

The Living Church

MAY 27 1935



ALTAR DEDICATION ON CHURCH'S 50TH ANNIVERSARY

All Saints' Church, Orange, N. J., celebrated its 50th anniversary May 5th. The parish was founded by the Rev. W. Richmond, who served as rector for 20 years. The high altar, shown above, was dedicated to his memory. The Rev. C. M. Dunham is the present rector.

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

26. Fifth (Rogation) Sunday after Easter.
 27, 28, 29. Rogation Days.
 30. Ascension Day. (Thursday.)
 31. (Friday.)

JUNE

1. (Saturday.)
 2. Sunday after Ascension Day.
 9. Whitsunday. (Pentecost.)
 10. Whitsun Monday.
 11. Whitsun Tuesday.
 12, 14, 15. Ember Days.
 16. Trinity Sunday.
 17. St. Barnabas.* (Monday.)
 23. First Sunday after Trinity.
 24. Nativity St. John Baptist. (Monday.)
 29. St. Peter. (Saturday.)
 30. Second Sunday after Trinity.

* Transferred from June 11th.

CALENDAR OF COMING EVENTS

MAY

28. Convention of Minnesota.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

3. St. Luke's, Germantown, Pa.
 4. Christ Church, La Plata, Md.
 5. St. James the Less, Philadelphia, Pa.
 6. St. James', Watkins Glen, N. Y.
 7. St. Michael's, Bridgeport, Conn.
 8. St. Mark's, Mendham, N. J.

Clerical Changes

APPOINTMENTS ACCEPTED

KINSOLVING, Rev. WYTHE LEIGH, is taking duty at Hannah More School in Maryland, with address at 510 Cathedral St., Baltimore.

MACE, Rev. WARREN E., formerly in charge of the Willowdale-Romulus-Kendaia field in the diocese of Central New York; is to take charge of Calvary Church, Homer, and St. John's, Marathon, with residence at Homer, N. Y.

PANFIL, Rev. JOHN B., for the past 10 years the head of the Archbishop of Canterbury's mission in

Mosul, Iraq, has taken charge of Holy Cross parish of the Polish National Catholic Church in Syracuse. In doing so he has in no way resigned his ministry in the Episcopal Church. He left Iraq only because driven out by the Arabs.

POST, Rev. HENRY ATTWELL, formerly dean of St. Mark's Cathedral, Salt Lake City, Utah; is locum tenens of Trinity Parish Church, Seattle, Wash. (Ol.), effective May 10th. Address, 615 8th Ave.

VINCENT, Rev. W. J., rector of St. John's Church, Whitesboro, N. Y., is now acting secretary of the Diocese of Central New York on part time, with office at 2218 Genesee St., Utica, N. Y.

WARE, Rev. WALTER W., formerly rector of St. Paul's Church, Savannah, Ga.; has accepted a call to St. Mark's Parish, Erie, Pa. (Er.). Effective May 1st.

RESIGNATIONS

MC CREADY, Rev. RICHARD L., D.D., as dean of Christ Church Cathedral, Louisville, Ky., effective September 30th. Dr. McCreedy has been dean of the Cathedral since 1917.

PRITCHARD, Rev. JOHN F., D.D., who came out of retirement eight years ago, to become rector of St. Luke's Church, Renton, Wash. (Ol.); retired from that charge on April 28th, after building a new church and celebrating fifty years in the priesthood.

ROOTS, Rev. WILLARD H., as minister in charge of the Church of St. John the Evangelist, Mansfield, and St. Mark's Church, Foxborough, Mass.; to be pensioned on September 1st. Address remains 140 Central St., Mansfield, Mass.

ORDINATIONS

PRIESTS

MARYLAND—The Rev. EUGENE STEUART HALLAM was ordained to the priesthood by Bishop Helfenstein of Maryland in Christ Church, of Queen Caroline Parish, Guilford, May 8th. The ordinand was presented by the Rev. Percy M. Ferne, and the Rev. C. Sturges Ball, D.D., preached the sermon. The Rev. Mr. Hallam is rector of St. Mark's Church, Highland, and Queen Caroline Parish. Address, Highland, Maryland.

ROCHESTER—The Rev. ROBERT NORL RODENMAYER was ordained to the priesthood by Bishop Ferris of Rochester in Christ Church, Rochester, N. Y., May 3d. The ordinand was presented by the Rev. H. Hassinger, and the Rev. C. C. W. Carver preached the sermon. The Rev. Mr. Rodenmayer, instructor at the General Theological Seminary, will be assistant at Epiphany Church, New York City.

TOHOKU—The Rev. FRANK H. MOSS, Jr., was advanced to the priesthood by Bishop Binsted of Tohoku in Trinity Church, Tokyo, Japan, April 14th. The Rev. Mr. Moss was presented by the Rev. Hunter Lewis and is chaplain in charge of Trinity Church, Tokyo. Address, St. Luke's Hospital, Tokyo, Japan. The Rev. Lawrence Rose preached the sermon.

WESTERN MASSACHUSETTS—The Rev. FREDERICK H. ARTERTON was ordained to the priesthood by Bishop Davies of Western Massachusetts in St. Barnabas' Church, Springfield, Mass., May 8th. The Rev. Mr. Arterton is curate at Christ Church Cathedral, Springfield, Mass.

DEACONS

SAN JOAQUIN—LEO S. COOK was ordained to the diaconate by Bishop Sanford of San Joaquin in St. Peter's Church, Oakland, Calif., May 9th. The candidate was presented by the Rev. Schuyler Pratt, and is vicar at Trinity Church, Madera, Calif. The Rev. Edgar F. Gee preached the sermon.

SOUTH FLORIDA—WILLIAM B. SPERRY was ordained to the diaconate by the Rt. Rev. Ralph E. Urban, D.D., Suffragan Bishop of New Jersey, acting for Bishop Wing of South Florida, in All Saints' Chapel of Trinity Cathedral, Trenton, N. J., April 24th. The Rev. C. A. Simpson presented the candidate and also preached the sermon. The Rev. Mr. Sperry is assistant at Grace Chapel, New York City. Address, General Theological Seminary, 175 9th Ave., New York City.

Books Received

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

ASSOCIATION PRESS, New York City:

"Halt," Cry the Dead: A Pictorial Primer on War and Some Ways of Working for Peace. Arranged and Edited by Frederick A. Barber. With Forewords by Dr. Dan Poling and Will Irwin. \$1.50.

BASIL BLACKWELL, Oxford, England:

Abailard's Ethics. Translated with an Introduction by J. Ramsey McCallum. With a Foreword by Kenneth E. Kirk. 6 shillings net.

Papal Provisions. By Geoffrey Barraclough. 10/6 net.

The Story of the Relics of the Passion. Illustrated. By H. M. Gillett. 4/6 net.

COKEBURY PRESS, Nashville, Tenn.:

Creative Christianity. By Shailer Mathews. \$1.50.

HENRY HOLT AND COMPANY, New York City:

The Empress Frederick. By Princess Catherine Radziwill. With Frontispiece. \$2.75.

HOUGHTON, MIFFLIN COMPANY, Boston, Mass.:

Road to War. Illustrated. By Walter Millis. \$3.00.

Up from the Earth: A Collection of Garden Poems. Chosen by Sylvia Spencer. \$2.75.

LONGMANS, GREEN & CO., LTD.:

The Hedge Schools of Ireland. By P. J. Dowling. With an Introduction by T. Corcoran. \$4.20.

THE MACMILLAN COMPANY, New York City:

God's Soldier: General William Booth. Illustrated. By St. John Ervine. 2 vols., \$7.50.

Week End Gardening. Illustrated. By Sterling Patterson. \$2.50.

THOMAS NELSON & SONS, New York City:

The Great Change. By Richard T. Ely and Frank Bohn. \$2.00.

IVES WASHBURN, INC., New York City:

The Life and Exploits of the Scarlet Pimpernel. By John Blakeney. With a Foreword by the Baroness Orczy. \$2.50.

MOREHOUSE PUBLISHING COMPANY, Milwaukee, Wis.:

Anglicanism: The Thought and Practice of the Church of England Illustrated by the Religious Literature of the Eighteenth Century. Compiled and Edited by Paul Elmer More and Frank Leslie Cross. \$5.00.

CHARLES SCRIBNER'S SONS, New York City:

Social Salvation. By John C. Bennett. \$2.00.

PAPER-COVERED BOOKS

CARNEGIE FOUNDATION FOR THE ADVANCEMENT OF TEACHING, New York City:

Review of Legal Education in the United States and Canada for the Year 1934. By Alfred Z. Reed.

CHARITY ORGANIZATION DEPARTMENT, RUSSELL SAGE FOUNDATION, New York City:

Looking Toward a Public Welfare Plan. Compiled by Russell H. Kurtz. 25 cts.

MOREHOUSE PUBLISHING COMPANY, Milwaukee, Wis.:

The Marriage Service and After. By Hervey C. Parke. Revised. With a Foreword by the Rt. Rev. Bertrand Stevens, D.D. Paper, 35 cts. Cloth, 75 cts.

WORLD PEACE FOUNDATION & FOREIGN POLICY ASSOCIATION, Boston and New York City:

The Future of Sea Power in the Pacific. By Walter Millis. 25 cts.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Capital Punishment

TO THE EDITOR: The Archbishop of York, who is generally recognized as a man of outstanding intellectual and spiritual stature, has lately declared, "To me, at least, it seems clear that few public actions would at the present time so much demonstrate and secure an advance in the ethics of civilization as the abolition of the death penalty."

If evidence were needed that the Christian conscience should assert itself to destroy capital punishment, we have had an abundant measure of it in the disgusting publicity and debasing commercialization of the Hauptmann case, which has even included handsome offers to the jury to capitalize on their position. Out here in Central China, the local English-language paper has printed longer cables about the Hauptmann trial than about the government's \$4,000,000,000 Work Relief Plan, affecting the lives of millions! People were interested, of course, because it was the Lindbergh baby that had been killed, but those commercially interested have deliberately pandered to morbid emotions in a way that would have been impossible had not a human life been at stake. Probably the man is guilty of the dastardly crime with which he is charged, though after weeks of gruelling examinations he still denies it, and there is the possibility that he is innocent. Many people must feel exactly as does Mrs. F. D. Roosevelt, who said to reporters, "The only thing that troubled me was his conviction on circumstantial evidence."

In any case, what is to be gained by his execution? It will mean the leaving behind of an old mother, already bereft of a husband and two sons slain in the World War, to go with shame and sorrow to her grave; a grief-stricken wife, who, after his conviction, cried, "There is nothing left for me," and a little child to bear throughout life the stigma of having had a father who was executed. On the other hand, it will not bring back to life the Lindbergh baby, and, far from deterring other would-be murderers, it is far more likely that the world-wide publicity of the trial may have put murderous thoughts into the minds of some mentally-unbalanced people of the notoriety-seeking type. Most of the glamor would have been lacking if life imprisonment, instead of capital punishment, had been the penalty for conviction. As Dr. Temple points out, even were capital punishment a deterrent, which all the evidence goes to show it is not, on Christian grounds it would still be indefensible, because "it is always immoral to treat a person only as a means to some end other than his own well-being."

Is it possible to catch any accents whatever of the Voice of Jesus in the closing appeal of the State's prosecutor, Mr. Wilentz, to the jury, who, pointing at Hauptmann, yelled, "He's cold, yes, very cold, but he will thaw out when he hears the switch of the electric chair!" Let us wipe out from our national life a relic of barbarism, which the Hauptmann case has clearly shown is demoralizing to everyone concerned.

(Rev.) EDMUND L. SOUDER.

Hankow, China.

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Prayer for the World Conference

TO THE EDITOR: The week which it is our custom to observe as a special time of prayer for the work of the World Conference on Faith and Order will this year be the week beginning on Sunday, June 2d.

Let us thank God

For much evidence of zeal for unity among Christian people, and for its expression in study, prayer, and generous giving.

For the gifts which made possible the meeting of the continuation committee at Hertenstein; for the fellowship in the Spirit, and the many other blessings received by the committee at that meeting.

For the work done by members of our three commissions, and of many local discussion groups throughout the world.

Let us pray

For the Holy Spirit's guidance of the continuation committee in drawing up the program for the 1937 World Conference.

For God's blessing on the work of the three commissions, that it may bear fruit in real advance toward mutual understanding between the Churches.

For all delegates appointed to represent their Churches in 1937, that by study and prayer they may diligently prepare themselves for their work.

For increased zeal for unity on the part of all Christian people, and for an outpouring of generosity to provide for the financial needs of the 1937 World Conference.

In some places it may be possible for special prayers to be offered in public worship, or for special intercession-services or prayer-meetings to be held. In others these thanksgivings and petitions will be offered by individuals in their private prayers. Let us remember, one and all, that we are bound together in a world-wide fellowship as we wait upon God for guidance and strength.

(Canon) LEONARD HODGSON.

Winchester, England.

The Russian Seminary

TO THE EDITOR: May I, in the name of the Seminary of St. Sergius in Paris, acknowledge with gratitude the generous responses that are being made to the appeals for assistance that, from time to time, have been made in your columns. I wish it were

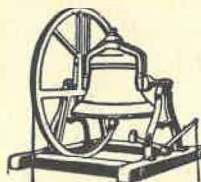
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possible to express personally to each contributor, the gratitude that is felt by Fr. Bulgakoff and the faculty and students of the seminary, but as so many of the donations are anonymous, I must content myself with this general statement of gratitude.

Every dollar that is contributed not only works toward the continuation of this apostolic venture, but it is also an earnest of the fellowship that exists between the Eastern Orthodox Church and our own branch of the One Holy Catholic and Apostolic Church.

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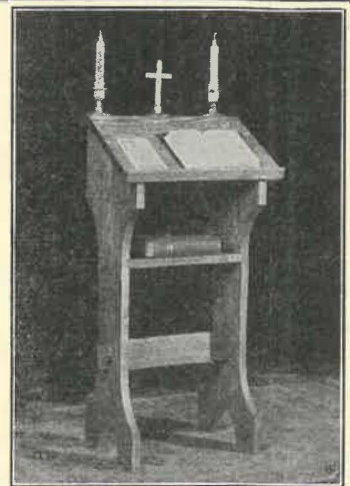
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Bishop Disciplines Priest

TO THE EDITOR: Perhaps you will feel that it would be in the interest of Church discipline for you to make another comment "through the Editor's window," in reference to the young priest who committed a serious breach of dignity and law in officiating at a wedding in a skating rink late in the evening on the night before Easter, Easter Even (L. C., May 4th). He received, as soon as the matter came to my attention, a severe reprimand from his Bishop, who stated that the solemnizing of Holy Matrimony could be neither solemn nor holy under the circumstances in which he officiated. He was told that his action was without any excuse whatsoever and that it had seriously jeopardized his status. After a conference with me he placed in my hands a letter which was entirely adequate in its penitence, apology to the Church, to the Bishop, to the clergy, to his parish, and to the community in which he was serving. He further expressed himself as ready to make any other amends in his power. He was instructed to read to his congregation on the following Sunday morning the exact terms of the Bishop's reprimand, and his letter of penitence and apology. In my opinion it has been a useful lesson to others as well, and I think that the discipline of the Church has been maintained. . . .

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

Brooklyn, N. Y.

Church School Methods

TO THE EDITOR: I was exceedingly glad to read Dr. McGregor's able article in *THE LIVING CHURCH* of May 4th, on Church School Lessons and Christian Life.

I acted as superintendent of Sunday schools for 18 years, first at a Sunday school which had been brought to an excellent state of efficiency under the direction of Dr. (afterwards Bishop) Harding, and which included regular worship and catechising by the rector every Sunday. I was afterwards at a church where these features were almost entirely absent, but where emphasis was placed on the character of the Church school lessons. Too much consideration has been given to this feature, to the neglect of worship, and the encouragement of the teacher in personal work with the scholar.

The old style teacher may have been deficient in some of the modern ideas of pedagogy, etc., but the soul life of the child has been neglected. I had about reached the conclusion that the modern Sunday school was really acting as an injury to the child, instead of as an instrument for its religious development. We have seen, as a result of the system, an inability to hold the scholar after the age of 15 or under, and, in the absence of real religious instruction and worship, in the entire loss of the child shortly after confirmation, except in the comparatively small proportion of cases where the parents make a real effort to lead the child from Sunday school into the church. Without any acquired experience with the church and its worship, the child leaves the Sunday school as soon as it considers it is "too old to attend," and very frequently never becomes a regular attendant at the church services, simply because it has never acquired the habit.

I do hope that Dr. McGregor's article indicates a real improvement in Sunday school methods, and that the teachers which in the past have been such able instruments in forming the religious characters of some of our most worthy Christian men and women will be restored to their former position, and that simple "method experimentation" will have come to an end.

ALVIN T. GREGORY.

Washington, D. C.

The NCJC News Service

TO THE EDITOR: I note with pleasure the addition of the column on "News of Other Communions" to your magazine, as well as other features of the NCJC News Service. I believe that most readers find a Church magazine to be of increased usefulness if it provides significant news of the other churches as well.

RAYMOND E. MAXWELL.

Cambridge, Mass.

The National Conference of Jews and Christians is making a splendid contribution to the cause of mutual understanding through its news service, and *THE LIVING CHURCH* is happy to have a part in it.—*THE EDITOR.*

The Townsend Plan

TO THE EDITOR: I have just seen your issue of April 27th, and I would appreciate the courtesy of a little space to express my agreement with the "irate subscriber" Mr. Barnes refers to in his article. She evidently wrongly assumed that he knew enough about the Townsend Plan to know she did not mean with absolute literalness that it is not a pension, but that the pension feature is of secondary consequence; that its prime status is a *recovery plan*, indeed the *only* recovery plan yet produced that has a real element of hope in its make-up. Her first quotation from the original article—which I have not read—is properly called an untruth. I am one of the "optimistic millions" in pretty close touch with the plan. We are *not* trying to "knife it," nor do we consider it "fantastic."

What piffle Miss Perkins talks in her article in your same issue! Of course she believes in the pauper provisions of the Social Security Bill, if only because they mean nothing to her at all, or to any other person well provided for. They just can't imagine what it means to try to exist on \$30 a month, and ought to be given the opportunity for experience. Such a provision is a disgrace to our country, and to all its advocates. Shame on them all!

Maybe when the Townsend Plan becomes law—as it surely will after the elections of 1936, if not before, unless something better is proposed—the present scandal in the Church of hundreds of unemployed ministers will be removed. Maybe you people don't realize the harm that it is doing to the Church—not all the laity are uninterested and indifferent, as those at the last General Convention seem to have been—plus the bishops and clergy.

Orcutt, Calif.

A. ARNOLD.

The Church Pension Fund

TO THE EDITOR: In my letter appearing in the issue of April 6th of *THE LIVING CHURCH*, and concerning the relation of the Church Pension Fund and the Security Act, Fr. Hawkins finds a sentence that leaves him "in the dark." Me too. "At the present time the Church needs to put forward a courageous opposition, even in spite of confused noise, and to stand on its own *Lights*. . . ." As it happens, I wrote "rights," and not "lights." That is, I think, the tenor of the letter. Pardon me, Fr. Hawkins, but to my mind any discussion in this emergency as to the administration of the Pension Fund is particularly ill-timed. My letter dwelt upon the preservation of the Pension Fund, and not upon the administration thereof. (Rev.) F. H. T. HORSFIELD.

Lexington, Ky.

An Appeal for Mountain Children

TO THE EDITOR: While destitution and suffering exists everywhere, most cities and communities are able to take care of their own through relief funds and private agencies. But in rural and mining sections of the Cumberland Mountains, where nature has been so prodigal in its beauty, living conditions are pitiful and relief is slow. Thousands of children, descendants of pioneer American families, are in desperate need of food, clothing, and the simplest requirements for health-bringing and normal developments. They are the helpless, innocent victims of a depression which for them and their parents started many years before the crash of 1929.

There are several agencies in the field which are doing their utmost with limited resources to make life worth living for these impoverished people. Through the activities of the Save the Children Fund, hot school lunches have been provided in many counties. Local county superintendents told me in a recent visit that school attendance has been increased as much as 50 per cent by these simple lunches which cost only five cents each.

Health clinics have been set up, recreational centers established, clothing and school books provided for youngsters who frequently have stayed away from school because they had no shoes to wear and no money to buy books, which are not distributed free.

To share with these children, with their fine possibilities, is an opportunity which everyone more favorably situated should heartily welcome. Your check to the Save the Children Fund, 156 Fifth avenue, New York City, or 309 Market street, Knoxville, Tenn., will be a most remunerative investment for the future of these boys and girls in the Southern Mountains. Information also will be gladly supplied as to distributing centers to which clothing, books, or commodities can be sent.

(Rev.) CHARLES D. TREXLER.

Lutheran Church of St. James,
New York City.

Eliminate Money-Raising

TO THE EDITOR: During Lent I had the pleasure of assisting the Rev. Frederick L. Barry at St. Gabriel's Church, Hollis, Long Island. Among many progressive methods that he has introduced there I wish to speak of one to readers of *THE LIVING CHURCH*. It concerns the elimination from parish life of all entertainments, bazaars, and parties for raising money.

Something only a year ago, an experiment was undertaken the main features of which are as follows:

1. No entertainments of any kind would be given for the purpose of raising money.
2. Members of the congregation would be urged to contribute to parochial support the money that ordinarily they would have spent for parish entertainments during the year.
3. The vestry would appropriate \$10 per month for such social activities as seemed desirable.

The results have been most satisfactory.

1. In one year the income of the parish has been increased by one-third. Individual pledges have been increased and regularly paid.
2. The need of raising sums of money by means of bazaars, card-parties, etc., is never mentioned during the Church service. This has tended to attract some people who rightly feel that such matters have no fitting place in the services of the Church.
3. The plan has further enhanced the social life of the parish, for since no charge is ever made for social affairs, the lack of money is no obstacle to anyone's attendance.
4. Energy has been diverted from secondary to primary ends. The spiritual life of the parish comes first. And you can feel this in everything that is done at St. Gabriel's.

(Rev.) WILLIAM KERNAN.

Bayonne, N. J.



EDITORIALS & COMMENTS

The Pilgrim's Token

SUCH A LONG TIME has gone by since men went on pilgrimages to holy places that we are inclined to forget just what manner of folk those pilgrims were, at their best. We know Chaucer's cavalcade, of course; and we remember the "pilgrims and palmers" whom Piers Plowman saw in his dream as he "slumbered and slept" on Malvern Hill. Perhaps we recall also the pilgrim of the old ballad that Ophelia sings, with "his cockle hat and staff, and his sandal shoon." But there were many more pilgrims than these, and most of them were much better. We come upon them in books about the Middle Ages, and still earlier days.

The tokens of those "good pilgrims" are still to be seen in the museums of the Old World, and in the treasure rooms of the ancient Cathedrals and other churches. In almost any book about life in the Middle Ages they are described; in a few volumes the tokens are pictured. The Canterbury bell and the "ampulles" and other tokens of the pilgrims who went their way to the shrine of St. Thomas are familiar. In many books, the scallop shell is shown, that favorite of all tokens. Except one. For the people of long ago, the most honored of all tokens was the palm, worn by the pilgrim who had made the far pilgrimage to the Holy Land. That token is found in no museum, in no Cathedral, anywhere in the world. But the men who returned, wearing it, were the most welcome and the most trusted guests in the castles and cottages of former times.

People were very careful about opening their doors. The watcher on the tower of the castle would descry the stranger as he came in sight. The keeper of the gates would question him closely from the little protected window in the gate-room. When quite satisfied that all was right, the stranger would at last be admitted. But if he were a pilgrim, wearing the token of any shrine, he need only point to that. And if that token were the palm, the token of the holiest place, the gates were thrown open at a glance. As for the dwellers in the cottage, they would watch too. When they saw the token, they opened the door, and, waiting for the pilgrim to come nearer, invited him to enter in.

Everyone, high and low, rich and poor, desired to hear what

the pilgrim had to tell about the holy places: any of them, but most particularly the holiest of all. They wished to hear also what visions had been seen by the pilgrim as he knelt in prayer at the shrine, what "goode imaginings" he had had. We know this from the "palmers' tales" in the old books. Their stories were all *exempla*, or what we call "sermon stories." They were indeed "wandering preachers."

THEY BROUGHT the news, too, those pilgrims. Few men traveled in olden days; those few were soldiers or pilgrims, mostly. The soldier returned with his tales of battle; but the pilgrims brought stories of the ways of life in other towns and countrysides, and in other lands. In some castles and cottages they were received eagerly for this very reason. In the first instance, that is. If genuinely devout, the pilgrim made occasion to tell his "beste tale."

We are obliged to grant that not all pilgrims, even all those who came wearing the palm, were holy men, or even all men who really desired holiness. No doubt, some of them did go on pilgrimage "for to see the world." But it is certain that the vast majority of them went with a lofty purpose. What was that purpose? The old books tell us. One man went on pilgrimage because he sought release from the burden of his sins; another, because sorrow lay heavy upon him and he sought comfort; another, because great joy had come to him and he wished to make a great act of thanksgiving. There were almost as many purposes as there were pilgrims.

Men have not changed very much since the days of pilgrimages, so far as their deepest needs and aspirations are concerned. They still have the same reasons for going on pilgrimage that their far-off forebears had. And some of them become pilgrims as men did of old.

Where do they go? Some make pilgrimages to the ancient shrines, the very same ones to which earlier pilgrims made their way. We are too ready to think that the crowds who visit Canterbury and Walsingham and Compostella, and even the Holy Land itself, are merely sightseers in the ordinary sense. Their friends know differently. They return, some of these

Prepare for Whitsunday

THE FORWARD MOVEMENT calls the Church to prepare for Whitsunday in order that a new power may come in this time of need. It has made five definite suggestions for the observance of the period between Ascension and Whitsunday.

1. Keep the churches open for the whole period and ask the people to come sometime each day to the Church for prayer and meditation.
2. Let the rector gather about him on one or more occasions those who will join him in intercession.
3. Provide a day of retreat or conference for clergy or lay people.

4. Make this a period when the individual should engage in some daily and definite act of preparation for the corporate Communion on Whitsunday through a sincere effort to discover what changes should be made in his life and what acts he should perform to make him more perfectly a disciple of Christ.

5. Emphasize personal evangelism by bearing witness to at least one other person at this time what our religion means to us and by seeking to bring some one nearer to Christ through His Church.

(Rt. Rev.) HENRY W. HOBSON.

pilgrims of today, bringing with them "goode imaginings" and visions.

Not very many of the people of the world today can go to visit the cities and towns of the ancient pilgrimages. Yet every Christian may make a pilgrimage, that best pilgrimage of all, to the Holy Land. We all may go to Bethlehem, that "blessed place," if we desire it. To the faithful, to the loving, it is very near. And it is not far away from anyone who wishes to go to it. A great multitude of pilgrims do go. High and low, rich and poor, they make that pilgrimage. Moreover, they do this at other times of the year than Christmas time: even those, or indeed, especially those, who never fail to go on that pilgrimage on every one of the "twelve days of Christmas."

We all know where Bethlehem is: the altar, wherever it may be, whether in a glorious Cathedral or in a school-house or a room used as a chapel. Bethlehem is there, where the Holy Child is enshrined. And it is always there. The altar is always the House of Bread, the Daily Bread for the feeding of the faithful. On any day, on every day of the year, the pilgrim may kneel and worship at that shrine.

There is that other shrine, so devoutly sought by the people of olden time: the Holy Sepulchre. Many people now make a pilgrimage to that once in the year, during Holy Week. But they might do it during any, or every, week of the year. And in many cities and towns faithful people do this. Wherever the Blessed Sacrament is reserved, there are they to be found. There they kneel and meditate upon the Life and the Death and the Resurrection of Christ, as did the pilgrims at the Holy Sepulchre in Jerusalem, in other days.

WE ARE engaged in a great Forward Movement of our Church. As a part of that Movement, we are called to undertake a pilgrimage, during the ten days between Ascension Day and Whitsunday. We are asked to make a daily visit to the Holy Land that is to be found in our own parish church; to kneel before the Altar-Throne of our Lord for at least a few minutes every day, to speak to Him and to seek for His reply. Could any act of devotion in preparation for the Church-wide corporate Communion of Whitsunday be more fitting?

We venture to believe that there are as many devout pilgrims today as there were of old. And what do men bring home with them from the holy places? Is there a token by which other men may know whence they have come? Surely there is. Not a palm, but what the palm indicated: a new vision of the Being and Beauty of Christ. For whatever reason we go to the holy places, whether in joy or sorrow, we go to see the Christ

and to worship Him. Beholding and adoring, we are given a "farther sight" into His purposes for us. This must necessarily shine forth in our lives.

Pilgrims are welcomed today, as they were of old. "What did you see? Did new meanings in common things show themselves to you? Was the journey easy or hard?" In different words, men and women put these questions to their intimate friends who are pilgrims. Still may pilgrims find eager listeners to their "goode imaginings."

And every member of the Church is called to be a pilgrim this Ascensiontide. Let us all go on pilgrimage. The Pilgrim's Way is for everyone. The shrines await us all. And may we all return with that "goodliest token," the palm that is a token of the Vision of God.

Bishop Urban

NOT NEW JERSEY ALONE, but the entire American Church has suffered bereavement in the death of the Rt. Rev. Dr. Ralph E. Urban, Suffragan Bishop of that diocese. In his brief episcopate of two and a half years he had endeared himself to many both within and without the diocese.

When Bishop Urban's father came into the Church from the Methodists some forty-five years ago he not only brought his family into the Church, but gave three of his sons to her ministry. And the late Bishop's branch of the family has continued the tradition, so there are now four Urbans in the priesthood, one of them being the Bishop's son.

The sympathy of the Church, coupled with gratitude for a rich and devoted ministry in the priesthood and episcopate, goes out to Bishop Urban's family and diocese. May he rest in peace.

Correction

IN THE EDITORIAL, South India Again, in last week's issue of THE LIVING CHURCH we wrote: "The latest developments in this scheme are reported in a Calcutta news item in this issue." Inadvertently, the news item was omitted, but the reference to it not deleted. The item appears in the news section of this issue.

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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The Other Side of Unemployment

By One of the Unemployed Clergy

IT IS ALMOST a year now since I resigned my post in the mission field. During this time with the help of friends I have strenuously sought regular employment, without visible result. In the interval our small family savings have about disappeared. This is, however, beside the point. I am not "practical." The savings were due to my wife's skillful management of a small salary, save for a legacy which just disappeared along with thousands of other people's investments during the helter skelter period. And my father's considerable estate vanished likewise.

I have not suffered like many of my colleagues, either financially or from the ravages of having nothing to do. My wounded pride at having to be carried along by a terribly hard-up family has been soothed by the fact that almost continuous "fill-in" jobs have enabled me to care at least for my own personal expenses and contribute an occasional small bill to the family exchequer. And our children have opportunities which the mission field did not afford. Also I have been busy and interested in these jobs and the endless variety of human specimens, lay, clerical, and episcopal with which they have brought me into contact.

I am too conscious of my own shortcomings and owe too much to generous hospitality to attempt to describe one or two situations and personalities which might stand considerable improvement. But I cannot forego the presentation of one or two conclusions from this short but intensive study. Work in five dioceses among widely varying types of people should have taught me something, particularly after years of isolation in mission fields at home and abroad.

There were only two utterly humiliating experiences. One of these came at a moment of desperation when my despairing wife had struggled to gain me a hearing at a vacant "resort" church. At this stage I would have accepted almost anything. The salary offered was less than that actually necessary to maintain an unmarried man in ordinary decency. There was some vague promise of increase "after the church had been built up to the point where it was able to pay." It meant that for long months our family would have had to contribute liberally to enable us to live. Why *our* family should help keep up a church for people unable or insufficiently interested to pay their own way may or may not be a fair question. Perhaps my own distressed state of mind is responsible for the point of view.

At any rate I went, and over a period of two Sundays struggled to sell myself to a very small, critical, and not too-interested congregation. Possibly I am responsible for the apathy, though I manfully did my best. The bare, colonial (?) building, a "converted" Protestant church, was most depressing. The chancel and its box-like altar (I do not wish to be identifiably descriptive) creaked loudly at every movement during the service. The two prominent ornaments of the chancel were hideously ugly and large enough for a Cathedral. I was only able to sell myself to half that little group—when is a congregation too small to be divided?—so the senior warden wisely, for the benefit of all concerned, called it "no deal." The climax was reached when in a frank, friendly discussion I suggested to him that they really needed a man with an inde-

HOW IT FEELS to be an unemployed priest is told by one of them, who wishes to remain anonymous for obvious reasons.

pendent income. "Then we couldn't run him," was the quick reply.

The second episode took place "way up North" in a lovely, rolling country, reminiscent of old England. The congregation and vestry were composed of two-thirds Yankee villagers and one-third city resorters. The church, save for a cramped chancel, was beautiful. The rectory was roomy and comfortable, if in bad repair. The salary offered was small but enough for folk of simple tastes. Although one of the vestry did tell a friend that they "should have a man with an adequate income," presumably a parson who could pay for the privilege of serving them and maintain his family "in proper style" for the position. Most of the resorters are wealthy.

My entertainment here was flawless, their hospitality charming, the reception of service and sermon gratifying and well paid for. Whether or not the news that we had lost all our possessions in the mission field—the rectory was unfurnished—outweighed any good impression I may have made on that small congregation I do not know. At any rate, I did not get the "call." And I wonder if any "call" is worth the thoroughly humiliating effort to sell oneself by preaching a trial sermon. This I *do* know: the results of my work in the frankly "fill-in" jobs, where there was no necessity for being mercantilely tactful, when I was absorbed simply in the effort to be helpful to a temporarily pastorless flock, have been satisfactory all around and exceedingly gratifying to me. There was no self-consciousness and no calculation. Maybe the known briefness of the job inclined the congregations to be charitable. At any rate, they grew.

During all these varied experiences one conviction, carried over from a country ministry and work in city slums, has been immeasurably strengthened. No church can be adequately run without constant, pastoral visiting. Not just "calls," but visits which betray the parson's interest in every member of the family. Folk will put up with any amount of poor preaching if their parson is a pastor. And they will come with interest and frequently with enthusiasm to the church's services. Also, when the church does too much for her people in a material way, whether in perfect appointments for worship which cost them nothing, or in so-called social service, there is no real spiritual life. Trite but true, people value most the things which cost them sacrificing effort.

NOT TO DRAW too many obvious conclusions, I would like to express my conviction as to the effect upon "the state of the Church" of this prevailing unemployment of the clergy. It is a good thing! It is going to weed out a lot of misfits and unfit. Why, in the name of reason, should the clergy—more than other professional men—be exempt from the stimulating influences of competition? And the bishops, because of the situation, are going to accept only those candidates for orders who possess the highest possible qualifications. However cruelly we unemployed may have to suffer (and who knows how much of it is our own fault?) the priesthood of the next generation is going to be of an immeasurably higher order and the Church cannot but benefit thereby. What the desperate

situation will do to the wives and children of these clergy depends too much upon the individual situation to forecast. Nor am I sure as to the effect upon the laity now.

Some of my colleagues without work will say: "His present favored condition with almost constant employment disqualifies him for an opinion."

I HAVE BEEN, save for two Sundays, busy. And I have work assured for Lent, at the beginning of which I write this article. But what after Easter? Months of effort on the part of even influential friends have resulted, apparently, in nothing. Our hard-up family cannot, and should not, indefinitely bear my burdens. All our household possessions were lost in one of those "acts of God" in a foreign mission field. My bank account is nil. Insurance premiums are due. I do not know what has happened to my "pension fund" payments. I am fast approaching the "unwanted age." My worried wife and two children, although adequately cared for at present, face a problematical future.

All this has thrown me, unreservedly, upon God. My faith, while it has wavered, seriously, at times, is stronger than ever. These "fill-in" jobs have been of surpassing interest and my study of the weak and strong points of rectors, congregations, and bishops ought to be of real value in my future service. I have been permitted to carry something of fresh inspiration and encouragement to a few sick, tired, and discouraged parsons and congregations.

It leaves me incurably optimistic. I believe in God the Father who will, without a shadow of doubt, in His own good time, place me and mine in that state to which He has called and ordained us. Meanwhile, gentlemen, like Mr. Micawber in *David Copperfield*—and I trust with more reason—I am "hourly expecting something to turn up."

Tithing

TIHING is the answer to the Church's chronic financial problems. What is it? Based upon the promise that all we have is a stewardship for God—it is simply this: One-tenth of all income plus one-tenth of the rental of a house wholly owned and used as one's residence is scrupulously and joyfully set aside as God's property to be administered for Him. This tenth should be the first tenth taken out before any of the income is spent. Out of this fund can be paid the regular subscription to the Church, gifts to the Community Chest, and to special appeals for benevolences. What does it accomplish?

1. It puts joy into giving. Instead of the everlasting grumble over "Many appeals," there is the joy of administering God's fund.

2. It makes an intelligent giver. One gives not reluctantly and yet not indiscriminately but wisely as the trustee of a sacred trust.

3. It provides an adequate share of one's income for enterprises which must be supported by unselfishness.

The government allows a 15 per cent reduction from the income tax schedule, as if to say 10 per cent for the tithe and 5 per cent extra for gifts. And yet in 1929 the average report on income tax showed less than an average of two per cent given away by individuals; a great host of clergy and laity have tithed for years. They are the ones who in largest measure support the Church.

Think it over!

—Bishop Stewart.

IF WE HESITATE to bring politics into our religion, let us strive to bring our religion into politics.

—Robert Taylor.

The Sanctuary

Rt. Rev. Philip M. Rhinelander, D.D.

Editor

The Promise of the Father

IT IS EXPEDIENT for you that I go away." A modern version gives it a more colloquial turn: "I am telling you the truth; my going is for your good." Put in that way, our Lord's words strike home. We can understand the amazement, the consternation of the Apostles as they listened. How could that possibly be true? How could His going be a gain? His Presence with them was what mattered; the only thing that mattered.

It was not the wisdom of His words, nor the wonder of His works, that was holding them enthralled. It was the fact of being with Him; of having Him with them. That was what changed their world and gave their lives new meaning. There was a mystery about it. They could not fathom it. They had not thought it out. That was to come later. But it was there. It was overpowering. It had no limit. Behind His words, behind His works, was He Himself. His Presence had laid a spell on them which bound them, heart and soul and mind, to Him.

Nor was this a misunderstanding on their part; a misreading of our Lord's mind. It was just what He intended; what He aimed to bring about. His teaching, if we listen to it carefully, can be put into three words: "Come unto Me." He Himself is the Gospel, the "good news." It is His Presence which makes the difference; which brings salvation; which builds the Kingdom. That this might be understood, experienced, demonstrated, "He appointed twelve that they might be with Him." He labored patiently, painfully, persistently, to weld them into a compact body of believers whose faith in Him should lead them to commit themselves, their lives and destinies, unreservedly into His hands. The law of their lives was to be complete dependence. Their strength, their very life, was to come from fellowship with Him. On that, on them, He staked the future of His mission to the world. If the Apostles felt His Presence with them to be what mattered; the only thing that mattered, He Himself had made them feel it. It was just what He wanted them to feel.

What then did he mean by saying: "My going is for your good"? Certainly not that His going was to mean a separation. That would have been a contradiction. That could not possibly be true. Only if His going were to be the prelude to a closer union, to His more real Presence, would He, could He, have told them it was "for their good." We must approach the mystery of Pentecost with this in mind. Bishop Gore was never tired of reiterating that the Holy Spirit comes, not to compensate us for the *absence*, but to accomplish in us the *Presence*, of our Lord. Certainly that is Gospel truth. It may take time to apprehend it. No one can apprehend it until the Spirit shows it to be true. It must be born in our experience before we can say with St. Paul: "I live; yet not I, but Christ liveth in me." Still we must be prepared for it, in heart and mind. We must take "the promise of the Father" to include, not only power, not only life, but, as crowning both, the Presence of our Lord with us "all the days, unto the consummation of the age."

The Church's Work With Students

By the Rev. Theodore O. Wedel, Ph.D.

Secretary of College Work, Department of Religious Education, National Council

A YEAR AS A SECRETARY at the Church Missions House! It is something of a shock to be translated from the serenity of a college town to the confusion of New York and the genteel shabbiness of national headquarters. One is overawed at first by its official atmosphere, but one learns soon to adopt its work-day schedule, and to pay tribute, as experience grows, to its devoted personnel, in the midst of its difficult task of coördinating the work of our glorious, parochial-minded Church.

Although my year of service as secretary for College Work was much shortened by a long illness, it has amply sufficed for vivid impressions and questionings. Owing to my valiant predecessors, the Church is, by and large, aware of the student problem. Such awareness needs, however, to be continuously cultivated. There are still large areas of the university and college world which have scarcely been touched by the Church's work, and the places in which beginnings have been made need endless strengthening. Those of us interested in the religious life of youth have surely only begun to fight. You cannot sow the wind of secular pagan culture for a whole generation or more without beginning to reap a whirlwind harvest—a prospect which is beginning to appal the leaders of secular education themselves. And the Church's efforts to build windbreaks against the storm are as yet pitifully weak. You can probably secure a distinctively "Christian" education today more easily in one of our missionary colleges in China than in 90 per cent of the colleges in the United States. Work with students is missionary work, yet it is only in a slight degree part of the official program of the Church. Some Church leaders whom I meet are quite willing to sentimentalize over it, yet seem to think that it is somehow automatically being taken care of. It must depend for support upon local enthusiasm and local or diocesan budgets, with, perhaps, a passing visit by a college secretary thrown in. Control or direction of it is not centralized. Very probably it cannot and should not be—though a look at the reports of the boards of religious education of some of our sister communions can fill the reader with awe. I could say much on this subject.

A year's experience, however, does not suffice for an essay in Ecclesiastical Polity. Fortunately, impressions not touching on problems of administration are also vivid, though even these must be received as merely tentative conclusions. Most of what I shall say has, in fact, been taken from a circular letter recently addressed to the clergy ministering in college centers, and is, consequently, concerned with the distinctively religious task confronting us in the work itself.

I begin with a naïve observation. I was surprised to find in my travels from place to place that the corporate Communion was apparently the one most successful communal gathering everywhere. Or, to put it in an even more impregnable form, students are more willing to "go to church" than they are to attend any other form of meeting. The Episcopal Group Dance—once the great institutional symbol of our anti-Puritanism—has fallen, indeed, on difficult days. Discussion classes, dramatic societies, supper clubs have to fight for life. But church attendance holds up remarkably well, particularly when one considers the fact that students are free not to come, and must fit

church-going into a schedule which puts a three-ringed circus utterly to shame.

Now this simple observation can lead, I think, to some far-reaching conclusions, transcending mere self-congratulation. Explaining goodness is often quite as difficult as explaining evil. It will not do, for example, to ascribe student church attendance to early habit. How many young people of 18 in our parishes voluntarily attend service? Nor does the brilliance of our sermons account for it fully. Furthermore, you cannot make the claim that our *cultus* has, on its intellectual side, a strikingly "modern" appeal. The Prayer Book has not been rewritten in the vocabulary of John Dewey or of our Chicago University sociologists. Nor would I be foolish enough to suggest that its power lies in traditional language as such, though I do believe that hunger for the timeless democracy of tradition is an instinct in human nature much underrated in our days. But what about the reality behind that vocabulary? What about the full-blown faith of historic Christendom as it stands forth in the Communion service or the canticles or the time-worn prayers? Here is confession of sin and absolution, here is allusion to a "service which is perfect freedom," here is the drum-roll of the Christian creed, that gospel of a cosmic drama of salvation in the light of which mere polite toying with human ethics seems idle presumption; here is transcendent God coming down into a lost and troubled world and "really present" in a great mystery; here, in a word, is God and not Man, He "that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

NOW IF the liturgical services of the Church are our chief weapon, isn't this just the point—that they have a power, coming among us, which we do not fully value? God may be doing our work better than we are. Here is sacramental grace—and I am not limiting it narrowly to one or two mysteries either. It is working, to be sure, under handicaps. Traditional vocabulary does need interpretation. Philosophical approaches need to be hewn out to furnish an understanding for the great Christian view of life. The powerful rival philosophies of the modern world need to be confronted and argued down. Defense must be made for a belief in God and a divine Incarnation. The Church must be understood, its history, its social genius, its mission in this world of money and war and culture. The personal religious life of the student needs training and underpinning, quite apart from the liturgical services of the Church. There must be evangelism and prophecy as well as priestly routine. The marvel still is that even without the aids of Christian education, the Church with her timeless Faith, unbuttressed by much that is needful, is her own best apologist. Her genius is greater than we know. The Prayer Book can out-rival the eloquence of the classroom, as it can out-rival that of H. L. Mencken or Bertrand Russell. Its majestic phrases appeal to something deep in the heart.

And if this conclusion is right, does it not give us a clue as to our auxiliary activities? These may not be quite so important as we think, or may lose effectiveness because they are too much at a tangent from what may after all be a student's main hunger—religion itself. If God through the Church is power,

is not our task in our student work machinery to take that power out of the vacuum in which we sometimes leave it? Of course, every activity—a social party, a lecture on Mesopotamian archæology, a secular visit to a fraternity house, a dramatic society performance, or what you will—can be made to serve this great end. But we are tempted sometimes, I believe, into thinking that there is peculiar merit in getting as far as possible from anything specifically “religious,” that making the Christian influence felt on the periphery of a student’s interest is more effective than playing close to home base, that getting down to the level of the student’s every-day life is the only way to capture him. The warning contained in the famous phrase of Emerson—“we descend to meet”—applies to the making of student contacts as well as elsewhere. We are discovering at times that some of our activities are being better done in the University Union, or in the college theater than they are with us. And we may occasionally be surprised to find how a direct shot serves better than one at an oblique angle. Our Episcopal students are, for the most part, not socially starved. Some of the more underprivileged, to be sure, need social stimulation, and a valuable service can be rendered them through the parish hall or the rectory. There is great merit, surely, in Christian fellowship on any level, and to answer such needs is part of our job. But to carry coals to Newcastle can become futile, and may even give offense.

ONE OF OUR college pastors, for example, tells his student group frankly that not an hour’s time is going to be devoted by himself or his secretary to promotion of dances or parties, though the facilities of the Church are at their disposal. He himself is unusually successful in personal interviews and instructional groups. Paradoxically enough, the social activities are in a flourishing state—a happy by-product, however, and not a main show. Promotional effort is spared for other things.

I am citing this example, not as a model to be followed, but as an illustration of a principle. If we view our problem as one of hitting the bull’s-eye rather than the edge of the target, we may choose one technique rather than another. Take the personal interview, if you like. It is as direct as anything can be. Getting a student into the pastor’s study should not always be beyond our power of tact. Indeed, why shouldn’t a student be asked to see his “parish priest” as well as the college dean? There are endless possibilities in a conversation which opens with the question: “What is college life doing to your religion?” At least you have the student on your own ground. And a considerable experience of my own points to the conviction that a direct approach is more appreciated than we often suppose. Young people have a canny capacity for suspecting the least trace of “fawning” and stalking one’s prey. There is surely no reason against trying the direct method with groups as well as individuals—a dozen students, for instance, invited to the rectory for an evening. A parish priest in one of our large city churches tells me that parish group meetings, arranged by appointment, and not for tea or gossip about the children, but for serious presentation of the Church’s problem, for a class in “apologetics,” in short, is proving to be remarkably successful.

At any rate, I suggest once again that to release the Church’s own sacramental power from its vacuum is our first auxiliary need. And we represent the Church as missionaries in an educational environment. The missionary to China must interpret Christianity to the Chinese. We must interpret it to young men and women living in a whirlwind of books and lectures—on Biology and Shakespeare, on Economics and Kant. They are

“fed-up” on learning. Hence an attempt to inject religious education into the schedule may seem once more like carrying coals to Newcastle. Yet here is something, unlike student social life, which cannot be turned over to the University Union or to the fraternity houses. Religious education is desperately needed, and only we can do it. Be the non-intellectual appeal of our worship-services or our stimulation of what we loosely call “personal religion” ever so effective, it can easily get snowed under. The parable of the seed being choked by weeds applies neatly to the student (surely not that of the stony ground). An admiration for mere non-doctrinal religion, for Christianity merely as a “way of life,” whatever may be said for it elsewhere, is likely to lead to disillusioning results on the college campus. Religion, in the academic world, simply has to secure doctrinal capital sooner or later, or evaporate into vague humanitarian ethics or a secularist social gospel, which in turn must give way before rival gospels which no longer revere even a sentimental attachment to the Christian tradition. Communism, for example, is not in the least afraid of dogma. Its very strength lies there. Christianity needs a belief and a creed, a basic conviction about God and an Incarnate Lord, or else even its social idealism will crumble before the oncoming march of secular power.

THE PROBLEM as to what our Christian gospel really is, as it confronts the flaming ramparts of this contemporary world, is, I believe, not secondary but primary, and does transcend all our debates on techniques, helpful as these are in their rightful place. Clearly, it costs something, in a proud academic community, to bear the “reproach of the Church” and to preach the “foolishness of the Cross.” And there are great truths to be fought for. One way of stating what is perhaps the most important issue in the religious life of our time is in the words of Canon F. R. Barry, in his great book on Apologetics, *Christianity and the New World*:

“Admiration for ‘the way of Jesus’ is not the center of Christianity, nor can it carry the weight of Christian living. There are many outside any Christian affiliation who acknowledge Christ as their example and the embodiment of their best ideals, who remain confessedly agnostic about the character or existence of God. To revere Christ’s character is a precious thing, but it is not the religion of Christians. Christianity is the worship of the Father, the vision of God as revealed in Christ. For the modern mind this is the crucial difficulty. Nearly all the forces that play upon us conspire to make belief in God difficult. In the old world everyone believed in God: that is perhaps the most signal difference between ancient and modern history. The task of the earliest Christian preachers was to persuade men who believed in God to accept Christ’s interpretation of Him. The task of the Church today is almost the opposite: to help people who at different levels and in various degrees believe in Christ to win to conviction about God. *The revival, and even, it may be, the survival of Christianity in the world today depends on its success in this enterprise.*”

My discussion may seem to have wandered far afield. But it grows out of the theme-song of this tentative over-view. We do possess a tool in college work more effective than a mere student center with a kitchen and a secretary. We have the Church. And the Church is its own best evangelist. It is this because it plunges into the deep and speaks of eternal things. It does lead us back to great convictions about God. It does bring divine grace. The hungers for which it has satisfactions may be more vivid in student life than we suspect. And this fact,

(Continued on page 654)

Religion in the Colleges

By the Rev. Wilford O. Cross

Instructor, Washington and Jefferson College, Washington, Pa.

MANY PEOPLE are apt to think of college graduates as a skeptical lot, given to derision of religion, and to poking fun at things sacred. We tend to think, also, that the undergraduate, while in college, has his head so crammed full of science, and of extreme intellectualism, that he is incapable of accepting religious truth. Undergraduates are regarded as if they were all disciples of Aldous Huxley.

The truth of the matter is, however, that the undergraduate is not so much a critic of religion, armed to the teeth with philosophy and science, as he is an ignoramus in religion. I am speaking now, not only as a priest, but as a college instructor of six years teaching experience. Across my desk in the past six years has come a procession of rather pitiful themes entitled My Religion. Into that religion, so called, has gone, as a rule, very little work, less thought, and hardly a molecule of sound knowledge. In fact it is amazing to me that in these days of highly organized and psychologized Sunday schools, so many undergraduates, who must be the cream of those Sunday schools, should know so little about Christianity, or the Bible, or the history of the Church.

The average undergraduate knows his Greek mythology about as well as he knows his Christianity. If he be a Greek major he probably knows it much better. He has, at any rate, a fairly clear idea of Zeus and can recognize the old gentleman instantly because there is a bust of him somewhere in the library that he first took for Longfellow. But he finds the Christian God rather confusing. Zeus, at least, was the father of gods and men, but God, or so one of my freshmen told me, "is the author of the Bible."

And Christianity, as a philosophy of life, as a way of living, turns out, at least in undergraduate themes, to be a rather wishy-washy thing. Christianity consists, I am told, in being a "Christer," and a Christer is a student who neither smokes, drinks, nor swears, and who belongs to all the committees on the Student Y. M. C. A. It is, one gathers, a business of rigidly obeying certain negative taboos, and a Christian is a person who is the opposite of "a good sport."

And so it goes. Bible, Church history, dogma, the personal and social morality of the faith, are dark places into which the student mind seldom penetrates. I have no idea what the Protestant Sunday school system, from which, apparently, even grandmothers can only graduate by the way of death, tries to teach, but it is very clear to me that very few people who come to college ever learn much about Christianity from it. I imagine that these institutions, like our football teams, spend most of their time "building character." The undergraduate has a very admirable character, but his knowledge of Christianity is about on a par with that of Good Man Friday before, and perhaps after, he met Robinson Crusoe.

This undergraduate ignorance of our faith is a very serious

A FRONTIER, calling for missionary work, exists in our colleges today, the author, a priest and an instructor, points out. Undergraduates, he stresses, become reasonably mature in their ideas of science, economics, and history, while remaining infantile in thoughts of religion. A solution is recommended: a teaching order composed of clergymen and laymen, that will devote itself to the universities, just as did the Franciscans in the thirteenth century.

thing. It is one thing to be slightly amused because a college senior thinks that Christianity began at the Reformation, and that all Catholics are infidels, but it is another thing to realize that that man has already been admitted to a medical school and is probably going to be one of the leaders of his community. Ignorance may be a synonym for catastrophe as well as for bliss.

And the undergraduate cannot be blamed for his ignorance.

He is curious enough and interested enough, when his fellows don't mark off Christianity along with the other fraternity house taboos. He is not ignorant through any malice aforethought. He is ignorant of the Christian verities for the same reason that most of us are ignorant of Hindustani; he has never been taught.

How could he ever learn anything about the religion he is expected to profess when, at best, his training in it, otherwise than what he absorbs from his family and friends, consists largely in a period of Sunday school training for one hour a week? You couldn't put up a muscle by exercising one hour a week. You couldn't even learn to play golf with any great facility by playing but one hour out of each week, and yet the majority of the children of America are supposed to absorb Christianity in a period of less than one hour a week.

OUR PUBLIC SCHOOL system is so afraid of the political implications of sectarian controversy that religion must be treated in the schools as if it did not exist. This is true of nearly all public education from the kindergarten to the graduate school. Religion is taboo. History must be taught without reference to Jesus Christ. It must be taught as if God had not become incarnate within history. And it must be taught as if there were no such influence as the Christian Church running through the woof of history.

The result is a curious mental state in which religion lacks reality. Of course it lacks reality. It is isolated from history, from science, from literature, even from art. The story of the life of our Lord, like the story of Santa Claus, stands off to one side in a sort of vacuum of its own. A frame of the world has been created by the school system, a mental frame of reference, but Christianity has been left out of that frame. For most children who are the products of our public school system our Lord has never become incarnate in this world, but only in a world apart from the world that is studied in schools, a world created by the scrambled efforts of the one hour a week system of religious education.

Undergraduates become, in their college work, reasonably mature in their ideas of science, of economics, and history. That is to say that in these fields they have been taught what the human race has experienced and learned and codified. But in religion they are expected to master the religious experience of the race, and its codification in the creeds, in the one hour a

week process. The result is that their ideas of religion are infantile. Their science may be aged twenty-five, while their religion is still aged twelve. They may know a good deal about atoms and electrons, but their idea of God is still in the stage of "a nice old man with a beard," and they find it a bit difficult to connect this nice old man with the cosmic force that moves behind atoms and electrons.

Undergraduates, then, speaking generally, are a race of people who are about twenty years old in most secular subjects, but only about twelve years old in religion. They have a college education in science and art and history, and a grade school education in nearly all matters that pertain to the faith. They are ignorant in the field of religion, and they have studied nearly all secular subjects apart from religion, so that what little religious experience they have had is isolated from the rest of their knowledge in a pigeonhole of its own. Their religion is not housed on the same street with their ideas of economics, or even their ideas of honesty; it is a sort of country house, quite remote from the everyday, to which they go for an odd week-end now and again.

This means that for many of our professional and business leaders in the future religion will not be a reality at all, but a kind of exotic dream in which they can occasionally relax at Christmas or Easter. It will be a religion within Church walls, having no validity in street or home. They will not understand when they are told that the religion of the Incarnation is not only to be expressed and lived in the liturgy, but also in the office, and in the mill. To them the faith will be a species of Romanticism, a pleasant illusion, isolated from the truth of history and the truth of science. It was so isolated in the educational process; they will never succeed in reading it into history and science for themselves.

The solution for this difficulty does not readily come to hand. The efforts to put religious education into the schools by turning the children over to their Churches for a certain period each week is a partial solution. There is a lot to be gained in the mere psychology of making religion a school subject rather than a Sunday school subject. But I am particularly interested in the colleges, for there religion was once so dominant and is now so feeble a light.

I CAN SEE NO SOLUTION for the problem of undergraduate ignorance of religion except the simplest solution, and that is to teach religion to him. Religion, of course, is difficult to teach, for it comes to one on one's knees and cannot be "boned" like mathematics, or "crammed" like Greek. But, at least, theology can be crammed, Bible can be boned, Church history can be learned, dogma can be studied. Of course, most undergraduates would balk at the idea of having to study theology; they would regard it as the driest and deadliest of grinds. But, presently, in the proper hands, they would be made to see that after all theology is only an attempt to express in terms of the intellect and of reason this radiant experience which is the faith, that it is as Studdert-Kennedy says somewhere "the mortal body of the immortal truth which is the Catholic religion."

I am inclined to think with Anselm that, after all, the best apologetic for the Christian faith is exposition, that if Christianity is presented in all the coherence of its magnificent system, if it is described as a philosophy of life which has survived the critical onslaught of the centuries, then an intellectual grasp of what it is and what it means will carry even the most skeptical a long way toward the affirmation of faith. If Christianity could be taught like any other subject in our colleges, if it

could be presented as science is presented, as mathematics is presented, if it could be studied as a system just as any new brand of psychology or philosophy is studied, then the undergraduate would at least understand enough of it to be really able to make an intelligent affirmation or rejection. He would have a mature view of religion.

But at once there arises the problem of denominationalism. It is quite obvious that one could take the system of St. Thomas and study it as one might study the thought of Leibnitz. Catholic theology presents a coherent entity. But for Protestantism any such study is impossible, for, since the breakdown of High Calvinism in the writings of Mather and Edwards, Protestantism has lacked a coherent theology. There is no such thing, due to our unhappy divisions, as a Christian theology that would be representative of the weird sects comprised under the name of Christian. The Reformation built Babel and we now have no common tongue.

That means that the study of religion in colleges and universities will have to be conducted by each Church through the work of foundations which supply building equipment and teachers, while the university does its part simply by granting academic credit for the courses taken. This involves a sinful waste of reduplication, but that seems inevitable everywhere until in God's providence the Catholic Church is again visibly one.

In any case, we cannot neglect the colleges. They, once the heart of the Church, are now one of its frontiers, one of its spiritual missionary districts. We are at Troas; a cry has gone up, "Come over into Macedonia and help us." The movement that stemmed from Irving Babbitt of Harvard, the Humanist movement (not to be confused with that retreat from God which was the so-called Humanism of recent liberal Protestantism), has again made Catholicism intellectually respectable in university centers. That type of Humanism, born of the seed of Erasmus and the saintly Sir Thomas More, is spreading through the poetry of T. S. Eliot and the writings and lectures of Prof. Paul Elmer More. It is sympathetic to the faith. It is taking the place of that bankrupt intellectuality which called itself Liberalism. Out of the liberal camp men are fleeing with Dreiser and Edmund Wilson into Communism, or else turning back again to Aquinas. No soil was ever so ripe for sowing as the modern college campus. The ancient faith is again welcome in the halls of learning; gown and cassock may again walk together in that adventure which is the discovery of God.

Rome, because of her more efficient organization, will reap much of this harvest, but the opportunity is peculiarly ours with our Anglican Catholicity which is so much of the very fibre of English-speaking culture. With our freedom, our intellectual flexibility, our lack of fear of science and scholarship, we are more capable of winning the intellect than the more rigid mind of Rome. And yet with our definiteness, our beauty of worship, our catholicity, we are more solid than the amorphous system of Protestant thought. The opportunity is ours, if we but had the vision, the energy, and, unfortunately, the funds.

We need a foundation in every large university in the country and in many of the colleges. That takes money, for undergraduates in these days are hard put to it to support themselves and have never been practical sources of support for Foundations. With our present struggle to prevent too disastrous a retreat from missionary enterprise it doesn't look as if there might be any possibility of increasing our college foundations.

But there is a solution. It has been tried before and not found wanting. In the thirteenth century the Franciscans in-

vaded Oxford. By the fourteenth century the great names in philosophy and theology, revered names such as Aquinas and Dun Scotus, were nearly all the names of men in the Franciscan or Dominican orders. Monasticism was the solution then. Monasticism is the solution now.

We need a new order, a teaching order, both clerical and lay, an order that will devote itself to the universities, that will spread over the continent, building its houses on the campuses of all our major universities. We need an order that will dedicate itself, through teaching and study and writing, to capturing the mind of the college, and the mind of the undergraduate, and presently the soul of the undergraduate, for Christ and His Church.

Foreign Periodicals

By the Rev. Frank H. Hallock, S.T.D.

THREE NEW UNDERTAKINGS in this field call for special mention. The *Pontificium Institutum Orientalium Studiorum*, having completed a series of one hundred monographs, indispensable for all serious students of the Eastern Church and now to be continued under the title of *Analecta*, begins the *Orientalia Christiana Periodica*, to be published monthly (45 liras). The first issue, combining numbers one and two, is a substantial volume of 304 pages, containing twelve articles (in English, Latin, French, German, Italian) and thirty pages of reviews. The range of subject matter is wide, dealing with the Orthodox Church, the Coptic, the Syriac, etc. Spáčil's long and searching criticism of Bulgakoff's *Agnus Dei. De Dei-humanitate. Pars. I.*, will be of special interest to American readers. No brief summary could do justice to either the original work or the critique; we may say, however, that Spáčil finds an "*incertitudo et obscuritas*" (the article is in Latin) in Bulgakoff's definitions, and thinks the work shows generally an Apollinarian tendency; to which we might add that the original work seems to us to suffer from the writer's neglect of St. Leo.

The second, *Die ungeteilte Kirche*, is much less pretentious in size, a leaflet of sixteen pages, to which Bishop Herzog writes a foreword. Adolf Keller writes—too briefly—of the situation in Russia today, the article bearing the suggestive title *Eine Katekombenkirche*; Prof. Frank reviews at some length Max Picard's *Die Flucht vor Gott*, which he describes as "highly significant."

Older, but not too old to be included here as it is just entering its second year, is *Oecumenica*, published in French by the S. P. C. K. Each of the five numbers which has appeared (it is a quarterly) has made its worth more apparent. In addition to articles, dealing with questions bearing more or less closely upon reunion and endeavoring in particular to explain the genius of the Anglican Church, are the *Chroniques* supplied by local correspondents throughout Europe. These are of the highest value to one who would keep *au courant* with the progress of religious movements abroad. The intrinsic worth of *Oecumenica*, combined with its very moderate price—\$1.10, should secure for it a wide American circulation. We know of nothing which quite takes its place.

As BODIES lit up by the rays of the sun become luminous and life-giving, so our souls, touched and illumined by the Holy Spirit, are made spiritual themselves and send forth spiritual light and comfort to others.

—St. Basil.

The Ascension

By the Rev. D. A. McGregor, Ph.D.

Executive Secretary, Department of Religious Education, National Council

WHAT IS THE MEANING and truth of the Ascension? There is grave danger that we shall draw from this teaching a set of ideas the very opposite of the truth which the message contains. The spectacular way in which the story has been presented by painters may distract our minds from the truth for which the Ascension stands.

Let us try to imagine the experiences of the first Christian disciples. They had lived with Christ and had known and loved Him. They had seen Him crucified, and then had had the amazing experiences of His presence among them as the Risen Lord. These last experiences were mysterious and awe-inspiring. The disciples realized now that their Master was more than a man who had died. Now, even when their Lord was not visible to them they realized that He was nearer to them than ever before. Sometimes He appeared to them, but His appearances were not absences. The message of the Ascension is that the disappearance of our Lord from our physical vision is not an absence from our lives.

The Christian teaching that Christ ascended is a teaching that our Lord is not subject to the limitations of time and space. During the days of His flesh, one had to be in Palestine to know Him. Now He has passed beyond the control of space. As St. Paul says, "He ascended up far above all heavens, *that He might fill all things*" (Eph. 4:10). He ascended, not that He might leave us but that He might be nearer to all of us. Heaven is not away, it is all around us, and in this Heaven that exists beside us and within us, our Lord Jesus Christ is present in person. When He was on earth in His bodily form only a few people could know Him and talk with Him. But now that He has ascended, now that He has risen above the bonds of space, all His people can have fellowship and communion with Him.

And His Ascension is a rising above time as well as above space. In the days of His flesh He was imprisoned within the life of one generation. His Ascension does not mean that His personal contact on people ended; it means that He reached out from one generation to fill all time. Henceforth, to the last syllable of recorded time, Jesus Christ is present as a person among those who love Him. He speaks directly to our hearts, enswathes our lives. He is not a figure of the historical past but of the living present.

No fable old, nor mythic lore,
No dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years,

But warm, sweet, tender, even yet
A present help is He
And faith hath still its Olivet
And love its Galilee.

The Ascension means not only the presence of Christ, it also means the power of Christ. The Christian faith is that Christ ascended to the throne of the universe. He is present with us not as a powerless comforting influence, but as the One who holds the reins of all history and of all life. No matter how terrible the storm of life, Christ is present; no matter how difficult and discouraging the task, Christ is ruling. The Ascended Lord sits on the throne of the universe and guides by His power all the destinies of men. We may trust and not be afraid for He, our Risen and Ascended Jesus Christ, is now Lord of all.

IT IS THE CARPENTER of Nazareth who fashions all our crosses.
—A. Gurney.

How Can We End the War Mania?

By the Rev. S. Parkes Cadman, D.D.

ALL WARS between civilized nations are in a very real sense internecine wars which for the time being tear apart the bonds of their commerce and mutilate the culture they share in common. The religion they usually profess, which is founded on the love of God and of the whole brotherhood of the race, is not only nullified; it is temporarily destroyed. The irrationality and anarchy of the whole business was never so apparent as it is now. Without distinction, men and women of any degree of moralized intelligence concede this to be the case, and the plain folk on whom war's catastrophe falls heaviest dread its prospect and loathe its actuality.

Why, then, does the war spirit persist, await us at birth, accompany us through life, and ever and anon commandeer human resources which are dearer than life itself? The answer is found in that past over which gods themselves are said to have no power. For seven thousand years known to history and thousands more lost in the dim legends of prehistoric centuries, our far-off ancestors hunted for their food and danced to please their deities. Pugnacity came later, but it came to stay. To be sure, we have discovered many avenues for its expression, and an equal number of forms with which to sublimate it. Yet the combative mood is always with us and it has some justifiable uses. Ballots have supplanted bullets in the normal decisions of self governing and representative democracies. The controversies of theological disputants no longer end in the fires of martyrdom.

Salutary measures of a political or social character are adopted by majority votes after free debate. Slowly but surely issues which formerly would have caused bloodshed have been submitted to legal and judicial processes, or ameliorated by the steady growth of peace-loving sentiment.

Besides, the romance woven around war has been dispelled by the modern mechanization of its instrumentalities. These have blotted out the halo woven around the man in arms by the fond devotion of every non-combatant of the state. Efforts to maintain the splendor and virtue of armed conflict by elaborate ceremonials, stately rituals, the blessing of the Churches and the eulogies of rulers and statesmen have not availed. Its stark reality is now shown up in the open, and its futility is demonstrated by two factors: first, that the millions of men who hunt each other down as a rule have no personal cause for their hostility, and second, many do not know why they are fighting. Further, there are no winners in this dreadful game. What gains are secured by the victors are simply buried beneath a varied and incalculable mass of private griefs, public indebtedness, and the bitter aftermath of social dislocation and its consequent suffering.

If this were the whole story, the abolition of so monstrous and unmixed an evil would seem to be long overdue. As Dean Inge remarked, "the continuance of war could only be accounted for by Carlyle's dictum that men are mostly fools, or by Ruskin's that they are mostly knaves." But the solution of the problem is not so easy as all that. Quite aside from the malignant influence of armament firms, an influence which

DR. CADMAN, radio minister of the Federal Council of the Churches of Christ in America, is also chairman of the American Section of the Universal Christian Council on Life and Work. In this article Dr. Cadman discusses what civilization must do to get rid of war and maintain lasting peace.

perhaps has been somewhat overstated, the pressure of population is one of the chief causes of armed conflict. The want of raw materials by nations that have to be highly industrialized to support their overcrowded conditions is a secondary cause. One country has no coal, another no oil, a third no

rubber. You naturally ask why in the face of these needs, they do not adopt free trade. Quite so, but wars breed the truculent nationalism which assumes economic forms. These and the things previously mentioned are more charged with possibilities of armed conflict than even racial antagonisms. These are not ineradicable, hence there is no reasonable ground for the plea that ancient foes must inevitably transmit their repulsions and hates during an indefinite period to come.

TIME WAS when Englishmen and Scots and Englishmen and Welshmen were irreconcilable foes. Today they are welded into oneness of government and of aim. The next synchronization will be that of all English-speaking and like-minded peoples, and unless I am mistaken it is well on the way.

Nor need we be fatalists about the outcome. As unregulated emotionalism gives way to reasoned thinking, and the remarkable facilities for intercourse increase, aviation and similar achievements will yet complete what appliances of electricity have begun, and together help to demolish the mental and moral barriers which now obstruct the courses of peace and goodwill. Meanwhile, patriotism cannot be forfeited, but it can be humanized. And this is the task of all citizens who give a spiritual interpretation to life, and who desire humanity to occupy a loftier level and to have a nobler significance. These are not glittering generalities, they are absolute necessities for the extermination of the war mania, and until we have persuaded men that to be internationally minded is life's peace we shall not efficiently handle the situations which involve war.

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The Church's Work With Students

(Continued from page 650)

fully apprehended, can give us great hope. It may suggest its own techniques. The Church can lead even this our harassed generation through the judgments of God and can cleanse it and heal it. In this lies its hidden and sometimes unsuspected strength. We do need, I think, to return courageously to home base, and to appreciate the rich treasures of power which are in our keeping. "The lion hath roared, who shall not fear; the Lord Jehovah hath spoken, who can but prophesy?"

A CHRISTIAN WORLD ORDER is a world order of all men, which is acceptable to Christians as a field in which the specifically Christian graces can be cultivated. It does not mean, for our purpose, a world order of redeemed and enlightened Christians. In other words, we have to build up from what is human rather than from what is specifically Christian, though we must use our definitely Christian conceptions of what humanity means.

—V. A. Demant in "God, Man, and Society."

Writing the Sequel

By the Rev. B. Z. Stambaugh, D.D.

Rector of the Church of Our Saviour, Akron, Ohio

WISHFUL THINKING," is probably responsible for one of the great blights upon the effectiveness of the Church. It is this: There are still many Christians who believe that the great thing about our religion is what Jesus did in His thirty years of life and ministry. Yet it is made perfectly clear at the opening of the Book of the Acts of the Apostles, and in numerous records of our Lord's own sayings, that the most important thing about Christianity—the reason why it is of such vast significance in the world—is not what Jesus *did*, but what Jesus *began*.

Of course, it would be more comforting—more productive of the much-praised (and, I think, over-praised) sense of security—if we could cuddle down (as many enemies of religion think we do) in a kind of spiritual anesthesia, murmuring the hymn that is still sung at revival meetings, "Jesus paid it all—all to Him I owe"—quite content with continuing the insolvency.

But Jesus did not do it all. As a matter of fact, the vast activities of the world of His time scarcely felt any of the impact of His personality. The world's brutishness and injustice and vice went on, almost as if He had never lived. He made scarcely a ripple in the current.

What Jesus *did* was comparatively little. What He *began* is the most titanic force that has ever worked in human evolution. The story of our Lord's life is one of majesty and power, as well as of beauty and tragedy—but it is the *sequel* to that story which makes it so tremendously significant. St. Luke was thinking of this as he wrote that well-known sentence: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach." He was starting to write the sequel. You and I are still writing that sequel.

What did Jesus begin?

He began the remaking of the human species. He began the selective process out of which is gradually emerging a changed human nature.

But He made only a beginning. He committed the fulfilment of the task to the Church, saying, "Greater works than these shall ye do, because I go unto the Father."

WHYY DO YOU attend church—why do you belong to the Church? Is it because you believe God protects His own against the troubles and tragedies of life? He did not protect Savonarola, nor Joan of Arc, nor David Livingstone, nor St. Paul, nor Jesus. Is it because you want to be saved from eternal punishment? That is too selfish a motive to find any satisfaction in the Christian religion. Is it because you desire to be classed among the good people?—because church-going and church-membership carry a certain respectability? Everybody knows that neither social standing nor good reputation depend, any more, on church attendance. And it was certainly for none of these things that our Lord began this enterprise. He began it so as to change human life and human purposes. He enlisted the Church, the company of His followers, as the continued Incarnation of His Spirit. The Church exists for that purpose only—the regeneration of mankind. And unless you and I are in the Church for that purpose—unless our Christianity means devoting ourselves to the great task of making the whole realm

of human affairs the Kingdom of God—we have no right to call ourselves members of the Body of Christ.

The Apostles knew what this means. Jesus laid His hands on them and commissioned them to go into the whole world and make disciples of all peoples. And they set out to do it.

Moreover, they did it pretty well, considering what is the span of a human life. The Book of the Acts tells about some of their achievement, tells how they carried the Gospel beyond the restrictions of Judaism—out of Jesus' native land and theirs—into the Greek lands of Asia Minor; how they carried it eventually to the very headquarters of the Gentile world, to Rome. And we have other histories which tell us how it expanded still further—how the missionaries went into Armenia (a land that Rome had never been able to conquer) and made of it the first Christian nation—how they even went up into Britain and gave the Gospel to the savages that were our ancestors.

If we could go back in time and sit in that council at which Irenæus, the Bishop of Lyons (the same Irenæus whom St. Polycarp, disciple of St. John, had consecrated), asked support for his plan to send bishops into Britain, very likely we would hear this objection voiced: "Let us first make the Empire itself Christian. Then we can talk about sending missionaries beyond the seas. So long as we still have graft and corruption and gladiatorial shows here at home, what right have we to meddle with the religion of the barbarians?" And somebody else says, "You know what a brutal race the Britains are. They practise the horrible rites of Druid worship. They are slow-witted and stubborn. It may be a noble experiment, but nothing can come of it. Try to imagine a British Church!"

There are many today who think that Christianity is an Occidental religion, suited to the needs of Europe and America, but that it has no business in India or Africa or China.

Well, Jesus was put to death by an European power; but His disciples were Oriental Jews; He Himself was an Oriental. He knew about India and Africa and China when he said, "Go into all the world." He did not know much about Britain. He had never heard of America. So if there is anyone for whom our Lord did not specifically appoint His apostles, it is ourselves.

THE SPREADING of the Christian religion is a highly competitive business. I do not mean competitive between different denominations and communions. Nor do I mean, chiefly, competition with Hinduism, Buddhism, Confucianism, Mohammedanism, and the other religions of the world. I mean competition with rival interests in our lives—competition with all the vast, complicated machinery of a selfish, greedy, ruthless, economic order.

Now there is a very simple technique which governs, or should govern, any kind of business. It is based on what is called "The law of diminishing returns." It is the same technique which the Church calls "foreign missions."

For example:

When Mr. Ford began making his cars, a number of years ago, he set out to convert people to the idea that "Model T" was the best car for the money that anyone could drive. He began right there in Detroit. But long before he had made every person in Detroit a Ford-owner he found that sales were bound

to slow down, and become very expensive, unless he could go outside of Wayne county, up through the state of Michigan, and down into Ohio. Nor did he wait until all the people of Ohio and Michigan were driving Fords before he began selling them in the rest of the United States. And although there are many other cars in the American market still flourishing and making money for their manufacturers, he is selling Fords in Russia and Madagascar and Timbuctu.

And we say, "Of course! How ridiculous it would have been to do otherwise!" And yet many of you think that the Christian religion should not be sent abroad until everybody in the United States has been Christianized and all our social institutions have been brought into harmony with the Sermon on the Mount. (That, I believe, is Mr. Gandhi's argument against Christian missions.) "Why disturb the happy heathen," you say, "in his disease-infested, terror-ridden jungle? Why teach the head-hunting savage to control his passions and live under the protection of mutual trust, when we still have gangsters to catch in the United States?"

IN ITS VERY NATURE our Episcopal Church is a missionary society, and *nothing else*. Your parish could not exist—could not have its sacramental life—without the general Church, and the bishops, to consecrate, ordain, and authorize.

Moreover, the Episcopal Church is trying to carry on the Lord's Commission—trying to write the true sequel to His life. These years of financial depression have held back nearly all aggressive work. Worse still, the life of many established activities has been curtailed, and in some cases work is about to be abandoned altogether.

A certain man—so Jesus said—went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way, and later, a Levite, but they both avoided the spot, when they saw what had happened, and left him to his fate. But there came a Samaritan, a fearless and a sympathetic soul, who stopped and rescued him, administered first aid, took him to an inn, and had him looked after. And on the morrow he took out some money and left it with the inn-keeper, saying, "Take care of him, and whatsoever thou spendest more, when I come back again, I will repay thee."

And here the story ends. It is an inspiring tale of generosity and neighborliness. But there must be a sequel. What do you suppose happened after that?

Do you think this could have been the sequel?

The inn-keeper cared for the injured man as well and as long as he could. He had the physician come and dress the wounds. He gave the man clothes, for which he had to go in debt. He was not extravagant, and he carried on as long as possible. But the Samaritan did not come back. The man still needed medical care, but there was no money to secure it. The inn-keeper's creditors made it very uncomfortable for him. The injured man's wounds became infected for lack of proper care, and he died. And the Samaritan never did come back.

Preposterous! you say? Yes, I think it is a most unlikely sequel. A man who would do what the Samaritan did would not forget his further obligation so lightly.

So I say it is not like our Church to desert her work of evangelism and healing in Alaska and China and Cuba and Puerto Rico, to close hospitals with no place to send patients, to close schools and churches. We are going to write a better sequel than that.

Churchwomen Today

Ada Loaring-Clark

Editor

United Thank Offering. Blessing the Loaves and Fishes

FOR THE FIRST TIME we have no detailed resolution on the next (1937) offering. We have undertaken to hold the United Thank Offering before the women of the Church with more zeal than ever before, as an ideal expression of their personal devotion and gratitude to the Living Christ, and as a means of forwarding the missionary work of the Church through well equipped women." So says Miss Grace Lindley in one of her intimate messages.

A woman stood on the shore of Lake Gennesaret and saw a vision. A guide, pointing to the opposite shore, had just said: "There is the traditional spot where Christ fed the five thousand." In her vision the woman saw the multitude seated on the ground before the Master, some just becoming restless and aware of the pangs of hunger, some still lost in the wonder of His speech. She saw the disciples anxiously consulting the Master about feeding such a throng. Into her vision came the figure of a small boy holding in his hand the lunch his mother had packed for him that morning, three small buns and two small fishes. She thought of the lad, so interested in what he had been hearing, that he had forgotten to eat and now she saw him shyly offer his meagre bit of food to this Man who had so moved him. She saw the Christ take this food, bless it, and feed the people.

Mrs. Henry J. McMillan of North Carolina tells this story to the women of her province to stimulate their interest in the United Thank Offering which is usually presented at this time of the year. She goes on to say: "Vividly had this scene been pictured in her mind and, as she pondered on it there came the arresting thought: 'That is my little blue box! I put into it my few small loaves and fishes and my Lord takes them, blesses them, and feeds the multitude.'"

Here are two practical suggestions which have been sent out by Mrs. Chester D. Richmond. First: to make each one of the next three years equally good, ever mindful that the blessings bestowed upon us are continuous. Second: to share in the great Forward Movement by expressing in larger measure our thanksgiving to God, through our U. T. O. Boxes.

For the Success of Your Meeting

HERE ARE EIGHT simple essentials that will help in the success of our meetings:

1. Publicity; use your parish paper and the local press. Invitations given in good time.
2. A cheerful, well-aired, and heated room. A few flowers on the speaker's table.
3. A definite time to commence and to close, to which the presiding officer adheres.
4. An agenda prepared in detail and carried out on time schedule.
5. Bibles, Prayer Books, Hymnals on hand, if they are to be used. An accompanist for hymns and solos.
6. Notify those taking part the length of time allotted them.
7. Open and close every meeting with devotions.
8. A kindly smile and a warm welcome, especially for newcomers.

Books of the Day

By Elizabeth McCracken

The 1934 Sprunt Lectures

THE GARMENT OF THE LIVING GOD. Studies in the Relations of Science and Religion. By James Young Simpson. Scribner. Pp. 281. \$2.75.

THIS VOLUME contains the Sprunt Lectures delivered in Richmond Theological Seminary last year by Dr. Simpson, late professor of Natural Science in New College, Edinburgh. A memoir by C. F. Barbour pays a high tribute to a man who "pierced right through the crudities, the blunderings, the awkward shynesses, of incomplete beginnings, to the intrinsic worth that was to be," and bewails "what seems to be a cruelly abrupt and premature termination to so many and such useful activities." Yet Dr. Simpson, we are assured, lives and will continue to live in the many younger lives which he helped to build.

No subject is awakening such deep interest as that of religion, we are told in the first lecture; yet it is all too apparent that there has been a failure on the part of professed Christians so to represent Jesus Christ to the world of today as to make it feel that there is real significance in His life and death for the lives of men. Hence the Humanist is content to ignore religion as something demodé and outgrown, and the Communistic atheist would regard religion as a positive hindrance to all progress. Yet these substitutes are doomed to failure, though the remedy will not come through Ecclesiasticism, by which is meant "any self-important assumption of authority and functioning in the name of Christ, individual or institutional, from which the spirit of Christ has wholly vanished." Religion is essential to the richest and most satisfying self-realization; nothing can take the place of pure religion, undefined. In the unchanging Christ, man finds his answer.

"Religion is not a flight from reality; it is flight to reality." Therefore, science cannot exclude God. Without Deity, there would be no cosmic process, no science in description of it, no describer, no interpreter. Dr. Simpson's chapters on Scientific and Religious Thought, and Evolution and Ethics, are excellent.

There is no phase of Christ's teaching that is outgrown or obsolete, although pages of Palto and of Aristotle are, says the author. "He showed men in time and space what is eternally true of God, His love to man, His hatred of sin, the cost to Him in sacrifice and service by which alone it can be put away. In making men sure of the love of God, He gave them a motive for living, and has made them even more assured of a moral purpose in things. In the end something happened, something so wonderful that in the strength of it the Church was founded"—that is, our Lord rose from the dead, and verily brought life and immortality to light. In these days, when men and women are above all anxious to discover afresh the meaning and significance which religion has for civilization and the individual life, it is high time to return in all simplicity to the way of life exemplified by Him whom death could not hold.

EDGAR L. PENNINGTON.

State of Maine People

A FEW FOOLISH ONES. By Gladys Hasty Carroll. The Macmillan Company. \$2.50.

THE novelists are busy writing about Maine—Maine of the past and of today. And nowhere more charmingly than when Mrs. Carroll passes from the farmstead setting of *As the Earth Turns* to a backwoods community straggling along the York Road. She tells of the "foolish ones"—those who have resisted the townward urge and have stayed on, wedded to the rocky soil. There are four families, differing so widely as to call the existence of a "Maine type" into question. The Blaines, descendants of gentlemen adventurers, still fiddle and dance despite their fallen fortunes; the Linscotts are frankly wastrels; the Grays nourish their emotions with singing and praying; the Blagdons are closefisted and closemouthed, hard, and enduring. Opening in 1870 with the mar-

riage of Gus Blagdon and Sarey Gray, each a family type, we have a study of the next half-century: a study of mixed strains, in which the children disclose unexpected conflicts of family traits. Gus Blagdon stays a Blagdon to the end, but he lives to hear over the radio the voice of little Jim, in whom the blood of all four families is united, and who has also the quality they share in common, the quality of the "foolish ones." For when he is taken away to Boston he protests fiercely "I won't live up there. I'll stay up there but I won't live up there. I live here. Wherever I go, I'll still live here."

M. P. E.



GLADYS HASTY CARROLL
(Photograph by Pinchot)

Author of "A Few Foolish Ones"

TIME OUT OF MIND. By Rachel Field. The Macmillan Company. \$2.00.

ASAGA of the Maine coast, which tells of the transition from the Maine of the shipping days to the Maine of the summer residents. The older generation is typified by the local magnate, who wrecks his fortune through his refusal to recognize the coming change; the newer generation by a rather brutal money-maker. In contrast to both stands the narrator, the magnate's housekeeper. She embodies the unchangeableness and something of the starkness of the coast itself, whose beauty, seen through her eyes, pervades the story throughout.

E.

American History

THE EVE OF CONFLICT: STEPHEN A. DOUGLAS AND THE NEEDLESS WAR. By George Fort Milton. Houghton Mifflin. \$5.00.

MR. MILTON who, by the way, is a relative of our own Joseph Fort Newton, has established a substantial reputation as a careful historian and a discriminating interpreter of historical events. We have already referred at some length in these columns to his earlier volume entitled *The Age of Hate*, the central picture of which is President Andrew Johnson. This present volume, equally carefully prepared and authoritative, centers around Stephen A. Douglas. It is no more a biography of Douglas than *The Age of Hate* was a biography of Johnson, but the period of which Douglas was one of the dominant figures is carefully appraised and interpreted. Nevertheless, it must be pointed out that Milton writes with a definite thesis. He believes that if Douglas had been elected President in 1856 or even in 1860, war might have been averted. Moreover, Milton writes as an admirer of Douglas and as one who had little or no time for Jefferson Davis or "the pompous Buchanan," as he calls him, and he is none too friendly toward Lincoln. He believes that it was Buchanan's hatred for Douglas that broke the last link of the Union.

Whatever one's views may be, and I must confess Milton's views are not mine, he has written a book that cannot casually be dismissed. It is well documented and is based on newly found letters. With great skill and an abundance of citations, he maintains that the Civil War was not an irrepressible conflict, but a political war in which moral issues cloaked the real motives—pride, pique, and greed for power. It is excellently illustrated and deserving of a thoughtful reading.

CLINTON ROGERS WOODRUFF.

GROWTH OF THE AMERICAN PEOPLE. By Marcus W. Jernegan, Harry E. Carlson, and A. Clayton Ross. Longmans, Green. \$1.96.

AN INTERESTING new textbook is *Growth of the American People*, an American history for senior high schools. Three educators, Messrs. Marcus W. Jernegan, Harry E. Carlson, and A. Clayton Ross have collaborated in its preparation. It covers political, economic, cultural, social, and international developments, and is based on the "New History" principle. One of the interesting chapters is devoted to the "New Deal." Of course it is a little too close for an estimate of this movement, but it contains the essential facts.

C. R. W.

Two Books for Boys

HORSES, DOGS AND MEN. Compiled by Charles Wright Gray. Henry Holt. \$2.50.

JANGWA: THE STORY OF A JUNGLE PRINCE. By W. J. Wilwerding. Illustrated. \$1.75.

NO SOONER does one list *Horses, Dogs and Men* as a "book for boys" than one realizes that it is also a book for girls and for grown-ups—in short, it is that great prize among publications, a book for the whole family. Boys will especially enjoy the stories by Henry Herbert Knibbs and Harry B. Smith; girls will like the classic by John Brown, "Rab and His Friends," and "The Turn of the Wheel," by Dorothy Donn-Byrne. There is a folk-tale for the little children, "The Creation of the Horse," translated by Achmed Abdullah. Then, there are Will Levington Comfort's "Merv," and John Galsworthy's "Had a Horse," as well as several other stories, for the grown-ups. But the chances are that the whole family will delight in the entire book. It will make good "out-loud reading," as Dallas Lore Sharpe used to say.



AT CLOSE QUARTERS
From "Jangwa"

Jangwa is the story of a lion, from babyhood until he becomes the King of the Jungle. The author, who is the well-known painter of animals, drew the pictures for his book, and they are quite as remarkable and as exciting as the story. Mr. Wilwerding has seen many lions and other wild beasts in their native jungle, and painted their pictures. Besides this, he has studied them in the zoo. African hunters have told him about lions, and so have lion tamers for the circus. Mr. Wilwerding's book reflects this two-fold interest and knowledge; it is really unique in that it is at once a "travel book," an "animal book," and a "story book."

The Doctrine of God

CHRISTIAN THEOLOGY: THE DOCTRINE OF GOD. By the Rt. Rev. Arthur C. Headlam, D.D., Bishop of Gloucester. Oxford. Pp. x-482. \$4.50.

BISHOP HEADLAM has collected the lectures delivered by him to theological students in Kings College, London, and at Oxford, into a volume which might serve as a manual of theology. We have no hesitancy in pronouncing this book one of the most important theological treatises of recent years. Comprehensive in scope, it reveals great erudition and insight. A lecturer on theology nowadays requires a considerable acquaintance with science and philosophy; and the author's daily intercourse with teachers in almost all the subjects taught in a modern university, for ten years, peculiarly fitted him for the task which he has so well discharged.

Part I, which deals with "The Source of Religious Knowledge," consists of chapters devoted to Natural Religion, The Bible, The Church, and The Principle of Authority. Part II, "The Doctrine of God," takes up various theological problems and treats them from various angles—philosophical, historical, literary, controversial, and scientific. EDGAR L. PENNINGTON.

The Date of the Crucifixion

WHEN DID OUR LORD ACTUALLY LIVE? By John Stewart. Imported by Scribner. \$2.00.

MR. STEWART gives nine reasons for thinking that the Crucifixion occurred in A. D. 24. One of these is a statement in a Chinese classic dated 1701 that the news of the Crucifixion reached China A. D. 25-28; another is a computation from Daniel. The other seven are less fanciful but not more convincing. Mr. Stewart does not seem aware that the Jewish computation of Nisan 15 was made from direct observation of the preceding new moon, and that modern astronomical computation of its date in any year is therefore impossible. B. S. E.

New Novels

AMERICAN FAMILY. By Faith Baldwin. Farrar & Rinehart. \$2.00.

SAYS THE AUTHOR, "I am merely a teller of tales and I very much wanted to tell this one." And it is worth the telling—the history of the Condit family from the Civil War to the World War. For in 1862 earnest Tobias Condit married gentle Elizabeth Lewis, and on the good clipper *Hotspur* sailed from New York for missionary work in China. And we are told the tale of the terrible voyage, the kindness of their fellow missionaries; of life in the compound in Fuhchau, of their work and of their trials with the Chinese language, filth and disease. They lost a little daughter but found their consolation in a son, David, whose dream was to serve China as a medical missionary. After completing his training at Wesleyan and the Yale Medical School, he married and returned to China. But he had married the wrong girl, and she trapped him into giving up and going back to America; the rest of the tale is the story of his battle to keep his dream and yet to live up to his responsibilities.

Dedication and foreword are not needed to visualize the letters, diaries, and journals that went into the making of the background of this book. Most of Miss Baldwin's tales have been rather ephemeral, but in this one her handling of the material is deeply sincere, and each of her characters walks through her pages as a real person, either as an inspiration or a hindrance to missionary zeal. And it is refreshing in these days to find a book called "American Family" taking for granted that such a family may be completely devoted to the highest in ideals and achievements. M. P. E.

THE GRASS GROWS GREEN. By Hortense Lion. Houghton Mifflin. \$2.50.

THE TITLE AND THEME are from Walt Whitman's "I see the battle-fields of the earth, grass grows upon them." About the middle of the last century a Bavarian family fled the horrors of European war, seeking in America a life of peace and happiness. Hardly were they well established when the Civil War broke out and the story ends with America's entry into the World War; such was the irony of events. Yet most of the story is not concerned with either war but with the rise of the family fortunes and with the changing social conditions, seen from the German-American standpoint. And unity is maintained by the portrait of Frieda, a strong pioneer type, to whom the direct style of this first novel is well suited. M. P. E.

IN HIS OWN COUNTRY. By John Gill. Dutton. \$2.50.

ATALE told by Hugh Valliant, who, returning from a long sojourn in Paris, finds the eastern shore of Maryland to be of a truth his own country. Settling in a cabin on Arrow Head he is swept into the life of the neighboring estates—"Milady's Gift" and "Peace and Plenty"—where within the ancient hedges peacocks strut along the terraces. Where life is rooted in the past, self-enclosed, a life of boats, books, music, old friendships, and alternating gaiety and quiet. The shifting drama of this group makes up the story. But the real fascination is in the setting. The Land of the Inland Waters, with its network of silver estuaries and shifting colors, its islands, forests, and wood sounds, the wild birds flying over the water at evening, has a beauty and detachment all its own. One quite understands why Mr. Harris came there for a week and stayed twenty years. M. P. E.

Changing Birth Rates

DYNAMICS OF POPULATION. By Frank Lorimer and Frederick Osborn. Macmillan. \$4.00.

DYNAMICS OF POPULATION is an exceedingly interesting and important discussion of the social and biological significance of changing birth rates in the United States. The authors are well known scientists and they have been giving for years careful, scientific attention to the varying rate of reproduction in the United States from all points of view, economic, social, cultural, and eugenic. So far as I recall this is the first systematic objective study of qualitative population trends in the United States. It may appropriately be called an authoritative investigation of one of the powerful forces threatening our ideals. C. R. W.

NEWS OF THE CHURCH

U.S. Widely Observes British Royal Jubilee

Services Held in All Parts of Country; Ambassador Attends Celebration in Washington Cathedral

REMEMBERING her English heritage, the Episcopal Church in many parts of the United States held services and exercises commemorating the 25th anniversary of the accession of George V as King of Great Britain and Ireland and Emperor of India.

In Washington the service was in the Cathedral on Mount Saint Alban and the ceremonies were attended by the British Ambassador and his entire staff and by British subjects of many walks of life.

In New York at relatively the same hour by the clock as the service in St. Paul's Cathedral, London, a thanksgiving service was held in St. Paul's Chapel, Broadway and Fulton street, the only British-built church in New York.

The diocese of Maryland held a thanksgiving service in old St. Paul's Church, Baltimore.

In Pittsburgh Bishop Mann was the preacher at the special service held in Trinity Cathedral which was arranged at the suggestion of the British consul resident in Pittsburgh and was broadcast over WCAE, one of the National Broadcasting Company stations.

In Trenton, N. J., at Trinity Cathedral, Bishop Matthews was the celebrant at the Holy Eucharist, and Canon Stacy Waddy, visiting representative of the S. P. G., read the prayers for the King from the English Prayer Book.

St. Paul's Cathedral, Detroit, was the scene of the service in the diocese of Michigan. Hughes Hallett, British consul, and his staff, as well as the Canadian Legion, attended.

Bishop Huston and the Very Rev. John D. McLaughlan, dean of St. Mark's Cathedral, Seattle, conducted the special thanksgiving service in Seattle in commemoration of King George in the Cathedral. The Rev. Dr. H. H. Gowen gave the address. The British consul, Bernard Pelly, O.B.E., attended, together with 15 British-American societies carrying flags and banners.

With representatives of twenty-four nations in attendance, including the consuls of some twenty countries, British people of Chicago paid tribute to the silver jubilee of King George V, at St. James' Church, on Sunday, May 12th. The service was arranged by the Rev. Dr. Duncan H. Browne, rector of St. James', in cooperation with the British Consul, the Hon. Lewis Bernays, and British societies of the city. A color-guard from Fort Sheridan carried the American colors in the procession, and

(Continued on page 663)



RT. REV. RALPH E. URBAN, S.T.D.
Bishop Urban, Suffragan of New Jersey, died at Jefferson Hospital, Philadelphia, May 19th.

(Story on page 664)

Youth and the Forward Movement Theme at Y. P. F. Convention in St. Paul

ST. PAUL, MINN.—One hundred and ten young people, together with advisors, clergy, and the bishops of the diocese, attended the eleventh annual convention of the Young People's Fellowship in the diocese held in St. Clement's Church, May 4th to 6th.

The theme of the convention, chosen by the executive council of the diocesan organization, was "Youth and the Forward Movement," and it was stressed in convention addresses by the Rev. Dr. Theodore O. Wedel, secretary of College Work for the National Council, Miss D. Louise Hatfield, St. Paul, former diocesan secretary; and the Rev. Thomas M. Baxter, rector of Christ Church, Austin, and one of the advisors for the organization. Also, by Bishop McElwain, who gave his eleventh annual charge to the young people.

In the business on Saturday morning the organization adopted a new constitution with by-laws. A forward step was also taken in the convention in having all standing committees set up on the same basis and plan as those of the diocesan convention; this in order to better train the young people for active service in the Church in the future. Only voting delegates were seated on these committees.

The convention sessions closed on Sunday morning when at the 11 o'clock service the Rev. D. H. Atwill, rector of St. Clement's Church, installed the officers in a candlelight ceremony and the address was given by Frederick Searing, who was reelected diocesan president of the Young People's Fellowship.

More Concessions in South India Scheme

Plan Now Contemplates Abandonment of Confirmation; Bishops Claim Novel Dispensing Power

CALCUTTA—Three critical matters on which there is a real division of principle threaten to cause an irreconcilable break between the supporters and the critics of the South India Union Scheme. These three points came up for discussion at a recent meeting in Madras of the joint committee of representatives from the Church of India, Burma, and Ceylon (Anglican), the South India United Church, and the South India provincial synod of the Methodist Church.

There were three services of Holy Communion, taken in turn by representatives of the three negotiating bodies.

It was decided to arrange for the immediate publication of a revised edition and digest of *The Scheme of Union*.

The first critical matter is the virtual abandonment of Confirmation in favor of an office making full provision for public profession of faith, but none for the laying on of hands. Those admitted by this rite will be at liberty to communicate at any altar of the proposed United Church.

The second critical matter is that of "equality of ministries," the sense of which is that all ministries, including that of the Anglican Church, are proclaimed imperfect, but all sacraments, including those of the Protestant bodies, are proclaimed valid.

The third critical point is the insistence of the Protestants that ministers not episcopally ordained be permitted to participate in the consecration of bishops of the United Church.

Meanwhile certain of the Anglican bishops in India have claimed that they have power to dispense congregations from the rule that only a bishop or priest may celebrate the Holy Communion, and therefore give their support to proposals which would allow, for a period of thirty years and possibly longer, a man without the order of the priesthood to celebrate the Holy Communion for congregations which, before the union, were Anglican. This is in violation of the statement in the Constitution that "to no person except a bishop or a priest is it permitted or allowed to celebrate the Holy Eucharist," but the bishops base their opinion on Declaration 4 of the Constitution in which it is laid down that the diocesan bishop is "to secure the observance of the canons and rules of the Church as well by exercise of his jurisdiction as by the occasional use of his power of dispensation; that is to say, of suspending or modifying in special cases, if there seem to him good cause, the strict letter of the ecclesiastical law."

Spring Conventions Held in Many Dioceses

PENNSYLVANIA

Bishop Taitt Reports No Missionaries Recalled or Posts Closed

PHILADELPHIA—Despite a stormy night, the Church of the Holy Trinity, Rittenhouse square, was filled to capacity on Monday night, May 6th, when the clerical and lay deputies, and many lay men and women of the diocese gathered for the pre-convention diocesan mass meeting. At this time Bishop Taitt read his annual message to the convention and Bishop Stewart of Chicago made an address.

Bishop Taitt said, in commenting on the effects of the continued economic stress, that "In our diocese, while probably every institution and possibly every parish was obliged to economize, yet none failed to function nor was plunged into hopeless debt. The Church has not closed a single mission nor dismissed a single missionary. While the income is less, church attendance and interest have largely increased."

Bishop Stewart made a very stirring address, and voiced an eloquent plea for the continued support of the missionary work of the Church.

The convention opened its sessions with a celebration of the Holy Communion in the Church of the Holy Trinity at 9 o'clock Tuesday morning. Bishop Taitt was the celebrant.

Members of the Standing Committee, the Executive Council, and other boards and committees were all reelected.

The commission on Clerical Salaries and Pensions asked for a modification of the resolution which provided that "if a parish cannot raise as much as \$1,200 toward the salary of its rector, the commission must not make any appropriation, but must advise the parish to apply for administration as a mission." Because of existing conditions, with the Department of Missions incapable of furnishing salaries for any more men than it now does, the commission found it impossible to comply with this resolution and asked that it be made discretionary rather than obligatory.

A resolution was adopted in its place, that if a parish does not contribute at least \$1,300 toward its rector's salary, the commission may withdraw or decline to make any appropriation to augment the rector's salary, and may recommend to the Bishop, the rector, and vestry that the parish make application to come under the missionary administration as provided in Canon VIII, Sec. V. In such a case the commission must make an appropriation toward the salary of the rector or missionary following the assumption of missionary status.

Another resolution presented by this commission and ratified by the convention restricts the Bishop's executive authority over temporary appointments for financially independent churches to appointments in churches depending on the Diocesan Sustenance Fund for assistance.

The report of the Committee on Financial Safeguards recommended a closer financial supervision by diocesan authorities of all organizations "which hold them-

Calendar Reform Needed

NEW YORK—In 1934 Easter Day was April 1st. In 1935 it was April 21st. As a result only a small part of the Church School Lenten Offering had been received this year by May 1st and the report of collections to date is very poor.

The total receipts since January 1st were only \$247,248.40 as compared with \$299,113.91 last year. After allowing one full month for collection and remitting the payments were only 71% of the amount due on expectations as compared with 90% a year ago.

Quite a number of dioceses are still asleep. I hope they know that the salaries of our missionaries must be paid month by month.

Let us make this month of May a merry one.

LEWIS B. FRANKLIN, Treasurer.

selves out as maintained for benevolent, administrative, or other purposes under the auspices of the Protestant Episcopal Church." Such supervision would be brought about by the voluntary action of the organizations concerned.

The Rt. Rev. Frederick B. Bartlett, D.D., executive secretary of the Department of Domestic Missions of the National Council, gave "a bird's-eye view of the domestic field."

Reports of the City Mission, the Deaconess Training School, the Social Service Department, Religious Education, and other departments were given. The convention closed Tuesday afternoon.

Pennsylvania W. A. Meet

PHILADELPHIA—On Wednesday, May 8th, over 500 members of the Woman's Auxiliary of Pennsylvania gathered for the luncheon and annual meeting held at the Penn Athletic Club. The president, Mrs. John E. Hill, presided. Bishop Taitt asked the Blessing and Bishop Bartlett gave an address on The Wider Aspects of the Missionary Enterprise. Reports of the various committees of the Auxiliary gave very vivid testimony to the interest and activity of the women of the diocese. Words of greeting were spoken by Mrs. C. W. Spiess, diocesan president of the Girls' Friendly Society, and by Mrs. John Hamilton Moore, president of the Woman's Auxiliary in the Third Province.

Mrs. J. Hill was unanimously reelected for a second term as president.

Rural Dean Chosen

ALBANY—At a special session of the rural deanery of the Mohawk, held preceding the diocesan convention, the Rev. E. W. M. Weller, rector of St. Andrew's Church, Scotia, was elected rural dean in place of the Rev. Percy A. Paris who since his election to this office has accepted work in Canada and is leaving the diocese.

NEW YORK

Election of Women on Vestries Brings Forth Discussion

NEW YORK—The 152d convention of New York, which met May 14th and 15th in Synod Hall, was notable for the spirit of harmony and fellowship which pervaded it. The only discussion of any length was on a resolution offered by Charles C. Burlingham, permitting any parish to elect women as wardens and vestrymen if it so wished. The only speeches on this subject which were received seriously were those of Bishop Lloyd and Mr. Burlingham. Bishop Lloyd said that perhaps he was old-fashioned, but that it did not seem to him that the mind of the Church through the ages as to the respective responsibilities of men and women in the Church had been wrong.

Mr. Burlingham read a letter from Bishop Sherrill of Massachusetts, to whom he had written for information as to how the presence of women on vestries and in the diocesan convention in Massachusetts had worked. Bishop Sherrill, after making it clear that he was not to be understood as advising the diocese of New York, declared that the effect had been excellent in every particular. Massachusetts, he said, would under no circumstances go back to the old way. There are 120 women on 45 vestries in Massachusetts and two on the diocesan council. They add greatly to the efficiency of the diocese, and they have not caused any of the men to withdraw or to work any the less hard for the Church. Mr. Burlingham made the point that the system is in use in England, women being on parish councils and in the National Assembly. Women are now taking important places in politics, education, and other fields. There is nothing radical in suggesting that they function similarly in the Church.

The Rev. Dr. Frederic S. Fleming of Trinity Church spoke very much as he spoke at the General Convention in Atlantic City when the question of admitting women as deputies was raised. His remarks drew smiles from the women who filled the galleries of Synod Hall. He said that the vestry was the last stronghold the men had. If women are admitted, the vestry will become a sort of company union. It will no longer be possible for important questions affecting moral and spiritual matters to be discussed in vestry meetings, since such matters cannot be discussed in a mixed company of men and women. We might have a Woman's Auxiliary to the Vestry, but not a vestry of men and women.

There were other speakers, and finally, it was voted to lay the resolution on the table.

There was some discussion of a resolution offered by the Committee on Diocesan Finances changing the ratio of 54 per cent to the National Council and 46 per cent to the diocese, to a 50-50 ratio. It was voted to do this for the coming year.

The Rev. Richard A. D. Beaty, rector of St. Peter's Church, New York, was elected secretary of the diocese, to succeed the Rev. Francis A.

Sanborn who was obliged to resign on account of ill health some months ago.

Standing Committee: *Clerical*, the Rev. Dr. Frederic S. Fleming, the Rev. Dr. H. A. Dye Prichard, the Rev. Robert S. W. Wood. *Lay*, Samuel Thorne, Charles H. Tuttle.

Deputies to the Provincial Synod: *Clerical*, the Rev. Arthur P. S. Hyde, the Rev. Dr. Alexander G. Cummins. *Lay*, G. Forest Butterworth, Hugh W. Foster, William M. V. Hoffman, William Quaid.

St. David's Mission at Highland Mills, having fulfilled all the requirements, was admitted as a parish. The priest-in-charge, now the rector, the Rev. G. W. Dumbell, was greeted with applause, when the vote, which was unanimous, was taken.

The Rev. Pascal Harrower, rector emeritus of Ascension Church, West Brighton, Staten Island, and the Rev. Dr. John F. Steen, rector emeritus of Ascension Memorial Church, New York City, were asked to stand to receive the congratulations of the convention. Canon Harrower was attending his 52d convention and Dr. Steen his 68th in the diocese.

DELAWARE

Bishop Tells Plans of New Cathedral

WILMINGTON, DEL.—In his annual address at the 150th annual convention of Delaware, held in St. John's Church, Wilmington, May 14th and 15th, Bishop Cook explained the plan of making St. John's a Cathedral or diocesan church. One feature in connection with the convention was the service of installation of the Very Rev. Hiram R. Bennett as dean of the Cathedral.

Bishop Cook gave some time to a consideration of general national conditions, saying that people are accustomed to think of Christianity chiefly as an individual concern. The matter of intinction was also presented by the Bishop in his address.

The following officers and representatives were duly elected: *Clerical deputies to the Provincial Synod*, the Rev. Messrs. P. G. Donaghay, Middletown; Joseph Wood, Bridgeville; Charles F. Penniman, Wilmington; and Frederick T. Ashton, Greenville. *Alternates*, the Rev. Messrs. Charles Clash, D.D., Wilmington; B. F. Thompson, Dover; Walden Pell, Middletown, and Andrew Mayer, Newark.

Lay deputies, Howard Seaman, Judge Richard Rodney, J. Rogers Holcomb, and A. H. Lord. *Alternates*, Edmund Hellings, J. Wiley Trought, Robert J. Foremen, and John M. Stewart.

The Rev. Charles F. Penniman, chairman of the committee on the Bishop's address, recommended that the convention go on record as favoring an amendment to the constitution providing for a delegate from St. Andrew's School to the convention. This resolution was adopted.

\$50,000 Gift is Made to

Washington Cathedral

WASHINGTON—Mrs. James Parmelee of Washington is the donor of the recent gift of \$50,000 to the building fund of the Washington Cathedral on Mount St. Alban, which will enable building on the south transept to be resumed at once. This statement was made at the recent annual session of the National Cathedral Association, by the Bishop of Washington. The donor's husband was for some years a member of the Cathedral Chapter. Building was suspended two years ago because of the depression.

Appointed Assistant

Bishop of Calcutta

LONDON—The Metropolitan of India, Dr. Foss Wescott, Bishop of Calcutta, has appointed Canon S. K. Tarafdar, to be Assistant Bishop of Calcutta. The consecration is expected to take place in June.

SOUTH FLORIDA

Bishop Speaks of Hopeful Outlook for the Church

DAYTONA BEACH, FLA.—Hospitality for the 13th annual diocesan convention of South Florida, held in Daytona Beach May 7th to 9th, was extended by the group of Volusia county churches and their rectors. Over 2,000 persons attended the opening service, Choral Evensong, held in the Peabody auditorium. Choirs from several parishes combined to render special music. Bishop J. Mikell, of Atlanta, preached an inspiring sermon on the witness of the Church as God's spokesman to the world.

Bishop Wing's annual address called attention to the hopeful outlook for the Church in South Florida, with increasing attendance each year of laymen for the convention and of women for their meetings.

Reports showed improvements in Church property and unusual activity in the departments of Social Service and of Religious Education, also encouraging progress amid difficulties by the Cathedral School for Girls, Orlando. Deaconess Bedell told of progress made with the Seminole Indians, and Chaplain Heber W. Weller reported work among 26 Civilian Conservation Camps. The Rev. John E. Culmer of St. Agnes', Miami, gave marked progress among the Negroes, stating that South Florida has more Negro communicants than are in nine other southern dioceses combined.

Diocesan officers were reelected. Vacancies in the executive board were supplied by the election of the Very Rev. M. E. Johnson, the Rev. F. B. Leach, the Rev. H. I. Louttit, Lynn S. Nichols of West Palm Beach, and Charles M. Gray of St. Petersburg.

Deputies to the Provincial Synod are: *Clerical*, the Rev. Messrs. James G. Glass, D.D., of Ormond Beach; William F. Moses of Lakeland; Richard I. Brown of St. John's, Tampa; Randolph F. Blackford of Leesburg; Henry I. Louttit of West Palm Beach, and Edgar L. Pennington of Ocala. *Alternates*, the Rev. Messrs. H. F. Bache of Fort Lauderdale; Thomas H. Young of Tampa; John B. Walthour of St. Andrew's, Tampa; Eldred C. Simkins of St. Cloud; J. Mitchel Taylor of Fort Pierce, and Harry G. Walker of Daytona Beach.

Lay, George E. Holt of Miami; Morton O. Nace of Tampa; Deane Turner of Fort Myers; W. C. Perry of Daytona Beach; George McRory of Sanford, and Arthur Gibbons of Tampa. *Alternates*, W. G. Seekins of Miami; Gordon B. Knowles of Bradenton; Norman H. Bunting of Lake Wales; Oscar Gilbart of St. Petersburg; John Owen of Winter Haven, and J. O. Gardner of Sanford.

Annual meetings of the Woman's Auxiliary and of the Daughters of the King were held in connection with the diocesan convention. Mrs. E. W. Shaw of Tampa, who has served zealously as diocesan custodian of the United Thank Offering for 20 years, resigned and Mrs. McClellan of Coconut Grove was elected to this office.

SOUTH CAROLINA

Commemorate Founding of Diocese

FLORENCE, S. C.—Featured by a sermon by Bishop Finlay of Upper South Carolina, commemorating the 150th anniversary of the founding of the diocese of South Carolina, the 145th annual convention was held in St. John's Church, Florence, May 2d to 8th.

In his address to the convention, the Rt. Rev. A. S. Thomas, Bishop of the diocese, referred to the courage and faith of the founders and early leaders in the diocese who faced difficulties far greater than our own and challenged members of the convention to a new Forward Movement in this day.

Delegates to the Provincial Synod were elected as follows: *Clerical*, the Rev. Messrs. W. S. Poyner, Harold S. Thomas, R. H. Jackson, J. A. Pinckney, W. B. Sams, H. W. Starr. *Lay*, Messrs. M. W. Seabrook, J. W. Howard, Thomas C. Legare, S. J. Royall, R. W. Sharkey, Arthur Pinckney.

WASHINGTON

Harmony Prevails

WASHINGTON—The annual diocesan convention of Washington, May 7th and 8th, was characterized by harmony and accord throughout. Plans were suggested which will probably result in the change of date from May to February. The next meeting will be at St. Stephen's Church, the Rev. Dr. George F. Dudley, rector, in May, 1936.

Elections resulted as follows: *Standing Committee*, the Rev. Messrs. Joseph Fletcher, C. E. Buck, H. S. Smith, G. F. Dudley, and Messrs. F. Lewis, H. T. Nelson, and W. S. Bowen. *Executive Council*, the Rev. Messrs. O. J. Hart, C. E. Buck, Z. B. Phillips, F. J. Bohanan, W. R. Moody, F. E. Tucker, and Edward Gabler, and Messrs. T. B. Symonds, S. E. Kramer, A. C. Houghton, C. F. Roberts, A. W. Atwood, E. L. Stock, and H. P. Blair. *Deputies to Provincial Synod*, the Rev. Messrs. O. J. Hart, R. J. Gibson, G. W. Dow, J. L. Showell, and Messrs. S. E. Kramer, H. T. Nelson, B. H. Howard, and O. R. Singleton.

WEST VIRGINIA

Bishop Looks for Greater Interest in Spiritual Matters

MOUNDSVILLE, W. VA.—"A greater interest in spiritual matters must be aroused in our people," said Bishop Gravatt, speaking in the interest of the Forward Movement in his opening address to the 58th annual council of West Virginia at Trinity Church, Moundsville, May 7th to 9th. The Rev. Dr. W. F. Tunks, Akron, Ohio, member of the Forward Movement Commission, explained the work of the commission in an address before the council at a mass meeting on the 8th.

The council favored the Pettengill Bill before Congress (remedying block-booking and blind selling of motion pictures) and sent resolutions to West Virginia representatives in Congress.

A few changes were made by the council on committees and boards.

Delegates elected to the Provincial Synod were: *Clerical*, the Rev. Messrs. F. T. Cady, J. W. Gummere, Robert H. Gamble, and Ben R. Roller. *Alternate clerical*, the Rev. Messrs. W. G. Gehri, L. B. Mead, John Gass, S. R. Tyler. *Lay*, Messrs. E. P. May, John Hopkins, S. D. Lawrence, R. L. Boyd. *Alternate lay*, Messrs. L. Tuke, Laidley, Nash, Robert August.

Catholic Conference Held in Baltimore

Leaders Discuss Relationship Between Ministry and Mission of the Church

BALTIMORE—On Friday, May 10th, under the auspices of the Baltimore Church Lecture Foundation, a Regional Catholic Conference was held in Baltimore. The general subject of the conference was the Ministry and the Mission of the Church, the effort being made to demonstrate the fact that the ministry and the mission are essential one to another.

A solemn High Mass was sung at Mount Calvary Church, the Rev. William A. McClenthen, rector, with the Rev. Henry N. Botts as deacon, and the Rev. Paul D. Plenckner as sub-deacon, the parish choir singing the Mass. Bishop Johnson, of Colorado, pontificated and spoke briefly of the work and contribution to the Catholic cause made by the late Dr. Robert S. Chalmers. The Rev. Dr. William Pitt McCune, rector of St. Ignatius' Church, New York, was the speaker.

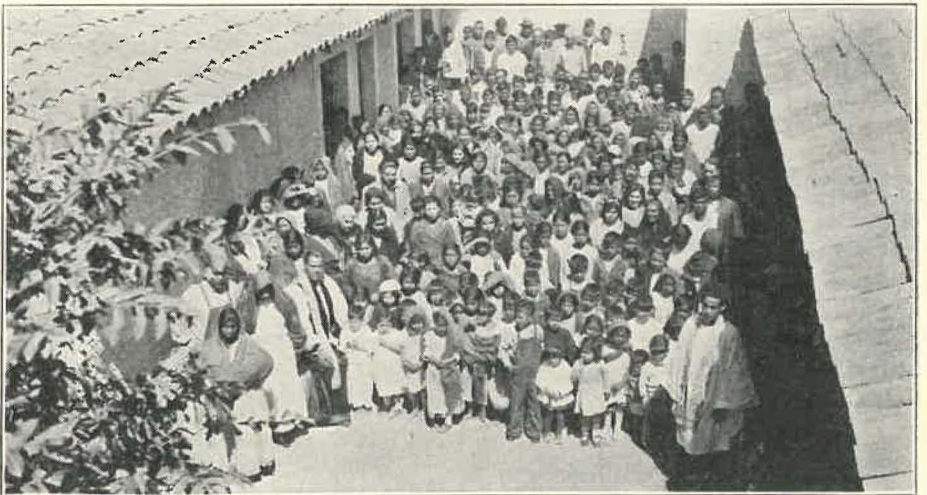
Luncheon was served to 200 people at the parish house of Grace and St. Peter's Church, which was followed by lectures given by the Rev. Leicester C. Lewis, Ph.D., rector of St. Martin's-in-the-Field, Chestnut Hill, Pa., and the Rev. William M. V. Hoffman, S.S.J.E. Dr. Lewis spoke of the necessity of an essential unity in Christendom and brought out the elements which made for unity in the first one thousand years of the Christian era and the place the sacred, apostolic ministry must hold in such unity of Christendom, while Fr. Hoffman gave a very scholarly paper on the philosophical bases of the pastoral mission of the sacred ministry. The social note of the mission of the ministry was sounded by the Rev. William H. Dunphy, chaplain of St. Mary's School, Peekskill, N. Y., in a conference of young people, held at St. David's Church, with a group of some eighty young people from the various parishes in the city.

In the evening at the Church of St. Michael and All Angels, a mass meeting of some five to six hundred people was held, which was addressed by the Bishop of Colorado.

Some one thousand people were in attendance at the various events of the day, from the parishes of the diocese of Maryland and the diocese of Washington.

Lexington to Adopt Pence Plan

LEXINGTON, KY.—The Bishop's Pence Plan will be adopted by the diocese of Lexington in the autumn, by action of the spring meeting of the executive council in Christ Church parish house, May 8th. The Rev. Francis F. Lynch, of the Church of the Good Shepherd, Lexington, and the Rev. George Ralph Madson, of St. Peter's Church, Paris, were appointed a committee to draw up the plans.



AT SPECIAL CONVOCATION IN MEXICO

Older Boys' Convention Held in Detroit

DETROIT—The sixth annual convention of Older Boys of the diocese of Michigan was held from Friday to Sunday, May 10th to 12th at St. John's Church, here, the first time that the convention has been held in Detroit. St. John's Church has one of the oldest branches of the Brotherhood of St. Andrew (under whose auspices the convention was held) in the United States, holding Charter No. 8 from the National Brotherhood. The Rev. I. C. Johnson, rector of the parish, was host to the convention.

The opening service was held Friday evening in the church, at which Bishop Page gave the address. On Saturday, following morning devotions, an interpretation of the Discipleship theme was given by several of the older boys.

In the afternoon of Saturday, following the business session, the convention members made a visit to the Ford Greenfield Village, and in the evening the convention banquet was held, at which the main speaker was Coach Fielding H. Yost of the University of Michigan. The convention sermon was preached on Sunday morning by the Rev. George S. Rathbun, rector of St. Barnabas' Church, Detroit, and chaplain of the Brotherhood in the diocese.

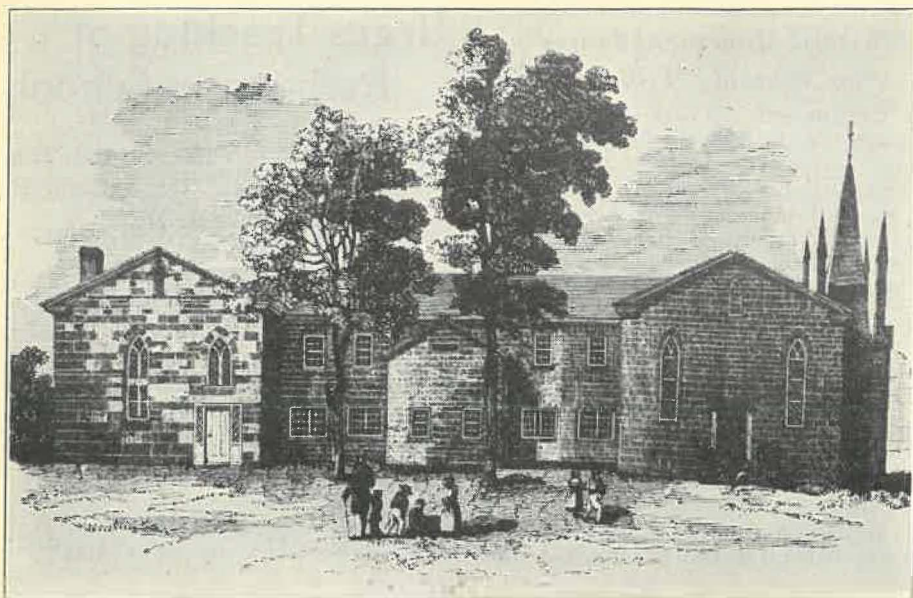
Bishop Salinas Holds Special Convocation

MEXICO CITY—Bishop Salinas held a local convocation in the State of Jalisco on February 17th for St. Andrew's Industrial School and the five organized missions in that section. The convocation of the missionary district is generally held in Mexico City but since Jalisco is so far away from the Church center, making it very difficult for lay delegates to attend, the Bishop thought it best to hold a second convocation. Some 300 attended.

Mrs. Salinas, the Bishop's wife, conducted a meeting of the Woman's Auxiliary at which about 95 women attended.

Dr. Reinheimer Visits Cuba

HAVANA, CUBA—For the first time in many years the missionary district of Cuba was visited by a member of the staff of the Church Missions House when the Rev. Dr. B. H. Reinheimer flew over to Santiago de Cuba recently and then made a trip over the whole island from Guanánamo to Havana covering about half the missionary stations. He was accompanied by Mrs. Reinheimer and sailed for Mexico May 7th.



HISTORIC JUBILEE COLLEGE

Jubilee College, cradle of the Church's work in Illinois, has been procured by the State of Illinois and will be preserved as one of the state's historic spots. Philander Chase established the College in 1835, and lived there during his episcopate. From Jubilee, he traveled horseback to all parts of the state to plant the Church.

Illinois Secures Jubilee College, Cradle of Church's Work a Century Ago

CHICAGO—Jubilee College, near Peoria, "Harvard of the West" nearly a century ago, and recipient of gifts from the famous Queen Victoria of England, has at last come into its own. Closed a quarter of a century ago, and the beautiful windows given by the English Queen falling into disrepair, the college has been procured by the State of Illinois, and is to be improved and preserved as a state park.

The college was founded by Philander Chase, first Bishop of Illinois, and is considered the cradle of the Church's work in Illinois. Churchmen from all parts of the state made a pilgrimage to Jubilee on May 21st, in celebration of the 100th anniversary of the founding of the diocese of Illinois.

The college prospered for a number of years. Then the shift in population was toward Chicago and with this, the center of Church activities shifted too. Gradually the college lost students and the enrollment dwindled. In its later years it was operated as a preparatory and high school.

The photograph shows the college in its early days. It was located in the center of a 3,000-acre tract of land which Philander Chase staked out for a great Church center 100 years ago.

Present Mite-Box Offerings

FOND DU LAC, WIS.—On the afternoon of May 5th, each of the three convocations of the diocese of Fond du Lac held a rally for the presentation of the annual Mite-Box offering.

The total offering for the diocese has reached about \$1,025.00, the highest since 1927, each of the last six years showing an increase.

Detroit Church Observes Golden Jubilee

DETROIT—The fiftieth anniversary of the founding of St. Andrew's Memorial Church, Detroit, was observed in golden jubilee celebrations during the week of May 12th. The first event was a homecoming at a celebration of the Holy Communion on May 12th, for all past and present members of the parish, with sermon by the rector, the Rev. Gordon Matthews. On Friday evening, May 17th, the actual date on which the first service was held fifty years ago, there was held in the parish house the anniversary dinner, at which speakers included the rector and Bishop Page. On Sunday morning, May 19th, was held the Jubilee Festival Service, with presentation of the golden jubilee offering. The Rev. Francis B. Creamer, rector of Christ Church, was the preacher.

The first charge on the golden jubilee fund, for which a mark of \$5,000 has been set, will be the payment in full of the debt on the Community House. The second objective is the restoration of the chancel window, a project assumed six years ago by the women of the parish but never brought to completion. This window is a memorial to the late Rev. William L. Torrance, for sixteen years rector of St. Andrew's, and a considerable nucleus has already been collected toward this purpose. It is hoped that the jubilee fund will enable the work to be completed.

Post-Easter Pamphlet

CINCINNATI—The archdeacon of a far western diocese writes: "We have been delighted with the way the clergy have ordered the Post-Easter pamphlet. We used approximately 5,000 more than the Lenten one." The same diocese used the Discipleship topics during Lent in a diocesan radio mission.

Celebrate King's Jubilee in American Churches

(Continued from page 659)

Canadian veterans carried the British colors. The kiltie band of Post No. 61, Canadian Veterans, played in front of the church before the service and marched into a reserved section as the service began.

British patriotic organizations, the Mayor of Chicago, Northwestern University, the University of Chicago, and Seabury-Western Theological Seminary sent delegations to participate in the service.

In Boston the service of thanksgiving was held in the Cathedral Church of St. Paul on Sunday evening, May 12th. Not only was the Cathedral proper crowded to capacity, but in the Cathedral Crypt a large congregation shared by the use of amplifiers. The Very Rev. Philemon F. Sturges, dean, preaching, referred to King George as a beneficial substitution of influence for power. Other services of a similar nature have been held, all recognizing the faith in God and the stability of character which is the heritage of the English people. Grace Church, Lawrence, held a similar service on May 19th, with special invitation to members of English societies.

Y. P. S. L. of Atlanta

Holds Convention

ATLANTA, GA.—The Pro-Cathedral of St. Philip was the scene of the annual convention of the diocesan Young People's Service League May 17th to 19th.

Bishop Mikell conducted noonday prayers and discussion groups were led by the Very Rev. Raimundo de Ovies, dean of the Cathedral, the Rev. Mortimer Glover, of Christ Church, Macon, and Miss Louise Starr, the Episcopal Student Worker at the University of Georgia.

At the service on Sunday morning Dean de Ovies preached a special sermon for the young people; the lessons were read by the president of the League; the ushers were members of the Y. P. S. L.; the new Leagues of the diocese were presented to Bishop Mikell for admission, the newly elected officers were installed, and a corporate Communion service, celebrated by the Bishop, was held for the young people.

St. George's Day in London

LONDON—St. George's Day was celebrated on Tuesday, April 23d, by a national service in St. Paul's Cathedral, under the auspices of the Royal Society of St. George.

The large congregation included contingents of the Legion of Frontiersmen, representatives of Toc H, the British Legion, the Girls' Friendly Society, and various English county societies, members of the council of the Royal Society of St. George, and other officials of the society, and representatives of overseas branches. The sermon was preached by the dean of St. Paul's, Dr. W. R. Matthews.

Bishop Urban of New Jersey Dies

Suffragan of New Jersey Succumbs
After Operation in Philadelphia
Hospital

TRENTON, N. J.—The Rt. Rev. Ralph E. Urban, S.T.D., Suffragan Bishop of New Jersey, died at 12:15 Sunday morning May 19th, at the Jefferson Hospital, Philadelphia, following an operation on May 15th. Funeral services were held Wednesday morning in All Saints' Chapel, Trenton.

Bishop Urban was born in Mt. Hope, Lancaster Co., Pa., March 29, 1875. He received his B.A. degree from Princeton in 1896, and in 1899 he was graduated from the General Theological Seminary, receiving his M.A. from Princeton at that time. He was ordained deacon in 1899 by Bishop Scarborough and was advanced to the priesthood in 1900 by Bishop Scarborough. He was rector of All Saints' Church, Trenton, N. J., from 1900 until 1931, when he was appointed dean of Trinity Cathedral, Trenton. He was elected Suffragan Bishop of New Jersey at the special convention on June 15, 1932, and was consecrated in the New Jersey Cathedral on November 11, 1932.

Church Participates in White House Conference

WASHINGTON—Sixty national organizations represented by 150 leaders participated in the Conference on Social Education held on Saturday, May 18th, at the White House. Charles P. Taft of Cincinnati presided over the conference, the purpose of which was to guide communities in understanding their own crime situation. Mrs. Franklin D. Roosevelt opened the conference with an address in which she pleaded for prevention rather than punishment of crime.

Dr. George W. Kirchwey spoke on This Thing Called Crime; Dr. Miriam Van Waters, well-known for her work in juvenile delinquency, had for a subject, The Community and "This National Problem"; and Dr. John W. Studebaker, United States Commissioner of Education, addressed the meeting on The Community as a Unit in Social Education. A definite program of community education and action was discussed by Dr. George F. Zook, head of the American Council on Education, Dr. John A. Ryan, Justice Florence E. Allen, and Judge Irving Lehman. Mr. Paul W. Garrett of New York, who organized the conference, explained its purpose.

The Rt. Rev. Philip Cook, D.D., Bishop of Delaware and president of the National Council, and the Rev. Dr. C. Rankin Barnes of the National Council represented the Church at the Conference.

A MAN hardly ever comments on his own actions, or explains his own motives without being false. F. W. F. ABER.

Forward Movement Issues

New Manual, "Follow On!"

CINCINNATI—In response to the requests that the Forward Movement continue to provide guidance in the daily devotional life, it has been decided to issue a new booklet for general distribution throughout the Church. *Follow On!*, the Churchman's Summer Manual, is now ready.

Bound with the text of Acts is a message on the Forward Movement, a plea for a Christian summer; what the New Testament means for our day; a word about Prayer with two pages of selected prayers; Things to Do; and the Church's Calendar for summer. It slips into the pocket and fits easily in the ordinary No. 20 envelope.

A nominal charge of \$1.00 for 50 copies is made to take it out of the free literature class. Copies may be obtained upon application to the Forward Movement, 223 West Seventh street, Cincinnati.

S. P. G. Observes Its 234th Anniversary

LONDON—The Society for the Propagation of the Gospel held its 234th anniversary the second week in May. Owing to the celebrations in connection with the King's Silver Jubilee, some curtailment of the society's usual program was inevitable. The missionary party which has been given year after year by the secretary has, perforce, dropped out, for Canon Stacy Waddy, by invitation of the American Church, is visiting the United States, in company with Sir Edward Midwinter. Another annual event which has had to be abandoned is the "Service of Prayer and Praise" in Southwark Cathedral.

The anniversary week began on Saturday, May 4th, with a choral Eucharist in the S. P. G. chapel. The afternoon was devoted to the organization known as the King's Workers. On Monday, the Royal Jubilee necessitated a blank in the program. The other days began with Holy Communion in the S. P. G. chapel, except on Thursday, the day of the corporate Communion at Christ Church, Westminster.

Ancient Church Observes Anniversary

LONDON—The 1,250th anniversary of the dedication of St. Paul's Old Church, Jarrow, began on Easter Day, and continued throughout that week. The preachers have been the Bishop of Durham, the Bishop of Jarrow, the Bishop of Ripon, the Bishop of Lichfield, the Bishop of Chester, and the Bishop of Newcastle.

May 27th to June 1st the 1,200th anniversary of the death of the Venerable Bede, who was a monk at Jarrow, will be observed by the performance of a pageant in the cloister garth of Durham Cathedral by students of Durham University. On May 27th the Archbishop of Canterbury will preach in the Cathedral and the Archbishop of York in Jarrow Old Church.

Urges Teaching of Religion in Schools

Dr. Kinsolving Voices Hope That
Our Educational Institutions Be
Redeemed as Christian

BOSTON—The Rev. Dr. Arthur Lee Kinsolving made a strong plea in Trinity Church, Boston, on the morning of May 12th for the teaching of religion in the schools. He voiced a hope that had been his for twelve years that our educational institutions should be redeemed as Christian. Among other facts, he cited a town where a return to normal attention to religion in the schools had wiped out juvenile delinquency.

Referring to the parochial schools of the Roman Catholics, Dr. Kinsolving said the major part of Protestant philanthropy is invested in homes for the aged and agencies of mercy for those maimed in the economic warfare of life; whereas most of the Roman Catholic money is invested in the future through adequate provision for the Christian nurture of the young. Dr. Kinsolving's recommendation was the teaching of religion in the public schools at no cost to the government by priests, ministers, and rabbis.

An editorial in the *Herald* of the following morning paid tribute to a remarkable sermon, stating that with its spirit most good citizens would agree; but that with some of its definite statements, careful students of history would take exception. The points of criticism were based on a definition of real religion, on the disruption of the school program, on the constitutional difficulty which, if ever surmounted, would open the way to complications in obtaining agreement among Protestants. These seem ineffectual in the face of Dr. Kinsolving's thesis that the reputation for education was won by Christian education consecrated to the development of Christian character; but the sequel to the expansion of education is only a world in worse state than it was before.

Lexington W. A. Meet

LEXINGTON, KY.—Mrs. John Marshall, of Anchorage, Ky., addressed the 39th annual meeting of the Woman's Auxiliary of Lexington, in session at Christ Church May 9th. As chairman of the St. Anne's Guild for Margaret Hall, she urged branches to organize throughout the diocese; as has been done in and near Louisville, to publicize Margaret Hall School, Versailles, owned and operated by the Order of St. Anne.

New officers elected by the Auxiliary are Mrs. Dallas Dennis, of Lexington, vice-president for the Blue Grass Region, and Mrs. Thomas Thames, of Ft. Thomas, U. T. O. Custodian. The diocesan president, Mrs. Almon Abbott, presided.

The meeting was opened with a corporate Communion, celebrated by Bishop Abbott, following which he addressed the congregation. The largest attendance in the history of the organization was present.

Woman's Auxiliary of Delaware Observes 50th Anniversary of Its Founding

WILMINGTON, DEL.—The celebration of the 50th anniversary of the diocesan branch of the Woman's Auxiliary in Delaware was the theme of a part of the annual meeting which was held in connection with the diocesan convention, May 14th and 15th.

After sharing the opening service of the convention in St. John's Church, the Auxiliary assembled in St. Andrew's parish house. The speaker of the afternoon was the president of the Woman's Auxiliary in the Province of Washington, Mrs. John Hamilton Moore. A history of the diocesan branch, written years ago by Mrs. Charles L. McIlvaine, a daughter of Bishop Lee, first Bishop of Delaware, was read and appreciated by many who remembered the faithful workers of the early days. One item of interest concerned educational work in Mexico financed by a group of women from St. Andrew's, Wilmington. This afterwards became a diocesan project. Bishop Salinas y Velasco was one of the boys educated from this fund.

Reminiscences from four past presidents then caused laughter as each seemed to remember the amusing incidents of her term of office. After a diocesan dinner attended by some 400 men and women, Howard Seaman, a member of the committee on the Forward Movement, made an address on this subject. A pageant was then given in which scenes of the early days of the Woman's Auxiliary in Delaware were depicted.

The story of the gavel used by the Woman's Auxiliary was given thus: the head was from the wood of Crane Hook Church, 1667; the handle from wood from Old Swedes, 1698; the box in which the gavel is kept was made from wood from St. Andrew's, 1829; the cross on the lid came from the altar rail in chapel at Aberdeen, Scotland, where Bishop Seabury was consecrated 1781.

Announcement was made of a memorial ready for shipping. This is a credence table to be placed in St. Thomas' Mission, Point Hope, Alaska, in memory of Dr. John B. Driggs, first missionary to the Eskimos. Dr. Driggs went out from Delaware.

The morning of the 15th the United Thank Offering of the diocese was presented. This, when added to the amount already given, was reported to be \$1,486.29, greater than last year at this time.

Receives Bequest

HONEOYE FALLS, N. Y.—St. John's Church, Honeoye Falls, the Rev. John Dennis, rector, receives, under the will of Miss Jennie Marlatte of that village, a legacy of \$4,437.77, and the Daughters of the King of St. John's Church \$1,000.

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Diocese of Chicago Broadcast on May 26th

CHICAGO—A radio broadcast in observance of the centennial of the diocese of Chicago will occur over Chicago Station WLS Sunday evening, May 26th, at 7:30 P.M., Chicago Daylight Saving Time. Bishop Stewart will deliver the address and the choir of St. James' Church will render several numbers.

The broadcast is sponsored by the Bishop's Pence and is the second arranged by the Pence in connection with Church matters. It will continue for half an hour.

Commencement Exercises at Nashotah House May 16th

NASHOTAH, WIS.—At the commencement exercises at Nashotah House on Thursday morning, May 16th, a class of 18 men received diplomas of the House and the degrees of doctor of divinity were conferred upon the Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee; the Ven. Frederick G. Deis, Archdeacon of the Chicago diocese; and the Rev. William B. Stoskopf, rector of the Church of the Ascension, Chicago.

Dean Nutter celebrated at the solemn High Mass and the commencement address was delivered by the Rev. Fr. Stoskopf.

The occasion marked the tenth anniversary of the consecration of the Bishop of Milwaukee to the episcopate and of the coming to the House of the present dean.

At a meeting of the alumni society held the day before, the Rev. William Elwell of Sheboygan was elected warden of the convocation.

Services at Missions House

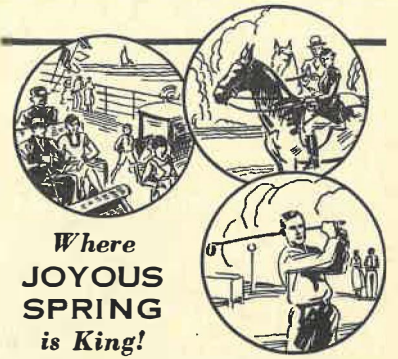
NEW YORK—The staff at Church Missions House is having a series of services in the spirit of the Forward Movement, during Ascensiontide, leading up to Whitsunday, with an address by Bishop Washburn on the Forward Movement at the noon service on Wednesday, June 5th.

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Committee Appointed to Examine Orders and Status of Bishop Torok

NEW YORK—Acting upon many inquiries and upon the request of the diocese of Eau Claire, the Presiding Bishop has asked the Bishops of Western Michigan, Michigan, and Ohio, to act as a special committee to examine, and make recommendations upon, the orders and status of the Rt. Rev. Dr. John Torok of the diocese of Eau Claire.



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Urge Memorial Day Include Peace Heroes

Bishops Brewster, Freeman, Moore, Oldham, Stewart Among Advocates of Broader Observance

NEW YORK (NCJC)—A movement to secure national observance of Memorial Day, May 30th, as an occasion for homage to the "heroes of peace" as well as of war, has been started by a group of distinguished clergymen and laymen, members of the Memorial Day committee of the Memorial Extension Commission.

An appeal has been sent to governors and mayors suggesting the issuance of special Memorial Day proclamations in which citizens would be summoned to pay homage to the heroes of peace—scientists, educators, writers, philanthropists, statesmen, industrial pioneers, etc., as well as the heroes of war. The appeal further suggests that these proclamations summon citizens to visit not only the memorials and final resting places of national heroes, but of their own departed relatives and friends. Citizens would also be urged to take measures to memorialize permanently local historic sites and the graves of local celebrities "in order that their memory may be kept forever green."

The appeal to governors and mayors emphasizes that "Memorial Day has become for the entire American people an occasion for earnest re-consecration to the highest patriotic ideals and the noblest sentiments of personal loyalty" and declares that "in these times of economic stress and shifting standards it is especially important that we fortify such rock-bottom ideals. Whatever the future may hold for us, these cornerstones of national character must remain intact."

Members of the committee include: President Albert W. Beaven, Colgate-Rochester Divinity School; Bishop Benjamin Brewster, Portland, Me.; Rabbi William H. Fineshriber, Philadelphia, Pa.; Bishop James E. Freeman, Washington, D. C.; Dr. Robert E. Hume, Union Theological Seminary; Dean Frederick D. Kershner, Butler College of Religion, Indianapolis, Ind.; Bishop Charles E. Locke, Los Angeles, Calif.; Bishop John M. Moore, Dallas, Tex.; Bishop G. Ashton Oldham, Albany, N. Y.; Rabbi George Zepin, secretary, Union of American Hebrew Congregations; President John Timothy Stone, Presbyterian Theological Seminary, Chicago; and Bishop George Craig Stewart, Chicago.



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Dr. Keller Selects Group to Compose His Summer School for 1935

CINCINNATI—"Dr. Bill" Keller, chairman of the Department of Social Service of the diocese of Southern Ohio, and the director of the Cincinnati Summer School in Social Service for Candidates for the Ministry, has just completed his annual seminary visitation. For twelve years Dr. Keller has supervised the work of theological students as they serve during the summer months in the courts, prisons, and social agencies in Cincinnati. The students come in direct contact with all kinds of social conditions. They synthesize the ministry of the Church to these problems in a practical manner, that the Gospel of the Kingdom may be approached in fact as well as in name.

Dr. Keller has visited, during the past two months, most of the Church seminaries, finishing with his trip at Sewanee recently. In the interest of the Cincinnati Summer School, he has addressed the student bodies and accepted men from several of the seminaries.

Twenty-one men have been selected who will compose the summer school group for the year of 1935. The school will open the fifth of July and extend through July and August.

Honor Memory of Bishop Harding

WASHINGTON—The late Bishop Harding's memory was observed on April 30th, the anniversary of his death, at a meeting of the Washington clericus. Bishop Freeman offered prayers. The meeting was devoted to a discussion of the business policy of the diocese, the Rev. Dr. ZeB. T. Phillips leading an open forum on that subject. This was the largest meeting of clericus in many months.

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Delaware Church Schools

Present Offering

WILMINGTON, DEL.—Two thousand five hundred dollars was the offering from the Church schools of Delaware announced at a service in St. John's Church, Wilmington, Sunday afternoon, May 5th. The children of the schools of New Castle county crowded the church. The service was in charge of the Rev. Hiram R. Bennett, the new rector of the parish. Bishop Cook made an address to the children.

This Sunday marked the beginning of the Rev. Mr. Bennett's official connection with the parish, which became a cathedral at the meeting of the diocesan convention May 13th and 14th.

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Anglicans and Free Churchmen to Confer on Church Unity

LONDON (NCJC)—Steps to intensify the movement for unity among English Church groups will be taken at the annual conference of The Friends of Reunion which will be held at Swanwick from July 9th to 11th.

The Friends of Reunion is a society in which Anglicans and members of other communions combine to heal divisions by studying their different ecclesiastical and theological points of view in friendly discussion. The Bishop of Croydon is chairman.

Already a number of Anglican and Free Church leaders have accepted invitations to participate in the conference. The Church situation in England will be reviewed in discussions on A Sketch of a United Church. Steps toward unity overseas will also be reviewed.

Schools and Churches

In C. N. Y. Receive Gifts

UTICA, N. Y.—The Manlius School at Manlius, N. Y., is remembered with a bequest of \$1,000 from the late George C. Larned of Syracuse, until his death one of the oldest living graduates of the school.

Calvary Church, Utica, receives \$2,000 to be used as a permanent music fund, by the will of Mrs. Franc Howell Leonard of Akron, Ohio.

Purchased from the receivers of the Elks' Temple in Syracuse, Grace Church, Cortland, has a new Möller organ of 22 stops, including chimes and echo organ. This was made possible by the benefactions of Mrs. Mary Bauder Chaplin and Mrs. C. Leonard O'Connor.

Open Student Center at

University of Tennessee

KNOXVILLE, TENN.—The Lawrence and Bettie Tyson Memorial Student Center at the University of Tennessee (see L. C., February 23d) was formally opened May 1st. In the afternoon there was a brief service of dedication by Bishop Gailor, assisted by the Rev. Louis C. Melcher, rector of St. John's parish, with addresses by the Bishop and the president of the university, Dr. James D. Hoskins. In the evening there was a reception, largely attended by students and citizens.

Encouraging Reports From

Central New York

UTICA, N. Y.—Reports coming to Bishop Fiske from throughout the diocese of Central New York are the most encouraging and inspiring in many years, due largely to the Forward Movement. Many reported the largest communions in parish history on Easter, and others report increasing use of the Discipleship pamphlet even among members of other Christian bodies.

American Tract Society

Reports Progress

NEW YORK—Gains in all lines of the society's activities were reported at the annual meeting of the executive committee of the American Tract Society, held here May 7th. There were 673,158 more pieces of Christian literature published last year than the year before. The donations to the society's work were about 15 per cent above the previous year.

The Rev. Dr. William H. Matthews, general secretary of the society, reported that arrangements have been made with the American Foundation for the Blind for the society to publish Part I of *Pilgrim's Progress* as a Talking Book.

Bishop of Edmonton Ill

EDMONTON, ALBERTA—The Bishop of Edmonton, the Rt. Rev. A. E. Burgett, D.D., is in Victoria for a few weeks' rest before concentrating on the heavy work of his synod to be held in June. It was to have met in February, but had to be postponed on account of his illness and confinement to the house for two months.

Washington Church to Broadcast

WASHINGTON—St. Mark's Church, the Rev. William R. Moody, rector, has inaugurated a broadcast program, over station WOL for Sunday evenings from 6:15 to 6:45 o'clock. The Rev. Mr. Moody will conduct the program and the choir will render sacred music each Sunday.

To the Vestries of the Church

At the end of last year THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION had insured the property of 2,365 Episcopal churches, as well as that of many institutions of the Church.

The increase in the number of churches insured is shown below:

1929	330
1930	803
1931	1,224
1932	1,600
1933	2,035
1934	2,365

Some other reason than that of the desire of the Church to support an institution organized solely for its benefit is necessary to explain the great increase in the number of Episcopal churches insured with it. Without the economies afforded by the Corporation, the advantageous conditions that are granted, and the fact that its settlements of fire losses have been satisfactory, the progress shown by such impressive figures could not have been made.

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Chicago Centenary Fund Passes \$100,000 Mark

CHICAGO—The centenary fund of Chicago passed the \$100,000 mark in the drive for \$1,000,000 two days after the campaign opened officially. A report from the centenary office indicated that although the campaign is hardly under way, there was more than that amount pledged.

The major sections of the campaign got under way the week of May 12th. St. Luke's Pro-Cathedral, Evanston, opened its drive with a jubilee dinner attended by more than 400. Bishop Stewart, Dean Gerald G. Moore, and Wirt Wright, diocesan treasurer, were speakers, and Morgan W. Price is chairman of the drive.

St. Chrysostom's, Church of the Holy Spirit, Lake Forest, and the Church of the Redeemer were among the parishes which formally launched their drives. From Grace Church, Hinsdale, Calvary Church, Batavia, St. James' Church, Chicago, came reports of substantial sums in sight for the centenary fund.

Women Present Their U. T. O. in Boston

BOSTON—The women's United Thank Offering, presented at a diocesan service in the Cathedral Church of St. Paul on May 15th, amounted to \$10,162.22 for the first half of the first year of the new triennium.

Bishop Sherrill was the celebrant at the service of Holy Communion and the Rev. Oliver L. Loring, rector of the Church of the Epiphany, Dorchester, preached. Miss Marguerite L. Thomas, diocesan treasurer for the U. T. O., presided at the afternoon meeting when Miss Leila Anderson, National Field Secretary of the Woman's Auxiliary, and Miss Doris Boyd of the Massachusetts Young People's Fellowship gave addresses. Those present stood in tribute when Mrs. Richard H. Soule of Brookline, originator of the United Thank Offering, and Miss Margaret Buchanan of Marblehead, the latter in her 90th year, were presented to the meeting.

Dedicate Processional Cross in Boston Cathedral

BOSTON—Dedicated in the Cathedral Church of St. Paul, Boston, on April 28th was a processional cross of unique interest, a memorial to the 146 men and women of this church who served in the World War. The cross is a copy of the beautiful and historic Cross of Cong, now preserved in the National Museum, Dublin, Ireland. The copy, which occupied skilled artisans for three years in the making, is of sterling silver, partially gold plated according to an ancient process, and hand chased. It is studded with semi-precious stones and enamelled ornaments, no two of which are exactly alike. A great crystal on the front of the cross marks the intersection of the arms; at the base is a wolf's head with tiny emerald eyes. The rear carries a symbolic and intricate design traced in gold on a silver ground.

The cross was carried in procession at the opening service of the diocesan convention on May 7th.

Japanese Christians Send Goodwill Message to America

TOKYO (NCJC)—A resolution of greeting and goodwill from the Christians of Japan to the Christians of the United States was adopted by the executive committee of the National Christian Council of Japan on the occasion of the arrival here of Dr. Ivan Lee Holt of St. Louis, president of the Federal Council of the Churches of Christ in America.

In Tokyo Dr. Holt conferred with the American Ambassador to Japan, the Japanese Minister of Foreign Affairs, the Vice-Minister of the Naval Department, and with Baron Sakatani, an influential member of the Committee on American-Japanese Relations.

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News of Other Communion

SOUTHERN METHODIST ORGAN SEES TREND TOWARD CO-OPERATION

NASHVILLE, TENN. (NCJC)—A definite trend among religious faiths to seek co-operation and brotherhood with each other is noted by the *Christian Advocate*, general organ of the Methodist Episcopal Church, South.

The Methodist organ asserts that this trend is especially marked in countries where peoples of all faiths are undergoing heavy persecutions.

"In Germany the Hitler régime's tactics have driven Protestants, Catholics, and Jews to stand together," the *Advocate* declares. "In Russia all faiths seek fellowship, while in many lands the persistent persecution of the Jews has aroused feelings of compassion in all Christian churches."

RELIGIOUS LEADERS SEND MESSAGE OF GOODWILL TO JAPANESE PEOPLE

NEW YORK (NCJC)—An open letter of friendship to the Japanese people, signed by 301 American religious leaders, is being made public in Japan. The message, which was released by Dr. Harold E. Fey, secretary of the Fellowship of Reconciliation, religious pacifist organization, was sent because of "the failure of the widespread protests from churches and peace organizations to secure the cancellation of the naval maneuvers which begin in the North Pacific today."

The message asserts that "we are strongly opposed" to the fleet maneuvers "because they can hardly escape misinterpretation by sensation mongers and individuals in each nation who are in a position to profit from the creation of fear and suspicion." The message informs the Japanese people that "many thousands of our citizens, especially those who constitute the membership of our churches and synagogues, have protested against the holding of these maneuvers." It invites the Japanese people to "unite with us in redoubling our efforts to maintain our historic friendship and in opposing every effort that is likely to lead to mistrust between our peoples."

Among the signers are fourteen bishops, and many college presidents.

ROMAN CATHOLIC POPULATION INCREASED

NEW YORK (NCJC)—The Roman Catholic population of the United States, including Alaska and the Hawaiian Islands, now totals 20,523,053, an increase of 200,459 over the figures of 1934, according to *Official Catholic Directory* for 1935 just published by P. J. Kenedy & Sons. The directory shows that the Roman Catholic population of the United States increased 1,869,025 in the past ten years, and 4,213,723 since 1915.

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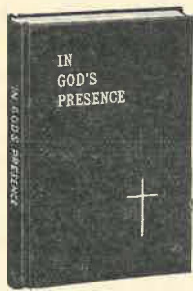
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—*Leonard Twynham in the "Churchman."*

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—*A. L. Byron-Curtiss in the "Churchman."*



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