places of assembly, memorials of famous men, and above all shrines for worship and the "matter" of sacraments of grace—all these are furnished us by the physical environment in which we human beings are set to work out our destiny.

What bearing has this upon the Christian ministry? "Much every way," as St. Paul says in a different connection.

Reference has just been made to the present economic depression. By all means let us hope for better conditions, yet there is no warrant for assuming that there is going to be any sudden end to unemployment and poverty. The change, if it comes, is bound to be gradual, and there may be set-backs and disappointments.

And this prospect calls for a calm and deliberate readjustment of some of the ideas which have become habitual with us.

For instance, we have come to assume that if a man, with the necessary ability, prepares himself carefully for the priestly office, he has a right to expect that he will find his place in the parochial ministry, with an altar and a place of worship, and a group of people forming a congregation, ready and able by their offerings to provide him with a livelihood, a decent habitation, and a salary sufficient for his needs.

It is on this supposition that the Church has acted in requiring a man to be furnished with a "title" to a cure of souls before admitting him to the priesthood.

It is perfectly clear that an increasing number of men who have entered the ministry with this expectation are disappointed. In one diocese after another missions are being closed, and parishes are unable to maintain a priest or even to hold services. Moreover, various bishops are telling their candidates for the priesthood that they must not count on them for a living.

That—while faced by such a warning—so many young men are pressing forward to the priesthood may well elicit our admiration, if they are not buoyed up by false hopes.

What is to be done? At any rate, we must face the facts.

My father, the first Bishop of Central New York, died at an advanced age, in 1904. He had been a bishop for thirty-five years. Some time before his death—his mind was still alert, and he had something of the wisdom of old age—he told me that he believed that the time was not far off when a considerable proportion of the parish clergy would have to find some way to support themselves, in default of receiving an adequate stipend from their parishioners. It seems evident that that time has come.

A SOLUTION to part of the problem of clergy unemployment is here offered by Fr. Huntington. He reminds us forcefully that there was "no 281 Fourth avenue in Jerusalem," and that St. Paul today probably would support himself by manual labor.

NOW some things on the other side should be taken into account.

If we go back to the first days of the Catholic Church, we do not find that the Apostles—St. Paul for example—reckoned on an assured income in going forth to their

apostolic mission. There certainly was no 281 Fourth avenue in Jerusalem, to supply them with a competence. They went forth "taking nothing of the Gentiles." St. Paul labored "with his own hands," at tent making; today it would perhaps be tin-roofing. His example has been followed all along the course of the centuries. In our own Church in this land, Bishop Griswold hired himself out as a farmhand for the summer to support himself. A priest in my father's diocese added to his salary by teaching in the public school; others have done that again and again.

SUCH instances are significant. For, after all, the "sources of production" are by no means exhausted. They are waiting to be tapped afresh. The "treasure-house" of nature is still well stocked, and the key to it is in human hands. "Back to the land" has on many occasions been a signal for economic recovery and advance. In Austria today, parish priests are tilling the land and leading the peasants in better methods of agriculture, and thereby regaining the confidence of their flocks as guides to heavenly pastures.

Land is accessible. The rural districts are ready to be evangelized. Our farming communities must be reclaimed from their semi-pagan ignorance by priests who are willing to guide the plough, cultivate the fields, and "raise a crop," while still carrying on the spiritual husbandry of souls. And with our present means of traffic, even a priest with a parish in a town or city could have his farm in the country.

After all, no farmer with a decent "home-lot" and a root cellar needs to starve. He may not have flesh meat, but vast numbers of people get along and do good work without it. Vegetarianism has much to say for itself.

The above is suggested not as solving the problem of unemployment either for the clergy or laity—unemployment is due to many different causes, and must be met by various expedients and experiments—but it is believed that, for a certain proportion of those already in holy orders, or looking forward to the priesthood, a return to the sources of production and work among the rural population offers a life of fruitfulness and joy.

THE TREE

*I HAVE a Jacob's ladder
Where angels come and go;
Their blue robes trail the branches
Rhythmical and slow.*

*Unlike the unperceptive
Jacob, I know well
Deity is present too,
Divinely terrible.*

*I strike no crafty bargain,
My heart is very meek;
God does not need the ladder,
And I've no need to seek.*

VIRGINIA E. HUNTINGTON.

Parochial Calls in Alaska

By the Rev. Henry H. Chapman
Pastor of Christ Church, Anvik

RECENTLY I made a trip to the Bonasila River, where a number of our people were camping this past winter. I left Anvik at 9:30 A.M. The temperature at that time was 25 degrees below zero, but as the sun rose higher the air became warmer. It was a beautiful day for traveling. The trail led down the wide Yukon. Ahead stretched the white expanse of the river, with green spruces on the banks, now and then an island covered with brown willows, and far ahead a low range of mountains, their blue slopes dotted with patches of snow.

With nothing on my sled except a small bag containing my lunch and two or three pairs of extra socks, my five dogs trotted along briskly, and there were no traffic signals to delay our progress. Shortly before noon I arrived at the mouth of the Bonasila River, 10 miles below Anvik. Here lives my old friend Qu-lú-li-yuq, named Moley by the white men. This man saved my life when, as a boy of 7, I was attacked by a pack of dogs. Moley shook hands cordially and invited me into his house. We ate our noon meal together: Moley told me that for some time he had been living on rabbit meat, straight. At the time of my arrival he was making a fish trap with which to catch some whitefish. His dinner that day consisted of rabbit meat and tea; literally nothing else. True to the Indian tradition of hospitality to travelers, he asked if I would have some of his rabbit meat. I appreciated his offer and the generosity which prompted it, but declined with thanks, as I was provided with ample lunch from home.

Near Moley lives his step-son, Peter Hamilton, who is married and has three bright, attractive children. Their mother is a neat housekeeper and keeps her children spotlessly clean. While we were at dinner Moley's adopted son, George Walter, came in. He had just come from a camp farther on which I was intending to visit, so I had the benefit of his trail.

When I was ready to leave, I found that my leader had somehow twisted his harness wrongside out. Walter came forward and held the brake on the sled while I took the harness off and put it on straight. Beneath their silent exterior, the Indians have a native courtesy which is really fine.

After leaving Moley's place, I turned into a slough which runs southward parallel to the Yukon for several miles. After an hour's traveling I came to a camp where two families of Indians are living. The patriarch of the group advanced to greet me as I came up the bank, and all gave me a cordial welcome. After a short visit here, I went to another cabin a little farther on, the last in the series of camps that I had come to visit. It was closed. The head of the family was away on his trap line, and the mother with her children had gone to their rabbit snares. In lieu of a calling card I left a calendar, knowing well that it would be a welcome gift.

On my way back I again stopped at Moley's for a brief visit. Leaving at 3 P.M., I was home again within two hours. The fruits of this trip were two new candidates for confirmation whom, with others, I expect to present to Bishop Bentley, after further instruction.

Introspection and Christ

BEWARE OF BECOMING self-centered in your religion; remember that a morbid habit of introspection may well destroy all the joy and power of your life in Christ. Seek to live in the presence of God; learn a humble dependence upon His grace; realize the joy of living close to Him in the shelter of His love and care. He is our heavenly Father. We are unprofitable servants indeed; and yet we are received by Him as sons. He is the source of all that is of any value in us. His gifts may enable us to do great things for Him; or it may be that He is fitting us to fill the humblest rôle and to perform the meanest tasks. In any case, all that is good in ourselves is of Him. And the highest happiness will be ours if we are able to feel that God is using us, whether in lofty or lowly position, for the fulfilment of His purpose of love. —Rev. J. C. V. Durell.



The Sanctuary

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

St. Barnabas

READ the Epistle for St. Barnabas' Day.

TIDINGS of these things," it will appear from the verses preceding, refers to the situation in the great city of Antioch, the metropolis of Syria, and the meeting place of many races and faiths. A difficult problem had arisen because some Christians bolder than the rest had begun to tell the good news of Jesus Christ to Greeks as well as to Jews, with the result that many believed. One would expect this to be received with joy in Jerusalem in view of the fact that our Lord had bidden them to go to all nations, but men do not so easily get rid of lifelong prejudices and habits. Between Jew and Greek there was a wall of racial antagonism and social severance. So it had been for centuries and not even the new spirit that pervaded the Christian brotherhood could do away at once with this barrier. The news that Greek Christians and Jewish Christians would have to live together not only in one city but in one congregation raised all manner of questions. How was it to be managed? Must the Greeks become Jews first and enter the Christian Church through that door, or might they come in another way? Must the fact that all were members of one faith change the habits of separation? Could Jews be guests in the houses of Greeks, or Greeks sit down at the tables of Jews? These may seem to us today questions of little moment. Yet when we stop to think, there are many parts of the Christian Church which are baffled by a similar situation. We have only to think of the way some people regard the Negro, the Indian, the Oriental, to see that the problem of Antioch is still with us.

How meet it? The Church in Jerusalem met it wisely, for it was decided to put the whole matter in the hands of a competent man, send him directly to the scene and let him decide. It was fortunate that they had such a man at hand. His name was Barnabas and he came from the Island of Cyprus, so, although a Jew by birth, he had lived neighbor to people of other blood.

That was not all. He had other qualifications even more valuable. He was, St. Luke tells us, "a good man." The word "good" might be translated "kindly." Barnabas was a very human person.

He had something even better than that. He was a spiritual man. In the phrase of the New Testament, he was "full of the Holy Ghost." Notice the significance of the word "full." The word is deliberately chosen. He was not merely influenced by the Spirit of God, nor led, nor enlightened; but he was "full," that is to say, his whole being was consecrated by the indwelling of the Spirit of God within him. He had opened his life completely to the power of God and God's love, mind, heart, conscience, will. But this rarely equipped messenger and representative of the Jerusalem Church had a third essential quality for such a task. He was full of faith.

The result justified the judgment of the apostolic group. They had picked the right man. When he had found with joy that the turning of the Greeks to Christ was genuine, and had become convinced that in the providence of God a new movement of far-reaching importance had been begun in the great city of Antioch, he gave them this shrewd word of counsel: "That with purpose of heart they would cleave unto the Lord." That was the secret of unity. If Jew and Greek would only hold fast to their one leader, Jesus Christ, if they would keep steadily in view His purpose and not some plan of their own, all would go well. With the one Lord as their center, and His purpose moving them, a real unity might be achieved.

O Lord God Almighty, who didst endue Thy Holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them alway to Thy honor and glory; through Jesus Christ our Lord. Amen.

French Protestants Reassure German Pastors

By the Rev. Henry Smith Leiper, D.D.

Executive Secretary of the American Section, Universal Christian Council for Life and Work

THE RECENT OBSERVANCE of the 100th anniversary of the death of Lafayette reminded many of us of his services to the Huguenots in France. The turn of events in Germany has sent those who are historically minded to the records of the years during which 450,000 French Christians of the Reformed confessions were compelled to leave their native land for conscience' sake. But for Lafayette and his notable plea before the Court of the Notables at Versailles many more might have been lost to France.

Now there comes to me privately word that the Protestant Church leaders of France have sent confidential messages to the leaders of the opposition in Germany saying: "We desire you to know that if further persecution should oblige German pastors to emigrate, the sons of the Huguenots in France, who have not forgotten the welcome received by French refugees in Germany centuries ago, will receive you as brethren." It is said—and one can readily believe it true—that when this word was received in Germany it aroused deep emotions.

That the need for such refuge for those who have placed their loyalty to God above their loyalty to state may yet come has been plain to all who have been watching the trend of events in Germany. The new unity and vigor of the neo-pagan *Glaubens Bewegung* or German Faith Movement under the leadership of Professor Hauer emphasizes the danger in which the protesting Christian groups find themselves. Hauer's movement which is known as the Third Confession (the others being the German Evangelical and the German Roman Catholic) is a sort of mystical 100 per cent patriotism and racialism combined. Being a race and state worship, it naturally regards as anathema any Christian, but particularly the Christian who is devoted to the ideal of a supernatural, supranational, inclusive and universal Church. Professor Hauer's followers have recently held a convention in the Hartz mountains and have reaffirmed their faith as follows:

"The German Faith Movement desires the religious rebirth of the people out of the foundations of the German character. The dictates of the German fashion of life are, in their Divine sources, a command from the Eternal."

But since there is no Bible and no previous religious tradition the question has to be met of determining what are "the commands of the Eternal." All democratic processes having been abolished, dictatorial powers have been reposed in the Prophet Hauer, after the new fashion of leadership in Germany. As an editorial writer in the *New York Sun* observed the other day: "There is no God but the German character and Professor Hauer is its prophet." The Christian Cross is replaced by the "golden wheel of the sun."

With this on the one hand and the fanaticism of the *Deutsche Christen* on the other—now daring in some cases to place the picture of Hitler on the altars of the churches—it is not an enviable position that the faithful followers of our Lord hold in Germany.

I pointed out recently that the center of the struggle for Christian liberty of conscience and the historic character of the Church has passed from Berlin to the synods—notably to Westphalia and Württemberg. A great free synod meeting to protest against the regimentation of the Church under Reichsbishop Müller was held the other day at Ulm, in Württemberg, and attracted much attention in Westphalia as well, delegates having attended from all parts of the Reich. Now the Lieutenant-Governor of Westphalia has announced that all the newspapers in his province are commanded to abstain for three months from reporting or discussing developments in the Protestant Church in Germany. This is because "internal affairs of the Church have

been discussed in the press in a way to do damage to the influence of the government." One need not be surprised that such action has followed the announcement in the Westphalian press that almost half of all Evangelical congregations are in open defiance of the Reichsbishop's administration.

But to return for a moment to the Third Confession, it is said on good authority that a great number of those who had called themselves German Christians have moved on into this group which follows Hauer and is strongly supported in the government by Göbels, Russt, and Rosenberg. In some parts of the country they have been able to keep the Bible out of all use in the schools but have insisted on the inclusion in all book lists of Hitler's *Mein Kampf*, and Rosenberg's *Mythos*.

It is a matter of great concern to those who understand the internal situation in Germany to discover what the outcome will be of the drive of this neo-paganism for state recognition. Up to the present there has been only toleration for it—no official place beside the two recognized confessions. Hitler is on record of course as favoring a "positive Christianity." But his method of showing his concern for the Church has not been very reassuring to say the least. And I learn from a friend who has just come from Berlin that whereas a few months ago Christians concerned over developments in the Church always said: "Herr Hitler would not allow that injustice should be done to the Church. It is due to subordinates in the government," the same people now are saying, "Herr Hitler either cannot or will not protect the Church as he promised."

That the matter has been brought directly to his attention—in spite of the difficulty experienced in reaching him over the heads of men like Göbels and Russt—we know because of the visit in Berlin a few weeks ago of Archbishop Eidem of Sweden. Having sent an emissary to protest months ago, and having seen no improvement in the situation he himself went to the Chancellor to plead for the Church. He spoke briefly, but the Chancellor cut him off and delivered an impassioned statement which was, to say the least, not reassuring. The Nazi press reported it as being in the nature of a strong rebuke to the Archbishop.

AS MIGHT be expected the Roman Catholic Church has taken an uncompromising position with respect to the Third Confession. But less has been said and done from Rome than might have been done had it not been felt wise to avoid further alienating German sympathies, at least until after the plebiscite in the Saar. Yet the three Cardinal Archbishops in Germany and Bishop Bares of Berlin are determined to fight the neo-paganism of the Third Confession as openly as they fight the domination of the Nazi state itself. A long drawn *Kulturkampf* may be anticipated in any event. Non-official, but increasingly friendly and significant coöperation with the protesting Evangelicals, is a curious feature of the religious alignment to which attention has been drawn heretofore. There is more of it all the time, I learn.

Protests I receive now and then from readers concerning our critical attitude toward the official leadership of the German Evangelical Church usually state that we do not know what is going on in Germany. My reply is that we know more of what is going on in Germany than many of the Germans in Germany know. Here is a perfect illustration: A high official of the Evangelical Church recently assured a foreign guest that nothing was being done to enforce the Aryan paragraph. He was shown by the foreigner a copy of a form letter sent by high Church authorities April 1st to all young pastors asking them to state their ancestry. He had not known that the form had been sent out!



Churchwomen Today

Ada Loaring-Clark, Editor

ONE OF THE MOST thought provoking and suggestive reports that has come to me is that of Miss Mary S. Brisley, executive secretary of the Church Mission of Help. That these days are ones of perplexity everyone will agree. They call for deep

A Thought Provoking Report

thinking and systematic planning for worthwhile achievement. In no phase of life is our responsibility for definite action greater than in caring for and changing conditions that pull down rather than raise up the women and girls of our communities. I wish I had room for the whole report which is most informative and constructive. Miss Brisley asks: "Is there a danger that we, who as workers among women and girls know so well the infinite importance of individuals, and the supreme worthwhileness of small steps ahead, shall grow myopic and measure those steps in terms of advance from where we were, rather than in distance from our goals? To see only the distant goal makes of us romanticists and sentimentalists; to see only the immediate achievement and trouble makes of us conservatives if it does not betray us into materialists. But to be able to lift ourselves high enough to see our beginnings, our present strip of road, and the goals toward which we are striving—that proves us realistic idealists—which is what we must be if we are to perform our necessary function in this year 1934. The conflict is not between materialism and idealism (because with Canon Dewar I believe that imagination which is the basis of ideals is as real as machines), but between romanticism which refuses to accept what is, and idealism which accepts what is but throws upon it the light of what may be."

Considering many points where we are not functioning as we should, Miss Brisley says: "What do we as citizens know first hand about dance halls, dance marathons, roadhouses—at which many youngsters, seeking at first merely fun, get into serious difficulties—and how many boards have committees whose first business is to stimulate better regulation and uphold the forces which are trying to bring about decent conditions." She would like to see a more militant program along these lines.

HERE IS A CREED that might well serve as a battle cry and a standard in our work of social service.

"We Believe in the Church Mission of Help, in the individual, and in the unique worth of the individual to himself, to society, and to God, by which we mean that each individual has a definite contribution to make to our common life.

A Creed

"We Believe in the community of which we and those who seek our help are members.

"We Believe that the community, if it is to progress, needs the contribution of each of its members, not only economically but socially and spiritually.

"Conversely, We Believe that individuals can develop constructively only through participation in the life of the community, and through constructive and helpful relationship with others.

"We Believe in case work, that it is a profession developed by society to help its weaker members and those worsted by conditions, to develop to their highest potentialities—that its very existence is a recognition of its need.

"We Believe in religion; that it is an essential requirement of a developed and mature personality, satisfying the universal need of human beings to identify themselves with something greater and more lasting than themselves; with that 'Other One' which is God.

"We Believe in the Church, that it is the place where most clearly is symbolized and recognized the worth of the individual; the inter-action of individuals in a community; and the union in pursuit of a common end, which is worship and religion."

Books of the Day

Rev. William H. Dunphy
Editor



ARABIA AND THE BIBLE. By James A. Montgomery. University of Pennsylvania Press. 1934. Pp. x, 207. \$2.00.

SEMITIC AND HAMITIC ORIGINS. By George Aaron Barton. University of Pennsylvania Press. 1934. Pp. xvi, 395. \$4.00.

IT IS A COMMONPLACE to discuss the dependence of Palestine, the land of the Bible, upon the two great neighboring civilizations of the valleys of the Nile and the Euphrates." With this statement Dr. Montgomery begins his book, *Arabia and the Bible*, which is designed to bring before its readers the vast importance of the all too frequently overlooked influence of Arabia upon Palestine. The author has succeeded admirably. Writing in charming style, he has skilfully outlined the allusions to, and the undesigned reminiscences of desert life which are found in the pages of the Old Testament, and has reminded us how Israel looked back to its nomad days with pride. There was no sharp cleavage separating life in Palestine from life in the desert, but rather a constant coming and going between the two lands. "Accordingly there exists a living blood-fellowship between Arabia and its contiguous lands, which implies a sense of spiritual unity, for the tradition of the desert is kept perennially fresh." What that tradition was, and the nature of the nomad culture, Dr. Montgomery clearly shows in a fascinating way. His book ought to be read, not only by the Old Testament student but by everyone who enjoys good literature.

In *Semitic and Hamitic Origins* Dr. Barton also throws light upon the background of the Old Testament, though ranging farther afield. The book, which is an enlargement and in many places a correction of the author's *Semitic Origins*, published some thirty years ago, is more technical and lacks the charm of style of Dr. Montgomery's work. Its treatment of the Old Testament itself follows what may be called "traditional-critical" lines, and this section is open to attack on various points. It may be added that the author appears to have failed to appreciate the dynamic power of Israel's religion. Apart from this the book is a most useful reference work, for Dr. Barton has not only presented facts, but, in addition to his own interpretation of those facts, has been careful to include the opinions of other reputable scholars where they have dissented from his conclusions. There is thus a pleasing absence of dogmatism in the book; indeed, the author himself calls attention to the provisional nature of many of the positions which he has adopted, and closes with the expression of the hope, justified as it seems to this reviewer, that "many of the problems treated have been brought, if not into the light, at least into penumbra, where their outlines can be more clearly discerned, so that some future worker can, when still better methods of investigation have been developed or further facts have been discovered, bring them into the full light of day."

C. A. S.

THE TRAIL OF LIFE IN THE MIDDLE YEARS. By Rufus M. Jones. Macmillan. 1934. \$2.00.

A VIVID PERSONAL WITNESS to the objective reality of the spiritual world and its laws is the stimulating contribution of this well known leader of the Society of Friends in all his writings. For this reason we heartily commend this volume. Its immediate theme, the effects of the impact of modern thought on fundamentalist groups among the Friends, will not perhaps elicit very wide interest. Of course one may not rightly look for a sacramental emphasis in the spiritual writings of a Quaker, yet after all it is through sacramental channels and not through the immediate mystical approach that the vast majority of Christians have found God. The absence of any recognition of this fact is therefore always surprising in the works of this author otherwise so broad in his spiritual sympathies.

C. T.

NEWS OF THE CHURCH

General Convention Arrangements Made

Rear-Admiral Belknap and E. L. Katzenbach Report Excellent Progress; Services Planned

TRIDENTON, N. J.—Excellent progress in arrangements for General Convention this fall in Atlantic City was reported recently by Rear-Admiral Reginald R. Belknap, retired, chairman of the general committee, and Edward L. Katzenbach, chancellor of the diocese of New Jersey and chairman of the diocesan committee.

They gave reports at the dinner at the recent convention of the diocese of New Jersey.

Admiral Belknap announced two interesting commemorative services. The first will be held October 18th in St. James' Church, Atlantic City, in memory of the death of Presiding Bishop John Gardner Murray. The second, in the Assembly Hall where the House of Deputies is to meet, is to commemorate October 21st the consecration of Samuel Seabury November 14, 1784. The present Bishop of Aberdeen, where the consecration took place, is to be present.

A motion picture of the history of the Church in America will be exhibited during the General Convention.

Pennsylvania Completes Plans for Pilgrimage To General Convention

PHILADELPHIA—Bishop Taitt, diocesan, through a special committee representing the diocese of Pennsylvania and its six convocational sub-divisions, is completing plans for a pilgrimage of 20,000 communicants to Atlantic City to attend the great opening service of the General Convention which will meet in Atlantic City's Municipal Convention Hall in October.

Bishop of Maine Receives Ring

PORTLAND, ME.—Through the kindness of the Rev. William Brewster Stoskopf of Chicago, Bishop Brewster of Maine has received from Mrs. Laura C. Neely, widow of the Rev. Henry R. Neely, the episcopal ring of Bishop Henry Adams Neely, who was consecrated in 1867 and died in 1899.

Chaplain to Seamen Named Bishop of Falkland Isles

LONDON—The Rev. J. R. Weller, Liverpool, chaplain-superintendent of the Mersey Mission to Seamen, has been appointed Bishop of the Falkland Isles.



AUMBRY IS MEMORIAL

This aumbry, for reservation of the Blessed Sacrament, was given to the Church of the Advent, Boston, by Walter W. Gaskill as a memorial to his little daughter, Ruth.

National Survey Shows General Business Revival

NEW YORK—General business conditions are reported on the upward trend in 92 per cent of the returns from a national questionnaire sent out by the Church Life Insurance Corporation to leading lay and clerical officials of the Church. Over half the replies, 57 per cent, named various government activities as the chief contributing factor in the upturn. Seventy-four per cent of those noting business improvement were of the opinion that the change in business is a decided one.

Festival Service at Germantown Church

PHILADELPHIA—A special festival service and procession was held at St. Luke's Church, Germantown, on the evening of Ascension Day. The Rev. Granville M. Williams, D.D., S.S.J.E., rector of the Church of St. Mary the Virgin, New York City, preached. Members of the Philadelphia Catholic Laymen's Union and the acolytes' guilds of many parishes were among those attending.

Chicago Children's Offering \$5,500

CHICAGO—The Children's Lenten Offering aggregated \$5,500 according to virtually complete reports from parishes and missions of the diocese of Chicago.

Everyman's Offering Committee is Named

Laymen in Various Parts of United States Participate in Movement to Meet General Church Deficit

CINCINNATI—Laymen in various parts of the United States are on the national committee of Everyman's Offering, the movement begun in the diocese of Southern Ohio to meet the general Church's financial deficit.

NATIONAL COMMITTEE

The national committee consists of Charles P. Taft, president; John I. Rowe, treasurer; Ralph Hollenbeck, chairman of special gifts committee; Eric W. Gibberd, executive secretary; Hart B. Hill, special gifts secretary; James E. Whitney and C. H. Handerson, field secretaries; and Stanley W. Allen, Glendale, Ohio; Roland W. Baggott, Dayton, Ohio; Joseph Buffington, Philadelphia; Hill Burgwin, Pittsburgh, Pa.; Blaine B. Coles, Portland, Ore.; Albert Crosby, Minneapolis; Charles L. Dibble, Kalamazoo, Mich.; George B. Elliott, Wilmington, N. C.; Benjamin F. Finney, Sewanee, Tenn.; Harvey S. Firestone, Akron, Ohio; Thomas P. Goodbody, Toledo; W. D. Haggard, Nashville, Tenn.; Robert H. Gardiner, Boston; Alexander Guerry, Chattanooga, Tenn.; Warren Kearny, New Orleans; W. W. Kirby, Denver; Robert E. Lasater, Winston Salem, N. C.; W. A. Monten, Los Angeles; Clifford P. Morehouse, Milwaukee; A. R. Rogers, Minneapolis; President Franklin D. Roosevelt, Washington, D. C.; Eugene E. Thompson, Washington, D. C.; F. O. Schoedinger, Columbus, Ohio; Samuel Thorne, New York City; Henry A. Wallace, Washington, D. C.; Raymond Walters, Cincinnati; and Lewis Williams, Richmond, Va.

DIOCESAN CHAIRMEN

The following men to date have accepted positions as Everyman's Offering chairmen in their respective dioceses: *Arkansas*, James P. McGaughy, Pine Bluff; *Atlanta*, Edward L. Stearns, Atlanta; *Bethlehem*, P. Anthony Sweet, Scranton; *Central New York*, Prof. A. B. Recknagel, Ithaca; *Colorado*, W. W. Kirby, Denver; *Delaware*, Howard L. Seaman, Wilmington; Dr. H. V. Holloway, Dover, and A. H. Lord, Seaford; *Duluth*, S. Valentine Saxby, Duluth; *Eau Claire*, Hugh A. Debney, Eau Claire; *Erie*, Frank B. Mallett, Sharon; *Fond du Lac*, Ferd Schlichting, Sheboygan Falls; *Georgia*, Charles R. Clapp, Savannah; *Harrisburg*, Blaine James, Danville; *Kansas*, Dr. Harry Horn, Wichita; *Kentucky*, Philip S. Tuley, Louisville; *Lexington*, Dr. J. Rice Cowan, Danville; *Long Island*, Frank Gulden, New York City; *Maine*, Edward L. Lincoln, Port-

Richard Barthelmess Aids

Everyman's Offering Plan

CINCINNATI—Richard Barthelmess, film star, has accepted appointment to serve on the diocese of Los Angeles committee for Everyman's Offering.

land; *Maryland*, Arthur Boehm, Annapolis; *Milwaukee*, Hibbard S. Greene, Milwaukee; *Minnesota*, Albert H. Crosby, Minneapolis; *North Carolina*, Arthur A. London, Pittsboro; *Northern Indiana*, Archie Price, Marion; *Quincy*, John S. Neal, Monmouth; *South Florida*, W. E. Tylander, Fort Pierce; *Southern Ohio*, C. P. Taft, Cincinnati; *Spokane*, David H. Knapp, Spokane; *Springfield*, C. M. Hathaway, Springfield; *Washington*, Eugene E. Thompson, Washington; *Western Massachusetts*, Max W. Heckman, Springfield; *Western Michigan*, Jerome B. Cooper, Jackson; *Western Nebraska*, Hobart Blackledge, Kearney.

Virginia Work Improving, Convention is Informed

ALEXANDRIA, VA.—Consideration of the missionary work of the diocese of Virginia occupied the time of the 139th annual council in Christ Church, Alexandria, May 16th and 17th. Reports showed growth and development in the various missionary spheres of mountain work, rural work, and work among the Negroes, with pressing opportunities for advance in every field. The treasurer's report showed that though appropriations in every field had necessarily been reduced and salaries cut there was no continuing deficit coming over from the operations of 1933.

Elections resulted in the main in the re-election of present officers and permanent committees.

Clerical deputies to General Convention: the Rev. Drs. Beverley D. Tucker, Jr., Richmond; G. McLaren Brydon, executive secretary and treasurer of the diocese; the Ven. W. Roy Mason, Charlottesville; the Rev. Dr. Wallace E. Rollins, Alexandria. Alternates: the Rev. Charles W. Sheerin, Richmond; and the Rev. Drs. Churchill J. Gibson, Richmond; George P. Mayo, Bris; Herbert S. Osburn, Gloucester.

Lay deputies: Rosewell Page, Beaverdam; Lewis C. Williams, Richmond; John Stewart Bryan, Richmond; Murray M. McGuire, Richmond. Alternates: Dr. Ivey F. Lewis, University; John M. Taylor, Richmond; Blake T. Newton, Hague; John B. Minor, Richmond.

Delegates from the Woman's Auxiliary: Mrs. Robert T. Barton, Winchester; Mrs. W. A. Baker, Winchester; Mrs. Jacquelin Smith, Berryville; Mrs. James A. Hill, Orange; Mrs. O. D. Dennis, Richmond.

Western Massachusetts Adopts Canon

SPRINGFIELD, MASS.—A new canon was adopted at the 33d annual convention of the diocese of Western Massachusetts May 15th and 16th in St. Peter's Church here, requiring that no election or appointment of an assistant minister shall be made until his name has been made known to the ecclesiastical authority in the same manner as that of a rector.

The standing committee was reelected without change, and the Rev. S. Wolcott Linsley of Webster was elected an honorary canon of Christ Church Cathedral.

Clerical deputies to General Convention: the Rev. Dr. A. V. Bennett, Fitchburg, and the Rev. Messrs. M. E. Mott, Springfield; A. Murray, North Adams; Leigh R. Urban, Longmeadow. Alternates: the Rev. Messrs. J. H. Noland, Springfield; William Smith, Worcester; A. C. Ockenden, Northampton; F. H. Danker, Worcester.

Lay deputies: W. C. Hart, F. J. Pope, H. C. Rudderham, M. P. Whittall. Alternates: Philip Simons, F. A. Spaulding, J. H. C. Church, S. B. Hyde.

Woman's Auxiliary delegates: Mrs. F. L. Everett, Springfield; Mrs. H. A. Smith, Worcester; Mrs. H. Moulton, Sturbridge; Mrs. H. Hawkins, Worcester. Alternates: Mrs. L. R. Urban, Longmeadow; Mrs. S. Bartlett, Webster; Mrs. J. L. Brook, Longmeadow; Mrs. C. W. Burt, Springfield.

Heads Central New York G. F. S.

UTICA, N. Y.—Miss Frances L. Talcott, Utica, is the new president of the Girls' Friendly Society of the diocese of Central New York. Mrs. Charles Larned, Watertown, is secretary-treasurer.

A Catholic Plea for Reunion

By FATHER JEROME

Cloth 12mo \$1.20, post extra.

This book is an exceedingly outspoken discussion of the benefits that would result to the Roman Catholic Church from reunion with the Church of England.

It is unfortunate that it was published anonymously—"Father Jerome" is Father Gille, a Belgian Jesuit, working in Liverpool. He has been denounced by some Roman Catholic newspapers—but it is certainly the first constructive proposal from the Roman side. It is a book of real importance.

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New York

St. Stephen's College Is Now Bard College

Name Changed and Institution Becomes "Episcopal by Tradition and Influence Rather Than Control"

NEW YORK—The name of St. Stephen's College, Annandale-on-Hudson, N. Y., undergraduate unit of Columbia University, has been changed to Bard College in honor of John Bard, who founded the institution 75 years ago, President Nicholas Murray Butler announced.

Prof. Donald G. Tewksbury will continue as acting dean. With the approval of the Columbia University Council, a new educational program in the liberal arts and sciences "more closely adapted to the individual needs and abilities of young men" will go into effect next fall.

Through changes in the charter of the college, the college becomes "Episcopal by tradition and influence rather than by control." The Church is to be represented on the board of trustees "by appropriately elected representatives rather than by majority representation."

Central New York Young People's Rally

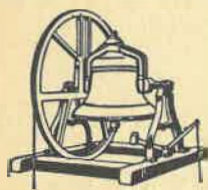
UTICA, N. Y.—A rally for the young people of the diocese of Central New York was held on the grounds of the Diocesan House, Utica, May 26th, beginning with an open-air service at which Bishop Fiske, diocesan, was the preacher. Following luncheon there was a general assembly under the leadership of Amos Pritchard of Rome.

California Cathedral Organ Dedicated

SAN FRANCISCO—The new organ given to Grace Cathedral in memory of the late Charles Beatty Alexander, by his widow, Mrs. Harriet Crocker Alexander, was dedicated Whitsunday.

Medical School Commencement Preacher

LITTLE ROCK, ARK.—The Very Rev. John Williamson, dean of Trinity Cathedral, preached the baccalaureate sermon to graduates of the Medical School, University of Arkansas, June 3d.



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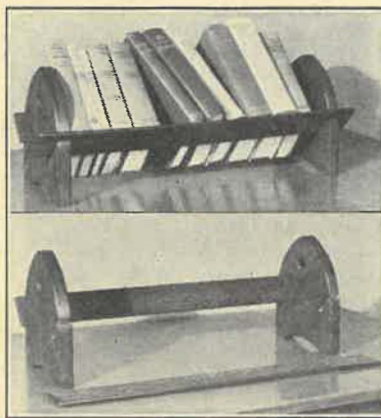
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Bishop Payne Divinity School Alumni Observe Semi-centennial

PETERSBURG, VA.—The Alumni Association of the Bishop Payne Divinity School recently celebrated the seminary's semi-centennial. This celebration was in connection with the annual closing exercises of the institution. The principal address was by the Rev. George F. Bragg, Jr., D.D., one of the oldest living graduates. The Founders' Day sermon was delivered by the Rev. Dr. Scott Wood, the third oldest graduate of the Divinity School. More than one hundred living graduates of Bishop Payne Divinity School are actively at work in forty dioceses and foreign fields.

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June, 1934

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WASHINGTON, D. C.—Possibly not since the meeting of General Convention has so large a congregation gathered in the nation's capital for a religious ceremony as was present May 27th for the annual ceremony of the Massing of the Colors. The service was attended by about 13,000 people.

It was under the joint auspices of the Washington Cathedral and the Military Order of the World War. Admiral W. H. Standley, U. S. N., and Bishop Freeman of Washington were the speakers.

Five hundred banners, standards, and flags were carried in the procession, representing many patriotic societies and clubs. The United States Marine Band rendered special music.

Bishop Shayler Preacher At Omaha Serbian Service

OMAHA, NEBR.—Bishop Shayler of Nebraska was the preacher and guest of honor when more than 1,000 persons recently celebrated the formal consecration here of Serbian Hall.

The services opened with the singing of the Mass by Bishop Mardary. Bishop Shayler stressed the value of retention of traditional usages both in religion and secular culture. He pointed out the similarity between and the coöperation of the Anglican and the Eastern Orthodox communions.

Mission to Become Chapel

PHILADELPHIA—St. Giles' Mission, Stonehurst, Upper Darby, will be conducted as a chapel of the Church of the Holy Apostles, 21st and Christian Streets, Philadelphia, for an experimental period of two years. The Rev. George H. Toop, D.D., who recently observed his twentieth anniversary as rector of that parish, announced that the mission now has the status of a diocesan unit under the Bishop's jurisdiction and that whether Holy Apostles' Church will accept permanent jurisdiction over the church or return it to its present status will be determined at the end of the two year period. The transfer becomes effective September 1st.

New York W. A. Delegates

NEW YORK—The New York diocesan branch of the Woman's Auxiliary delegates to the General Convention are: Mrs. J. Ralph Jacoby, Mrs. Henry Hill Pierce, Miss Elsie C. Hutton, Mrs. William C. Dickey, and Mrs. T. Wyman Porter, all of New York. Alternates: Mrs. Charles Gilmore Kerley, Miss Cornelia L. Clarkson, Miss Isabel M. Peters, all of New York; Miss Elizabeth Van C. Jones, Cold Spring Harbor, L. I., and Miss Mary M. White, New York.

Another Degree Earned

By Rev. Edward R. Hardy

NEW YORK—The Rev. Edward Rochie Hardy, Jr., 26, who passed Harvard's entrance examinations at the age of 10, received the degree of Master of Sacred Theology at the recent commencement exercises at General Theological Seminary. He received his Bachelor of Arts degree at 14, a Master of Arts degree at 15, a Bachelor of Theology degree from General at 18, and a Doctor of Philosophy degree from Columbia at 20.

Western Michigan Spring Rally Attended by 155 Young People

GRAND RAPIDS, MICH.—The spring rally of the Young People's Fellowship of the diocese of Western Michigan was held in Grand Rapids May 5th and 6th, with 155 young people in attendance. Bishop McCormick, diocesan, was one of the speakers.

General Pershing Guest of Honor

WASHINGTON, D. C.—General John J. Pershing was the guest of the College of Preachers and Bishop Freeman of Washington at a recent luncheon given in his honor at the college on Mount St. Alban. General Pershing has long been interested in the Washington Cathedral and has greatly assisted in its construction.

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Church Exhibit at Fair Complete for Opening

Form Substantially Same as That of Last Year; 75,000 Copies of Folder Printed

CHICAGO—The Church's exhibit at the 1934 Century of Progress Exposition was opened last week in substantially the same form as last year. The exhibit was in virtually final form May 26th when 150,000 visitors streamed into the Fair grounds for the opening day.

The only exhibits in the Hall of Religion which were substantially complete for the opening were those of the Episcopal Church, Roman Catholic Church, and Seven Day Adventists.

The Episcopal Church exhibit is located in the bay to the east of the main rotunda of the hall. Stained glass plaques again are exhibited on the windows, and the exhibit as a whole takes the form of a small chapel with altar and furnishings. In the body of the exhibit is a display of various types of vestments, book exhibit, photographs of Presiding Bishops, mural depicting the progress of the Church in various lands, maps of the Church's work and a model of St. Luke's Pro-Cathedral, Evanston.

The exhibit committee, headed by Archdeacon F. G. Deis, of Chicago, has reprinted 75,000 copies of the folder, *The Episcopal Church*, prepared last year by the Department of Publicity, National Council, for distribution at the Fair. The folder met with such favorable comment last year that the committee is financing the reprinting of it.

The exhibit will be changed from time to time.

Berkeley Divinity School Plans "Refresher Week"

NEW HAVEN, CONN.—Berkeley Divinity School will conduct a Refresher Week for the clergy from June 11th to 15th. This venture, which was begun in 1932, is being conducted this year at the urgent request of many of the clergy, and with the hearty support of Bishop Budlong of Connecticut.

The chief features of the week are two courses which will last throughout the entire period; one will be a course in The Background of the Barthian Theology given by the Rev. Dr. Walter Lowrie who, during his long rectorship of the American Church at Rome, came into contact with many of the leaders in European theological thought, and is recognized as one of the leading authorities in this country on the theology of Karl Barth. The other course is one being offered by the Rev. Dr. C. B. Hedrick of the Berkeley Divinity School on The Gospel of St. John.

Conference leaders include Prof. E. V. Emery, Prof. T. Arnold of the Yale Law School, Professor Loram of Yale, and the Rev. W. B. Spofford, executive secretary of the Church League for Industrial Democracy.

Omaha, Nebraska, Rector To be Deported to Haiti

OMAHA, NEBR.—Because of an unfortunate failure to file the proper papers, the Rev. V. E. Holley, Haitian, rector of St. Philip's (Colored) Church in Omaha, was ordered deported back to his native island. Fr. Holley came here last October to succeed the Rev. John Albert Williams, and was elected to the rectorship for a three-year term. Immigration authorities have ordered his deportation on the grounds that his entry permit allowed him to remain in this country only for purposes of study in Philadelphia Divinity School.

Acolyte 25 Years, Given Award

MILWAUKEE—Alfred Lyman recently was presented a cross at All Saints' Cathedral here in recognition of 25 years of service as an acolyte.

Church Union Announces Increase in Membership

LONDON—At a recent meeting of the executive committee of the Church Union, it was stated that 330 new members had been elected. It was announced also that Dr. Carter, late Archbishop of Capetown, had joined the Union. He was elected an episcopal vice-president.

Seventy-two stations of the Seven Years' Association have now been started, including one in New Zealand and one in India. Nearly 1,000 members have been enrolled in this youngest part of the Church Union. The Union was formed recently by the merger of the English Church Union and the Anglo-Catholic Congress.

The Church Literature department of the Union will shortly launch a campaign to combat the anti-God menace. A series of tracts, printed in the same style as the anti-God propaganda, have been published recently, and are to be distributed free.

Church Services

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Church of the Ascension, Chicago

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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

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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.

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Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5, 8.

NEW YORK—Continued

Church of the Incarnation, New York

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Sundays: 8, 10, and 11 A.M.

Holy Cross Church, New York

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Sunday Masses 8:00 and 10:00 A.M.
Confessions: Saturdays 7-8:30 P.M.; Sunday morning 7:30.

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

Madison Avenue at 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
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.

† Necrology †

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

HENRY B. BROWNE, PRIEST

CHICAGO—The Rev. Henry B. Browne, retired priest of the diocese of Chicago, died May 27th as a result of injuries received a week previous when he was struck by an automobile.

Funeral services were at St. Andrew's Church May 29th, Bishop Stewart of Chicago, officiating, assisted by Archdeacon F. G. Deis of Chicago, and the Rev. Frank R. Myers of St. Timothy's Church. Fr. Browne was rector of St. Thomas' Church for nearly ten years. Two years ago he retired. He had also been priest in charge of St. Andrew's, Evanston, for a time.

Born in Jamaica, he was educated in England and at the University of Iowa. He was ordained in 1906 by Bishop Millspaugh and served parishes at Leavenworth, Topeka, and Kansas City, Kans., Denver and Colorado Springs, Colo., before coming to Chicago in 1920. He had been during the past year assisting at St. Andrew's Church. Mrs. Browne survives.

WALTER R. M' COWATT, PRIEST

CANTON, OHIO—The Rev. Walter R. McCowatt, 51, who resigned the pastorate of St. Paul's Church last October after having been pastor for 18 years, died May 26th.

In failing health for a number of years, the Rev. Mr. McCowatt was forced to give up the Canton parish and early in November of last year went to Tucson, Ariz., in the hope of restoring his health. When the western climate failed to improve his condition he returned to Canton two weeks ago to be with his friends.

Several days after his return he was removed to a hospital. His condition gradually grew worse and he was in a critical state for more than a week. A complication of diseases caused his death.

He received his theological training at Bexley Hall, Kenyon College. After graduation he went to Trinity Cathedral, Cleveland, as a curate. He came to the Canton church from the cathedral. The Canton charge was his only pastorate during his ministry.

He leaves a sister, Mrs. Jessie Wellington of Canton, and two nieces, Miss Jane Wellington of Canton and Mrs. Worth Fauver of Elyria.

Funeral services were conducted May 28th at St. Paul's Church by Bishop Rogers of Ohio, assisted by several of the diocesan clergy. Burial was in Amsterdam, N. Y.

STANLEY GALPIN

MANILA, P. I.—Prof. Stanley Galpin, of Trinity College, Hartford, Conn., died from heart failure on the S.S. *President Van Buren*, Easter Day, shortly before the liner arrived in port in Manila.

He was born in Cleveland, Ohio, but

lived in Berlin, Conn. He was traveling around the world while on leave from Trinity College.

The funeral service was held April 2d in the Chapel of the Cathedral of St. Mary and St. John, Bishop Mosher of the Philippine Islands officiating.

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HALL—The Rev. WILLIAM H. A. HALL at his home in East Orange, N. J., on May 24, 1934.

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The central feature of the repair and restoration is the chancel window, a memorial to Mrs. Van Syckel.

The interior of the church is painted cream white, as are also the altar, the pulpit and lectern (combined), and the pews. The trimming is mahogany. The aisle carpet and chancel cushions are a deep red. The whole color scheme is a harmony of white, blue, and shades of red.

The window was designed and constructed by Charles J. Connick of Boston. The work was supervised by Richard Kock, architect, a Churchman of New Orleans.

The parish is temporarily under the pastoral care of Rev. Gardiner L. Tucker, rector of St. Matthew's Church, Houma.

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