

The Living Church



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From an etching made especially for "The Living Church" by Wil King
(See article on page 754)

The Living Church

Established 1878

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

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



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

SUBSCRIPTIONS

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

Church Calendar



JUNE

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.

JULY

1. (Monday.)
4. Independence Day. (Thursday.)
7. Third Sunday after Trinity.
14. Fourth Sunday after Trinity.
21. Fifth Sunday after Trinity.
25. St. James. (Thursday.)
28. Sixth Sunday after Trinity.
31. (Wednesday.)

CALENDAR OF COMING EVENTS

JUNE

- 9-16. Episcopal Social Work Conference, Montreal.
- 20-22. Convocation of Cuba.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

24. St. Paul's, Hartford, Conn.
25. St. Paul's, Norwalk, Conn.
26. Trinity, Haverhill, Mass.
27. St. James', Hackettstown, N. J.
28. Holyrood, New York City.
29. Advent, San Francisco, Calif.

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Clerical Changes

APPOINTMENTS ACCEPTED

DEAN, REV. FRANK DEVINNE, M.D., rector of St. Timothy's Church, Wilson, N. C., has been appointed a captain in the North Carolina National Guard and assigned as chaplain to the 120th Infantry, succeeding the late Captain Theodore Partrick, Jr., who was also rector of the Church of the Good Shepherd, Raleigh, N. C.

DUVALL, REV. LINDSAY O., formerly curate at Grace Church, North Girard, Pa. (Er.); is assistant to the Rev. W. F. Bayle, general missionary, Pittsburgh, Pa., with address at 955 North Ave.

FRASER, REV. DUNCAN, formerly locum tenens at Calvary Church, Cairo, N. Y. (A.); is rector of St. Columba's Church, Middletown, R. I. Address, Paradise Ave., Newport.

McMULLIN, REV. G. WHARTON, retired, of Lynbrook, L. I., N. Y., has under his care St. Stephen's Mission, South Ozone Park, N. Y., until a new priest in charge will be appointed to succeed the late Rev. J. F. Sabin.

NEW ADDRESSES

ASHLEY, REV. GEORGE D., formerly 100 Main St., Riverton, N. J.; 40 Wilkinson Place, Trenton, N. J.

FAIRFIELD, REV. LESLIE L., 94 Eastern Ave., Fall River, Mass.; after August 1st, American Church Mission, 20 Minghong Road, Shanghai, China.

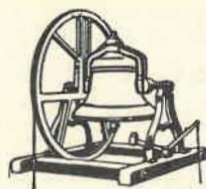
HOLT, REV. DAVID E., formerly 906½ Pine St.; 515 Spruce St., Texarkana, Texas.

DEGREES CONFERRED

COLUMBIA UNIVERSITY—The honorary degree of Doctor of Sacred Theology was conferred June 4th upon Bishop ROGERS of Ohio. Bishop Rogers was the preacher of the baccalaureate sermon.

SEABURY-WESTERN THEOLOGICAL SEMINARY—The honorary degree of Doctor of Sacred Theology upon the Rev. TODOMU SUGAI of Tokyo, Japan; and the honorary Doctor of Divinity degree upon the Rev. Messrs. HAROLD HOLT, rector of Grace Church, Oak Park, Ill.; WALTER SIMON HOWARD and DOUGLASS ATWILL of St. Paul, Minn.

VIRGINIA THEOLOGICAL SEMINARY—The honorary degree of Doctor of Divinity was awarded at the commencement exercises to the Rev. ANGUS DUN, professor at the Episcopal Theological School; the Rev. E. RUFFIN JONES, Norfolk, Va., and the Ven. W. ROY MASON, archdeacon of the Blue Ridge.



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RESIGNATIONS

BUDLONG, REV. CARL MONTGOMERY, as rector of Holy Trinity Church, Greenport, L. I., N. Y.; to retire because of ill health. Address, 635 E. Main St., Riverhead, L. I., N. Y.

BOGERT, REV. HARRY HOWE, as rector of Port Tobacco Parish, La Plata, Charles Co., Maryland; to retire, effective July 1st. Address, Huntington, L. I., N. Y. The Rev. Mr. Bogert is rector emeritus of St. Mary's-by-the-Sea, Point Pleasant, N. J.

ORDINATIONS

DEACONS

MILWAUKEE—LEONARD EDWARD NELSON was ordained deacon by Bishop Ivins of Milwaukee in Grace Church, Madison, Wis., June 6th. The candidate was presented by the Rev. Frederick D. Butler, D.D., and the Rev. Alden Drew Kelley preached the sermon. The Rev. Mr. Nelson will go to England and enter Oxford University.

PITTSBURGH—IRWIN HENRY BAUDER was ordained to the diaconate in St. Paul's Church, Kittanning, Pa., by Bishop Mann of Pittsburgh, April 26th. The candidate was presented by the Rev. W. F. Shero, Ph.D., and the Rev. J. C. P. Hurd, and the sermon was delivered by the Rev. Louis L. Perkins.

The Rev. Mr. Bauder will be in charge of a group of associated missions in Armstrong County under the direction of the Rev. L. L. Perkins.

QUINCY—GEORGE DE HAVEN FRANKLIN, NORVAL WILSON HOLLAND, and STODDARD PATTERSON were ordained deacons in St. Paul's Church, Peoria, Ill., May 21st, by Bishop White of Springfield, acting for Bishop Fawcett of Quincy. The Rev. Alfred Newbery preached the sermon.

The Rev. Mr. Franklin was presented by the Rev. Alfred Newbery, and the Rev. Mr. Holland was presented by the Rev. K. A. Morford. Both candidates will be seniors at Nashotah House.

The Rev. Mr. Patterson was presented by the Rev. F. C. Arvedson, and will serve under the Bishop of Springfield. Address, 821 S. 2d St., Springfield, Ill.

TENNESSEE—THOMAS PORTER SIMPSON and WILLIAM SENTELLE LEA were ordained deacons by Bishop Maxon, Coadjutor of Tennessee, in St. James' Church, Knoxville, May 23d. The candidates were presented by the Rev. Eugene N. Hopper and the Rev. James R. Sharp preached the sermon. The Rev. Mr. Simpson is to work with the New York City Mission during the remainder of 1935. The Rev. Mr. Lea is to be assistant at St. Paul's Parish, Chattanooga, Tenn.

THE HOLY CROSS MAGAZINE

Published Monthly by the
 Order of the Holy Cross

June, 1935 Vol. XLVI. No. 6

The Religious Value of the Apostolic Ministry. Leicester C. Lewis

The Community of St. John Baptist. Mother Florence Teresa, C.S.J.B.

The Elements of Religion. Sister Hilary, C.S.M.

The Holy Spirit

Instructions on the Parables. C. H. Feilding

Five-minute Sermon. James O. S. Huntington, O.H.C.

A Visit to the Blessed Sacrament. Loren Gavitt

The Conversion of Miss Pennypacker— A Story. W. P. Sears

Monastic Spirituality and the Christian Profession. Mother Mary Maude, C.S.M.

The Virtue of Faith

Nova et Vetera. Monachus Minor

Book Reviews *Community Notes*
A Kalendar of Praise and Prayer

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CORRESPONDENCE

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"The Origin of a Prayer"

TO THE EDITOR: I read with interest the letter (L. C., June 1st) The Origin of a Prayer.

Recently I saw a clipping from an old paper which reads as follows:

SIXTEENTH CENTURY PRAYER IS REVIVED

One of the strangest services London has ever known took place in St. Michael's Church, Cornhill, right in the center of London's financial district.

It was held to invoke the divine blessing on the work and industry of the City of London for the current year, and the Lord Mayor, the Lady Mayoress, and all members of the city corporation were among the congregation.

The rector, the Rev. John Ellison, who is chaplain to the Lord Mayor, delivered a short address, and in a special prayer for the City of London, adapted from the Merchant Taylors Company's prayer of 1607, asked for the whole city of London to defend "from grievous plagues and contagious sickness."

At the conclusion of the service he gave the following sixteenth century prayer: "O Lord support us all the day long," etc.

This prayer is printed exactly as we find it among our additional prayers in our Prayer Book.

There was no date on this clipping and I cannot find from what paper it was taken. I have heard this poem spoken of as Cardinal Newman's prayer. Can it be more ancient?

(Mrs.) GEORGE T. LEBOUTILLIER.

Rochester, N. Y.

Bishop Cheney and Unity

TO THE EDITOR: The article entitled *The Reformed Episcopal Church*, by Bishop Wilson (L. C., June 1st), interested me deeply, since I had the privilege of knowing Dr. Cheney, the late second bishop of the Reformed Episcopal Church, quite intimately during the latter years of his life. He and his devoted and accomplished wife occupied a cottage during their summers at

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MILWAUKEE WISCONSIN

Prouts Neck, Maine, where for many years I, myself, was a regular summer resident; and their friendship with me forms one of the many similar happy connections in my life.

Dr. Cheney was always one of the regular members of the congregation worshipping at the summer chapel services at St. James' (Protestant Episcopal) Church at Prouts Neck; and he never failed to make his Communion whenever that was held at the late Sunday morning service. I verily believe that if Dr. Cheney were alive today he would be well in the forefront of any movement looking toward the desirable return of the Reformed Episcopal to the Protestant Episcopal Church. May God speed the day when this may be accomplished!

J. HARTLEY MERRICK.

Scarborough, Maine.

Through the Generations

TO THE EDITOR: You seem to have an increasing list of "oldest subscribers." Don't forget that I was there from the beginning and have continued through the generations, from the *Young Churchman*, and *THE LIVING CHURCH* under Dr. Fulton. Long may *THE LIVING CHURCH* live under the Morehouse management.

Milledgeville, Ga. (Rev.) S. J. FRENCH.

Peace

TO THE EDITOR: Thinking and speaking of war—and who does not?—in prayerful appeal that it may be no more, there is, in my thinking, a spiritual gem of purest ray supreme in our Evening Prayer service which should be rescued from disuse

— A New Edition of —

STOWE'S Clerical Directory

This directory of the American Church will be completed and ready for distribution by the middle of June, 1935. Known as the 1935-36 issue, it contains concise biographical sketches of every Episcopal clergyman ministering in all fields. Any one wishing to obtain a copy or desirous of information, address:

G. STOWE FISH

Ed. and Pub.

416 Winona St., Northfield, Minn.

and given a place in our Morning Prayer service:

"Give peace in our time, O Lord. For it is Thou, Lord, only, that makest us dwell in safety."

Our Evening Prayer service has gone largely, the way of the Litany, by default. This versicle in the morning service would have a hearing and do, I believe, its own good work as it ascended heavenward from heavy hearts, soothing our restless passions—"Give peace in our time, O Lord,"—a truly beautiful petition, in sympathy with our time, a reasonable, holy offering. Dare we think near the mind of God?



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ATLANTIC CITY

I feel sure there would be no objections from our bishops and no confusion among the people by its introduction in the morning service. What do you think?

Billings, Mont. (Rev.) FRANK DURANT.

Words of Poems Wanted

TO THE EDITOR: Could you let me know the words of a poem beginning:

"O little bird you need not fly
To seek your Master in the sky."

Also the words of another poem beginning:

"Shall God be wroth because we love them still
And call upon His love to shield from ill
Our dearest best?"

(Mrs.) ARTHUR G. KILBOURN.

Groton, Mass.

Jesus' Secret

TIRE! Advertisements are constantly telling us how to get more "pep"—by smoking this—by drinking that—by wearing this—or by eating that. But all that even the best of them can do is to temporarily stimulate physical resources. The way of Jesus, which calls us to harmonize our lives with the power and purpose of God, taps in on the inexhaustible resources of God. How is it with you?

—Rev. W. Appleton Lawrence, D.D.

Books Received

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

AUGUSTANA BOOK CONCERN, Rock Island, Ill.:

In the Dark and Cloudy Day. By G. H. Knight. \$1.00.

BANKS UPSHAW AND COMPANY, Dallas, Tex.:

Wild Life in the Southwest. By Oren Arnold. Illustrated. \$1.75.

BOBBS-MERRILL COMPANY, Indianapolis, Ind.:

Courage for Today. By Preston Bradley. \$1.50.

BRUCE PUBLISHING COMPANY, Milwaukee, Wis.:

The Catholic Literary Revival. By Calvert Alexander, S.J. \$2.50.

THE CHRISTOPHER PUBLISHING HOUSE, Boston, Mass.:

Banks. By Robert McLaughlin. \$1.00.

Liberata. By Irving Burack. \$1.50.

A Measured Economy. By Ralph Cross. \$1.00.

FARRAR AND RINEHART, New York City:

Deep Dark River. By Robert Rylec. \$2.50.

W. HEFFER & SONS, LTD., Cambridge, England:

The Foundation of the Christian Faith. By A. Lukyn Williams. 3/6.

HARPER & BROTHERS, New York City:

Chaos in Mexico. By Charles S. MacFarland. \$2.00.

Finding Ourselves. By Charles R. Brown. \$1.00.

Hearing the Unheard. By Merton S. Rice. \$1.00.

HOUGHTON MIFFLIN COMPANY, Boston, Mass.:

The Life of Paul Revere Frothingham. Illustrated. By Howard Chandler Robbins. \$2.50.

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MACMILLAN COMPANY, New York City:

Caddie Woodlawn. By Carol Ryrie Brink. Illustrated. \$1.75.

Planning for Employment. By Members of Parliament. 75 cts.

The Seven Pillars. By Senor Fernandez Florez. Translated by Sir Peter Chalmers Mitchell. \$2.50.

There Is No Truce: A Life of Thomas Mott Osborne. By Rudolph W. Chamberlain. \$3.50.

Sung Under the Silver Umbrella: An Anthology. Prepared by the Association for Childhood Education. Illustrated by Dorothy Lathrop. \$2.00.

MOREHOUSE PUBLISHING COMPANY, Milwaukee, Wis.:

The Fate of Man in the Modern World. By Nicholas Berdyaev. \$1.25.

OXFORD UNIVERSITY PRESS, New York City:

Novum Testamentum Graece. Secundum Textum Wescotte-Hortianum. Euangelium Secundum Marcum. By S. C. E. Legg. \$7.00.

UNIVERSITY OF PENNSYLVANIA PRESS, Philadelphia, Pa.:

Deliver Us from Dictators! By Robert C. Nichols. \$2.50.

G. P. PUTNAM'S SONS, New York City:

Handout. By George Michael. \$2.00.



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FLEMING H. REVELL COMPANY, New York City:

Epochs in the Life of the Apostle John. By A. T. Robertson. \$2.00.

The Spinning Wheel. By John Cary Jamison. \$1.50.

SHEED & WARD, New York City:

Four Independents. By Daniel Sargent. \$2.00.

PAPER-COVERED BOOKS

TAYLOR PRINTING COMPANY, Ocala, Fla.

Nathaniel Evans: A Poet of Colonial America. By Edgar L. Pennington. 50 cts.

THE NATIONAL MUNICIPAL LEAGUE, New York City:

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EDITORIALS & COMMENTS

Marriage Legislation

THERE has been a growing conviction during the past decade of the dangerous results following hasty marriages. During that period there has been an increasing and persistent effort in a number of states to lengthen the time between the application for a license to marry and its issuance.

During the last three sessions of the Pennsylvania legislature the leadership for such legislation was assumed by our own Church through the central committee of the diocesan departments of social service in the five Pennsylvania dioceses, of which the Rev. Canon Paul S. Atkins of St. John's, York, is chairman. The measure has had varying successes, at some sessions passing the House of Representatives and at others passing the Senate. This year the bill has at last passed both houses by overwhelming majorities and has been approved by the Governor, thus crowning with success the efforts of the groups sponsoring the measure.

With the establishment of this law there is now a solid block of important states requiring a period of from three to five days between the application and the issuance of marriage licenses. A five-day wait for a license is required in Colorado, Connecticut, Idaho, Maine, Massachusetts, Michigan, Minnesota, Mississippi, New Hampshire, Ohio, and Wisconsin; a three-day wait is required in Texas, and in Hawaii. In addition, after the license is issued a five-day wait is required in Iowa, Vermont, Minnesota, Wisconsin, and Wyoming; and a three-day wait in California and New Jersey. A number of these states also require physical examinations and certificates of freedom from venereal diseases.

In New York state a marriage certificate must be filed within five days, and before the marriage license is issued the town or city clerk is directed to require from the prospective bride and groom a statement in the following words: "I have not to my knowledge been infected with any venereal disease, or if I have been so infected within five years I have had a laboratory test within that period which shows that I am now free from infection from any such disease." Whether such a statement is of any real value is questionable.

THERE has been a steady appreciation on the part of an increasing number of leaders in social welfare that greater precaution should be exercised by the state in preventing hasty marriages. The new Pennsylvania law is regarded as an important advance in this respect. The danger of hasty, ill-advised marriages, however, is by no means eliminated owing to the states that still permit immediate marriages, often on a commercial basis, leading to scandal that calls for thoughtful attention and the active coöperation of social workers and religious leaders generally.

It is interesting to note that this question is receiving the attention of the Episcopal Church in other states, the marriage laws of which need revision, notably in Illinois where the dioceses of Chicago, Springfield, and Quincy are supporting legislation designed to eliminate "midnight marriages" of residents and non-residents of that state.

The Church in Pennsylvania is to be congratulated on the successful culmination of its fight to have an adequate marriage law passed by the state legislature. Social service departments and other Church organizations elsewhere may well follow its example, for this is a type of social legislation in which the Church has a real interest and ought to exert a positive and constructive influence.

Two New Anglican Saints

WE HAVE perhaps been somewhat remiss in not commenting sooner on the Papal canonization of Sir Thomas More and Bishop John Fisher. We have the utmost respect for the memory of the great scholar and his friend, the learned Bishop of Rochester, and we are glad that the Pope has seen fit to honor them by giving them place on the calendar.

But when the Pope makes the canonization of these two noted men of the sixteenth century an occasion for inviting the Church of England to return to its ancient allegiance to Rome, the well-informed Anglican can only smile. The invitation is a little too much like that tendered Jonah by the whale. It

hardly seems worth while even to send a polite note of regret that we are unable to accept.

For with all her claim of unchangeableness the Church of Rome today is a very different thing from the Church of Rome as Sir Thomas More and John Fisher knew it. The Papacy itself is a far different institution from that to which they gave their allegiance while living and dying as members of the Church of England. They knew nothing of a Church that claimed infallibility for its earthly head and it may well be supposed that their objection to the assumption by the King of the title "supreme head of the Church so far as the law of Christ allows"—the qualification being Fisher's own—would have been increased a hundredfold had the Pope of their day assumed the claim to be the infallible vicar of Christ. Bishop Fisher certainly had views of the dignity of the episcopal office that would be hard to reconcile with the degradation of the episcopate under modern papalism.

Nor did Fisher and More know anything about the doctrine of the Immaculate Conception of the Blessed Virgin Mary as a necessary part of the dogma of the Church since it was not so defined until the Vatican Council of 1854. If they held this doctrine they knew that they did so only as a pious opinion and certainly they did not regard it as a part of the deposit of Catholic faith for which they were willing to give their lives.

No, More and Fisher did not die because of devotion to the Church of Rome—certainly not as we know it today. They were martyrs because of their loyalty to the Catholic faith and their erroneous belief that that faith could only be maintained without change by preservation of unity with the Papal see of Rome. Had they been able to look into the future and see the additions to that faith that were to be made by the Church of Rome on the one hand and the subtractions from it to be made by Protestantism on the other hand it is at least conceivable that they would have been able to look beyond the act of supremacy which they refused to defend and rejoice in the purer Catholicity which was to result in their own Anglican Church when it should begin to recover from its purgation in the fires of the Reformation.

It is at least debatable whether it would not be more appropriate for the Archbishop of Canterbury to urge the Pope to return to the Catholic faith of Sir Thomas More and Bishop Fisher than it is for the Holy Father to issue that invitation to the Catholic Christians in communion with the see of St. Augustine.

An Experiment in Human Relations

WE HAVE already called attention to the Williamstown Institute of Human Relations to be held on the campus of Williams College, August 22d to 30th, under the auspices of the National Conference of Jews and Christians, but we wish to do so again in the hope that Church men and women will give it their hearty support. The Institute is interesting not merely because it is the first attempt of its kind to bring together Christians—Roman, Anglican, and Protestant—and Jews for unhurried consideration of the contacts and occasions of conflict of these major religions and cultural groups in American life, but because of the contrast which it presents with the spirit that dominates more than one land across the seas at the present hour.

While the strains and tensions of inter-group relations are being daily intensified elsewhere, and when, particularly in central Europe, totalitarian conceptions of the State would reduce all citizens to a single pattern, in America we dare to believe that the ancient tribalisms and inherited suspicions that

have hindered the free association of citizens of different religious traditions may be moderated by acquaintance and a mutual effort to understand. Inevitably there must be competitions between social groups, but these need not be destructive or lead to hostility. They may be constructive and creative. A civilization may be enriched by the differences that it includes, and nothing can be more fruitful than a concerted study on the part of representatives in America of these two religious groups, having in common the worship of Almighty God, of the conditions essential to a wholesome community life wherein spiritual values are conserved and religious differences are not merely tolerated but respected. At the Williamstown Institute distinguished representatives of Catholic and Protestant Christianity and Judaism will lead in the thorough and systematic discussion of some of our common interests and concerns as citizens of the one country, and plan community and educational programs to promote better inter-group relations.

The Institute is planned, we are told, as an occasion of study and exchange of experience—not for debate or for securing commitments to definite programs or recommendations. It is based on the frank recognition of, and respect for, differing convictions. Its chief purpose is to arrive at solutions of difficulties in community relations. This is an attractive and profitable way in which to spend a portion of the vacation season, and we heartily commend it to the consideration of such of our readers as may be in a position to participate in it.

A Distinguished Churchwoman

ALTHOUGH it is almost seven years since Mrs. Hore was obliged to retire from active work as associate editor of the *Spirit of Missions*, she was such a vital force, such a vivid influence, in the Church at large that missionaries and other Church people, coming into the Church Missions House, would forget that she was no longer there and would go into her old office from sheer habit. When word of her death at the age of 86 came, men and women who had not seen her for several years were shocked. "What a loss!" This exclamation was heard, together with the question: "Who can take her place?" Shut-in, almost blind, ill, she was still to the end an integral part of the missionary power of the Church.

Everyone knew her by sight: little, shy, rather silent, unwilling to be interviewed or photographed. Someone once said of her that she looked like the "shielded lady" of a Jane Austen novel. But seldom has there been such an intrepid soul as hers. Left a widow with three small children, thirty-five years or more before her death, she supported herself and those children, providing for them educational opportunities and making a happy home for them. Her industry was an amazement to all who knew her. Neither fatigue nor illness was ever a reason to her for not working. She kept on until, literally, she had no physical strength left. Even then, it was difficult for her to credit the fact that she could not stand on her feet.

Her interest in missions and missionaries was so great and so varied that she was able to help the cause of missions as few have. The *Spirit of Missions* was her chief but not her only outlet. The *Young Churchman* was another intense interest. For many years, she edited the first issue of each month, entitled the *Missionary Magazine*. In preparation for this, she would discuss various points with young people, eagerly ascertaining and considering their opinions. So strong was her sense of the importance of the Church press that she would spend hours helping their representatives to plan missionary features or to choose pictures to illustrate articles.

No one could count the missionaries whom she aided. Here again, nothing was too much trouble. Archdeacon Stuck often mentioned the circumstance that she actually copied his manuscripts for him and read his proof, in her scant spare time. One of her happiest moments, she once told a friend, was when she saw her name among those to whom he returned thanks in a preface. "It was just like him to do that," she said, as though he and not she, deserved credit.

Few associate editors have had such a succession of editors-in-chief: Bishop Lloyd, Dr. John Wood, Bishop Burleson, Dr. Betticher, Dr. Gibson, and Dr. Hobbs. She valued them all. And they all valued her. Bishop Burleson declared that he had never met anyone with a truer literary instinct. She was indeed an accomplished editor.

But she will be missed most because of her tireless spiritual energy. It was well said at the General Convention in New Orleans, that Bishop Hall and Mrs. Hore were the only persons who did not seem to "notice the weather." They were too absorbed in noticing the Convention. So it was always with Mrs. Hore: she was deeply engrossed in what made the moment or the day significant. Every day was an important day to her. And now the end of her busy earthly life has come. May she rest in peace, and may light perpetual shine upon her!

Some Editorial Changes

WITH this issue a change in our devotional department goes into effect. Bishop Rhinelander, who has so ably edited *The Sanctuary* since the beginning of Lent, has asked to be relieved during the summer and this department has therefore been discontinued for the present. We are glad to be able to state that the omission of this department represents only a temporary suspension, for Bishop Rhinelander has promised to take up the work again in the fall, probably along new lines designed particularly for our clerical readers and under a new title. Bishop Rhinelander is one of the ablest writers in the Church today on devotional and spiritual subjects. Through the College of Preachers he gives direct guidance every year to hundreds of priests, and his influence has been a powerful factor in raising the entire intellectual and spiritual tone of the clergy of the American Church. We feel therefore highly honored to have him as a member of the staff of *THE LIVING CHURCH* and we know that our readers look forward eagerly with us to the extension of his influence in the Church through the resumption of his column next fall.

Meanwhile, *THE LIVING CHURCH* will not be left without a devotional department. In this issue we are beginning a column of weekly meditations under the general title of *Everyday Religion*. The writer is a well known priest of the Church, but beyond that general description we cannot go for he wishes to remain anonymous in the desire that what he writes may stand or fall on its own merits, without reference to the identity of the author or his other activities. Although we dislike anonymity as a matter of general policy, we have yielded in this instance since our sole desire in this department is to provide a devotional guide for members of *THE LIVING CHURCH FAMILY*, and perhaps this can best be done by setting forth these weekly meditations solely in the name of *THE LIVING CHURCH* without the personal element that the author's name would introduce. We are sure that our readers will welcome our new devotional editor none the less because of his anonymity.

Everyday Religion

WHAT IS IT that keeps us average Churchmen from having actual and personal religious experience? So often, it is a false notion which blocks us.

For instance, we have been reading chapters 6 and 7 of the Book of Acts, about St. Stephen the first martyr. The very words "saint" and "martyr" are likely to be a hindrance to us. No honest, plain person will rate himself as a saint, and as for being a martyr, what chance is there in these days, even if we would take it? Of the actuality of either word we have no experience. Stephen does not take us along with him, respect him as we may.

If Stephen could speak he would likely say, "Of my being a saint, I know nothing. In my language 'martyr' means simply 'a witness'; that and nothing more. I lived in a day when God was being mocked; when false witnesses stood up and charged the Church with fanaticism and trouble-making. I knew better. I could not be silent when my Lord was maligned. I stood up and told my neighbors the glorious truth. They were blind with passion, and killed me."

That should bring us closer to Stephen. As we begin to think about him, we see a man of high character drafted by the Apostles for a troublesome and menial task. He was elected to be a Church servitor. He was to see to it that a certain number of destitute widows—declassed semi-foreigners—got their poor relief day by day from the Church. It takes a little imagination to see what that involved. It meant that Stephen had to put his pride in his pocket and ask other disciples for contributions. It meant some neglect of his own affairs. It meant risking scandal and a certain amount of grumbling and ingratitude. It meant a pretty dull routine task, day in and day out.

Stephen might have protested that a man of coarser fiber should have the work to do. We hear no such protest. We can well see that as Stephen carried on, portioning out supplies and listening to the troubles of poor widows, there came to him in a way his pious studies never would have yielded, actual experience of the good will of God and the practical compassion of Christ.

One day, without seeking it, his great chance came. Again let us not romanticize the scene. Our policemen would say Stephen had been "framed." He was cornered by an ugly mob. He might have escaped. Instead, he seized his chance, not in anger, but with the inspired look of a gallant disciple—the Acts says, "with the face of an angel."

It was brutal murder, legalized by the old code. Stephen fell, praying for his murderers. Any bystander might have asked, "Now what was the use of dying like that?" One bystander never forgot, and that was Paul. It took a Stephen to win a Paul.

The fact is, being a real servitor of Christ in some plain way, witnessing somehow that we believe in God, never fails of the mark. We don't see the result. But it counts. God sees to that.

JESUS CHRIST did not come into the world to make life easy; He came to make men great. Let us not forget it now, for we are living in days that try men's strength, challenge their courage, test their faith.

—Bishop Fiske.

The Holy Trinity

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

Executive Secretary, Department of Religious Education, National Council

THERE is an old saying: "He who says he does not believe in the doctrine of the Holy Trinity is in danger of losing his soul; he who says he understands the doctrine of the Holy Trinity is in danger of losing his mind." We will not, therefore, seek to explain or even to understand this doctrine. But since the Church emphasizes it so greatly we must try to appreciate, if not to comprehend, the truth that she here presents to us.

We shall be wise if we approach this teaching as the Church herself reached it at first. The Christian Church did not first understand the doctrine of the Trinity and then believe it. She first experienced it, then believed it, and through the ages tries to understand it. And if we are to appropriate for ourselves the meaning of this mysterious teaching we shall have to proceed along the same path.

Man has never found it very difficult to believe in God. He has always had plenty of difficulty in proving the existence of God, but this has not kept him from believing. Man has had sorrow in life and has cried out for comfort; he has bent beneath the burdens of life and has cried out for help; he has been oppressed by the mystery of life and has cried for light. And response has come to his prayers. Man's belief in God has not come from logical proofs of God's existence but from the actual experience of God's presence and of God's help. And man has responded to God's help by acts of gratitude and devotion. He did not understand and then believe. He experienced, then believed, and tries to understand.

The Christian Church had no difficulty in believing in God the Father. This faith was her heritage from Judaism. But the question is "How did the Church come to believe in God the Son and in God the Holy Spirit, and how did she ever reach the astounding conclusion of three Persons in one God?"

The answer can only be that the Church came to these conclusions by the pathway of experience. The early Christians did not first come to believe in our Lord as divine and then offer their hearts' devotion to Him. They lived with Him, were affected by Him, and responded with utter surrender to His magnetic appeal. In Him they found life and vigor, hope and comfort, peace and assurance. As they learned from Him and found new experiences in life under His influence all life took on new meanings. And they realized that the new values which they had found had come from Him.

There is a logic of the heart as well as a logic of the head and the early Christians obeyed the impulses of hearts that were touched by the hand of Christ. They responded to Him not carefully and with calculation but with utter abandon and devotion. They gave to Him that complete surrender which properly belongs to God alone.

Later, after our Lord passed away, Christians lived in the fellowship of the Church. In the Church they were the recipients of the gifts of the Spirit. From and through the social life of the Christian fellowship came new gifts and graces which the Christians as individuals had never known before. Love, joy, peace, long suffering, and gentleness marked the life of the Christian group. The Christians recognized that these graces of life came from the Christ who was absent in person but present in the Spirit.

Therefore they bowed in awe and reverence before that power which was working in the Church to produce such results. They did not deify nor worship the Church, but they did surrender their hearts and their wills to that power which touched them in the Church. They called this power the Holy Spirit.

It must have been difficult for a non-Christian of the first two centuries to understand just what belief the Christians did hold about God. For at one moment they would be expressing themselves in terms of deepest adoration toward God the Father. At another time the stranger would see the Christians taking up attitudes of adoration and worship toward Christ, and at another time expressing themselves in the same way toward the Holy Spirit. And if the stranger had asked the Christians about it he might not have gained much light. For the movement of surrender and devotion was not merely an intellectual thing, it was an act of the whole personality.

Now no one can surrender utterly to or love completely three different objects or persons. The time came when Christians were forced to face this fact, when they had to acknowledge that they were adopting attitudes toward Christ and toward the Spirit which should only be adopted toward God. They had to decide whether they would lessen their devotion to Christ. And they replied by refusing to do so. "Christ must be God" they said "and the Holy Spirit must be God. And yet God is One. Therefore He must be One and yet complex, One and Three in One."

The doctrine of the Trinity was not thought out and then believed. It was the end of the road of Christian experience. And if this doctrine is to be meaningful to us of the twentieth century it can only be as we follow the same approach to it. Only as we come to know Christ and feel His power in our lives, until we bow in adoration before Him, only as we come to know in our own experience the working of the Holy Spirit, only then can we find the meaning of the teaching of the Church that God is the Almighty Father, that God is the Eternal and Incarnate Son, and that God is the Living Holy Spirit. He is One, but He is Three in One.

TOUCHING HEAVEN

TREES know awe:
They pierce the sky
Reaching for
Reality.

*Mysteries
Are plain to them,
Touching Heaven
By the hem.*

*Reverential
In a gale,
They know a mystic
Interval.*

*Listen to
Their murmuring,
You will learn
A holy thing.*

VIRGINIA E. HUNTINGTON.

Cursing by Labels

By the Rev. John F. Scott

Rector of St. Paul's Church, Columbus, Ohio

IN A RATHER striking article which I read awhile ago, Dr. Crothers, of Cambridge, compares the human mind to a city. There is usually a "new quarter" where everything is spick and span, the streets well lighted and policed, and where the inhabitants are orderly citizens living peacefully under the rule of right reason. But there is also an older, more dilapidated quarter in the mental city which is under the rule of a lawless crowd known as Prejudices. They are a touchy, sensitive folk, whom our minds cherish with care and tenderness. They really have no visible means of support—there is no reason why they should exist at all, and yet there is something so appealing about them that we not only allow them to live, but actually fight battles for them, and sometimes suffer them to rule our lives.

These prejudices are of all sorts and kinds: instinctive likes and dislikes; individual "hunches," perverse antipathies, the outgrowth of a resentment, a family slant which we have inherited, a religious or ecclesiastical bias which we find hard to shake off. Oh, there are a thousand different forms in which these unruly and unreasoning folk present themselves in our minds. They cause us a great deal of trouble, project us into many difficult situations, and turn us into stubborn, ugly beasts.

Perhaps our most irresponsible and senseless prejudices are some of those which might be called social or group prejudices. They are especially prevalent in any time of stress, and are particularly active in our own land today. I am sure I don't know how we acquire them. Perhaps we are so busy with a great many concerns, that we feel we haven't time to think for ourselves; perhaps we are mentally lazy and so find it convenient to let someone else do our thinking for us and to take the judgment of the crowd as our own. However it has come about, the fact is that in the public mind today there is a whole set of prejudices which condemn, without hearing, any person who has the temerity to be different from the great mass of his fellows, or any idea or conception which would introduce a change in the *status quo*. On a little supply shelf in our minds these prejudices have neat piles of labels of different titles, and as an idea comes through that chamber or the image of person, those prejudices stick on the appropriate label which brands them as unworthy of fellowship and so dismisses them from further consideration.

Let us see how it works.

Here is a man who wonders if our present social and economic system is really the last word in desirability. He questions the justice of an arrangement under which a comparatively few people own most of the wealth of the country, while millions have not enough to buy the means of existence. The great army of undernourished, ragged children of parents who cannot find work tears at his heart-strings. He is indignant at the way some unprincipled men make money out of the poverty and degradation of their fellows. He thinks something ought to be done about it. He says so.

Now when the image of that man or of his ideas comes into the prejudiced mind, immediately the hand goes up to that little supply shelf and a nice big red label is pulled down with the word "Radical" or "Socialist" on it. The label is slapped on in haste, and the man and his ideas dismissed without further thought or consideration. He may be far removed from Social-

ism really, but because he ventures to suggest that abuses be corrected he is immediately catalogued by our prejudices, and put on the list of dangerous citizens who ought to be suppressed.

Or here is another person who has become convinced that war is not the best nor the final way of settling international differences. Because of what he has seen and experienced he is convinced that war is a foolish, senseless, brutalizing, and suicidal anachronism. It releases primitive instincts which civilization has found it necessary to place under restraint; it declares a moratorium on truth, honesty, and justice; it ruins the victor as well as the vanquished; and places on the shoulders of future generations a staggering burden of debt and despair.

This man thinks some steps should be taken to remove this ancient curse from the earth; that his nation should join others in trying to find a way out; that peace is worth taking risks for. (Mind you, he does not say that war is never justified; he is unwilling to commit himself never to bear arms in the unvisioned future.) But he talks and works for peace.

Now the mind warped and colored by popular mass prejudice immediately pins a label on him. He is a "Pacifist" or he is "Unpatriotic," and so he is dismissed as a dangerous citizen who ought to be locked up (or at least shut up); or he is dubbed a coward and a traitor or perhaps just one of those sentimental idealists who have become a public nuisance.

ANOTHER LABEL which has been used rather frequently in these fast-moving days is "old-fashioned." This is the last word of scornful rebuke to those who will not dance in tune and time with this jazz age. It is supposed to denote a point of view or habit of life so outmoded as to be grotesque. It conjures up a picture of Victorian hair cloth sofas, crocheted mottoes, and a general air of primness and preciseness, accompanied by a rather painful modesty, and a distinctly limited outlook.

I suppose, as a matter of fact, there are very few persons who are really old-fashioned in the sense which the label implies. But the jazz-prejudiced mind lumps together the right-lipped advocate of Victorian manners and the person who merely wishes to preserve some of the human and spiritual values of the past; it does not distinguish between yesterday's temporal fashions and yesterday's enduring treasures. Most of the things which are priceless in our common life belong to yesterday as well as today. (Love and loyalty belonged to yesterday; honor and integrity, chivalry and devotion belonged to yesterday.) To pin the label "old-fashioned" on those things is just the action of unthinking prejudice. As Dr. Bowie suggests, we would question the sanity of a man who, having inherited a stately old mansion full of old portraits and beautiful antique furniture, should burn it down because he did not like the plush sofas and antimacassars his Victorian grandmother had chosen to live with. But he is just as unbalanced mentally who allows his unintelligent prejudice to lump together the whole inheritance of the human spirit and wants to scrap it all because along with it there happen to be a few customs and points of view which seem ridiculous. You see the label "old-fashioned" is a rather dangerous one to play with.

And so are the thousand and one others which our prejudices keep close at hand to pin on people whom we dislike or disagree with, and whom we thus catalogue as unworthy of consideration and beyond the pale of fellowship. Think of the labels stored up on the supply shelf in our prejudiced minds—some of them have been there for years, some are of recent printing: Catholic, Protestant, Jew, Jap, Hun, Nigger, Capitalist, High-brow, Super-patriot, Scab, Dry, and so on almost ad infinitum. Whenever we let our prejudices get control of our mental city, we lay aside our intelligence, shut up our common sense, and curse and condemn by labels.

THIS IS ONE of the pernicious things about this habit: it dulls our reasoning powers so that we lose the capacity to think straight and for ourselves. Our prejudices blind us so that we can see no good in the objects of our spleen. In the second and third centuries "Christian" was a popular label of condemnation. Roman citizens of the upper classes and the officials had a very violent prejudice against the followers of Jesus: they were branded as atheists and traitors and accused of all sorts of unnatural crimes. If anything went wrong in the empire, the calamity was blamed on them. Tertullian writes: "If the Tiber rises to the walls, if the Nile does not reach the fields, if the skies are rainless, if there is an earthquake, a famine, a plague, immediately rises the cry 'The Christians to the lions.'"

We do the same sort of thing today: on a grand scale the German Nazis are doing it to the Jews. Here in America, according to our pet bias, we blame different groups for the depression, for the prevalence of political corruption, for crime waves, and almost everything else that disturbs us. It would seem that "human nature has a mean habit of trying to hide its own faults by calling vociferous attention to those of someone else."

It really does not become a grown man or woman, who is supposed to have at least a moderate degree of intelligence, to allow prejudice to supplant reason and let mass thinking stampede him into this childish label-cursing habit. God gave us our minds to think and reason with for ourselves; let's dare to use them with some degree of independence. We must do so, if we expect to grow.

But this habit is still more serious in its social consequences. In the New Testament one of the great interpreters of Christ, in speaking of the separateness of Jews and Gentiles said, "Christ has broken down the middle wall of partition between us," or, as Dr. Moffatt translates it, "destroyed the barrier which kept us apart." Prejudice and label-sticking do just the opposite; they build up partitions and barriers to divide mankind and make brotherhood impossible. The barrier-builders are particularly busy now, playing on people's disillusionment and fears to keep the nations apart; fostering policies of exclusion, talking about inferior and superior races, emphasizing divisive social traditions, stoutly defending particular ecclesiastical customs, quickly rushing to the support of everything that has tended to separate classes, groups, races, and nations.

We, as Christians, do not belong with them: we are followers of Him who broke down the inner wall of partition that keeps men apart. (The reference is to that wall across the court of the temple in Jerusalem beyond which no Gentile might trespass.) We belong with those who are talking and praying and working for human brotherhood, for mutual trust and confidence, for fellowship and friendliness, for justice and good will.

And the right place to begin in this enterprise is with ourselves. I haven't much patience with those reformers and church

members who want to change the world but make no effort at changing themselves. We must understand that the beginning of the correction of any wrong condition—any dishonest situation—is in the conduct of the individual. We can pass resolutions, join organizations, enter upon covenants, sign peace pacts, and preach ourselves hoarse, *but until you and I purge our hearts of those things which breed enmity and hatred and strife and resentment, we shall make no progress toward our Christian ideal.*

BISHOP McCONNELL once used an illustration so vivid and pertinent that one cannot forget it. He said that when he was a boy, he used to look with awe at the pictures of prehistoric monsters, the ichthyosaurus and the pterodactyl, and the rest. They seemed so immense, so mighty, so heavily-armored, that he wondered how men ever managed to rid the earth of them. Then as he grew older, he learned that they were never eliminated by direct attack. The climate changed and they died!

It is the business of us Christians, by our manner of living, to change the climate so that some of the ugly things which curse mankind will die.

We can begin changing the climate by making reason and common sense supreme in our minds, by enthroning good will and friendliness in our hearts. Prejudice and passion must be brought under control. If we must have labels, let us use them for descriptive purposes only—never as a substitute for reason, never for condemnation. If enough of us will take our discipleship seriously, really trying to live by love and righteousness, and in understanding fellowship, we will soon change the climate of the world. *For Christian lives count for far more than impassioned words in the progress of brotherhood and peace.*

The Oldest Printed Sermon Preached in America?

By Alexander B. Andrews

Chancellor of North Carolina

WHAT is the date of the oldest printed sermon preached in America?

Recently from an old book dealer I purchased,

"A Sermon Preached at Trinity-Church in New-York in America, August 13, 1706, at the Funeral of the Rt. Hon. Katherine, Lady Cornbury . . . Wife to his Excellency Edward, Lord Viscount Cornbury, Her Majesty's Captain General and Governor in chief of the Provinces of New York, New Jersey, and Territories depending thereon. By John Sharp, M. A., Chaplain to the Queen's Forces in the Province of New York. London. Printed for J. Morphew, near Stationers Hall. 1708."

This has been bound in half calf and evidently was a valued possession in somebody's library before it passed into an old book dealer's hands.

In view of some people protesting that the Church is drifting back to the pre-Reformation days, the following extract from page 15 is entertaining:

"On Tuesday before her Death, she professed to me, (having the Honour to wait on her then) that she was most willing to leave the World; that she died in the Faith of the Church of England, in which she reckoned her self happy that she had been born. She declared her self to be in perfect Charity with all the World, forgiving them, as she expected Forgiveness at Christ's Hands. She received the Sacrament, and Absolution of the Church, and desired our Prayers might be continued for her in the Language of our Holy Mother. She pray'd to God to enable her patiently, to abide his Good-Will and Pleasure, and go through her last and greatest Work with Faith and Patience."

Advice to the Just-Ordained

By the Rev. William M. Hay

Pastor of Grace Church, Long Hill, Connecticut

I WISH some old and wise priest would write a little book of Advice to the Just-Ordained. Such a book should contain some of the three thousand indispensables that, I contend, are taught in no college. What a deal of errors could be avoided if the stripling, with the milk of Alma Mater hardly dry upon his lips, could be taken (as in some of the African villages) into the Long House by the Elders of the tribe and there initiated, and have some tigers' teeth hung round his neck, and be taught the words, "No, I will not." These neophytes have knowledge but not experience; and once we thought that experience could come only by experiencing; but it really can come also by being told. Most of our knowledge is only hear-say anyway.

Take your young priest, called largely on account of his youth and supposed harmlessness, and placed in charge of a parish. Now this parish contains, as many do, a dowager of some wealth, decided (though foolish) opinions, a rather overpowering presence, and a surpassing supply of vulgar bad manners which she complacently regards as frank common-sense. The young priest may be A-1 on uncials and cursives, but he has something pretty cursive on his hands in the dowager, and he'd better watch his step. As such dowagers, male and female, are fairly common in our milieu, shouldn't the priest be pre-advised just how to mingle firmness and kindness so as to persuade this particular pest either to pipe down or to jump in the lake. Of course, when a man has been "at it" for 20 or 30 years, he develops a cold hard eye for such vagaries, and when he lays back his ears, imbeciles sheer off. But the complete waste of time and worry borne by young men in placating stomachful egotists who really deserve a touch of Squeers' cane, well, it's too bad. Unnecessary, too.

One chapter in this book should be on the fact that kindness is one of the very few activities that brings no regrets. When in doubt what to do, try to figure out what the *kind* action would be, and you will rarely make a mistake. Error here should rather be in excess than in defect. This applies not only to what you say, but also to what you refrain from saying. In my youth I was bothered excessively by a woman who was a crank on the Bible, especially on the Apocalypse. Not diagnosing the case very intelligently, I was patient with her—for the quite silly reason that she was a clergyman's daughter. But when, within a year or two, she went violently insane and had to be removed to an asylum, I was thankful I had been patient, even though for the wrong reason.

You can be priest of a parish for ten years and even then not get to the real reason for the queerness of some people. But there is a reason. And kindness, persistent and even excessive kindness, alone can uncover the reason and enable you to be truly a parson to that person.

Kindness pays—and doesn't pay. People can be most ungrateful. But instead of reviling them in your heart, wait a bit (a) till a good chance comes to be kind again, (b) perhaps better still, till you can find a chance for them to do you a small kindness. Don't expect gratitude. It's not a healthy attitude, anyway; and you will be disappointed. When people are grateful, be grateful and forget it; when they are ungrateful, forget it. "Ten cleansed, but where are the nine?"

If people forget your kindnesses, so do you. Have you never been thanked, two years later, for something that now

you can't remember? Have you never come on grateful but quite forgotten letters in the old desk? So when at last we stand, forlorn and naked of all defense, before the Judgment seat of God, it may be that some of these long-forgotten kindnesses will come out from the shadows of the past, and troop around to shield and befriend the poor foolish man who in his day gave them being.

There should be a chapter on Anger. Repressed rage is one of man's grandest endowments, and I wouldn't give a straw for a man who couldn't on occasion bite a crowbar in two in pure dancing fury. But—don't do it; you simply spoil the crowbar or break a tooth. Electricity, steam, anger, to be useful they must never break bounds. We can't use lightning till we make it walk a wire.

We have all thought, afterwards, of the cruelly perceptive remark we might have made, if we had just been a little quicker. How it would have pierced and hurt, how it would have silenced some parish pest! Unfortunately, there have been times when the poisonous dart lay ready to our tongue at the needful moment, and we have loosed it sharp and straight at some man's folly—but it hit his heart. It struck in those mysterious depths where each man tries to maintain a little shy and secret self-respect. It is the recollection of triumphs like these that make the dart-thrower groan and writhe in shame and self-loathing, when he has cooled off. Rage, while confined, can supply you with vim, vigor, and vivacity; but the least release of it will, as certain as sunrise, be matter for regret.

THE FIRST PAGE of this book should contain the words "Don't Get Married Yet." How many a man has got himself all tangled up in the bonds of matrimony before he considered if he might not have a vocation to celibacy, before even suspecting that there is such a vocation. Marriage for anyone is unspeakably important, but for a priest, even more than that. It is not to be entered into unadvisedly or lightly. "The state of being married, without having a call to it, is only a few degrees less terrible than being put into a convent without having a call to the monastic life" (Sigrid Undset). I don't know which is worst (or best)—celibacy as the Romans have it, or marriage as we have it. Either one can be a glorious and beautiful thing, a means of sanctification; either one can be a bitter grief. As the nun said about another matter, "It's not much fun unless you're doing it for God."

But taking our discipline as it is, we have no reason to be ashamed of it, even admitting all the advantages, real and fancied, of the Roman way. There ought to be honor and opportunity for celibate priests, regular or secular, in our communion; I think there ought to be even more emphasis on, and expectation of, that particular vocation to that particular sacrifice. But we have also a long and clean and honorable record of married priests and their wives and their children, most of them poor in worldly goods, yet cheerfully and contentedly living a high-minded life, abounding in good works and simple faith, and setting before the parish a potent example of sober and kindly goodness.

The rector and his connubial director, the vicar and his vixen—folks turn an amiable grin on their oddities, but respect them just the same. The worst activities of their homes

are culinary—boiled mutton in England, underdone piecrust over here. What, I ask you, is there is sacerdotalism (and the higher the Churchmanship, the heavier the cake) that has such an adverse and dampening effect on the undercrust of Mrs. Rector's pies? No doubt, I'll receive some opinions about this.

But seriously, consider this. Suppose that it be made the normal thing that nine out of ten (making a far too-generous allowance of 10 per cent for crack-pots, misfits, melancholics) of each year's ordinands shall pledge themselves not to marry for two (or four or six) years, making a special offering to God of the gold of those years, and going with a willing mind wherever a bishop sends them. Let their pay in money be (certain and regular, but) no more than sufficient for their own actual needs, for food, shelter, and especially boots. Their pension (computed on the basis of a fair average salary) and possibly some insurance, should be paid for them in addition.

This new delayed attitude toward marriage could within four years be achieved, if bishops would put their combined foot down, and concentrate on the definite proposition that a candidate for orders must expect such a period of poor-pay curacy, as completely obligatory as his present obligation to learn and pass his New Testament Exegesis.

There ought to be for these young mission-priests a rule of life. They have been under a sort of rule in college, where attention to hours and duties was compulsory; one of the causes of failure is just the failure to order one's own time aright. And there ought to be some special fraternal bond tying them together; and some loose but real disciplinary and regulative organization, with a head, in addition to and not interfering with episcopal jurisdiction. Here one of our regular orders could advise and assist. These young priests should not have to spend more than one year in any diocese. The time period of such mission service should be, the first year this scheme operates, not less than two years; the next year, not less than four years; after that, not more nor less than six years. And no discharge—if you start making exceptions, every case will be an exception.

The seminary curriculum might have to be widened to include a stiff course on Moral Theology, and also one on How to Deal With People. It is not necessary to weaken the present courses—we all got by too easily in college. A short course should be given on how to be comfortable sleeping on a bear-skin on a kitchen floor; how to cook your own flapjacks in the forest primeval; how to walk six hours to find one isolated family and arrive there in good humor; what to do on meeting a black bear; how to jump from a handcar at 15 m.p.h. without breaking your neck; how to hold a canoe steady against a strong current; how to hold a religious service while almost dead with weariness. The writer had to learn these things by doing them, the way a pup learns to swim; but some instruction might now be given. I'm sure any of our professors would be only too glad to advise their students on that black bear encounter. The bear is really quite harmless, but he has a strong sense of humor, and if he's not busy with more important matters than you, you'd better pick another path.

THE EFFECT on the Church. Consider city missions which cannot afford a curate (complete with wife, children, ice-box, coal-bills, and tapestry Chesterfield)—the hundreds of tiny communities where one or two or six Church people live, forgotten—the isolated families, lonely, discouraged and disintegrated. Our statistics would mount, for there must be thousands of families, urban and rural, and on the fringes of

both, that are not on anybody's list. Here is the way to find them, list them *adequately*, revive their sense of membership, provide a means for a weekly offering however small, form a mailing list for our monthly printed contact with them (costs money, but very important), perhaps enlist a lay-reader here, perhaps get a little Church school started there. The lists should be written on asbestos or cut in stone, for a list that has been burned or lost just has to be made again. And what a mania the clergy have for destroying lists! Thus would we find out what our whole domestic situation is, the first step in dealing with it.

What work could be undertaken if it didn't cost so much! What places and people could be reached and held, if a priest solus could be sent! The whole face and emphasis of our American Church could be transformed in six or eight years.

Such a dedication to the fringes should be made our normal discipline, but the first move must be made by the bishops. They are (Council of Trent) responsible for the education of youth. ("Children of the poor are to be preferred"—Trent.) That education should not be considered as terminated by ordination. And the whole thing can be managed by the simple universal rule—no curacy, no parish.

The missions of our Church ought to be supported lavishly, if we believe in our Church, and if we believe that people living in some frontier village may be just as thoroughly pagan as though they lived on Park avenue—perhaps more so; and if we believe they need the Church as much as we. Yes, money ought to flow in streams (as for lipstick, candy, movies) for so great a work. But it did not, and now it does not, and in days to come it will flow yet more thinly. Why not face *that* situation *now*? *The solution is not in money, but in the men.* We in America must accustom ourselves from now on, as Mussolini said to the Italians, "not to a lower standard of living, but to a less expensive one" (Read Bishop Mosher, L. C., April 6, 1935, p. 420; also Bishop Jenkins, L. C., October 6, 1934).

Of course, it's lovely to dream of every little hamlet having its own little priest, and him his own little wife, and them their own little darling, all together (ice-box and all) in their own little rectory. But it might be wiser to wake up.

THE EFFECT on the men themselves. Their own future ministry would be all the more fruitful for the lean and hard years. In a very short time we would have no priests left whose vision rarely lifts above their own parish bounds. Their example would be a standing rebuke to the whole spirit of our times. For it is a real sacrifice, and God never lets that sort of thing be really lost, but only apparently or temporarily lost. St. Angela Merici (Ursulines) is even yet helping people to be good, even as when she was on earth. When the reality of our financial extremity is witnessed daily in the person of our clergy, perhaps one effect will be to retard the waste of money. All of us will scrutinize with a colder eye the proposals of enthusiasts to spend money on peripheral projects.

These peripatetic priests could never afterward forget God's poor, the defeated, the lonely; their speech would bear the accent of the man who has been there. Too hard? *The flat truth is*, the harder you make it, the more ordinands you will have. Youth never yet was stopped just by a tough proposition.

IT IS SURELY true that if Christianity means anything vital to us it is quite impossible for us to stand inert and inactive before the Great Command bidding us to go and preach to all the world the good news of the Evangel.—*Viscount Halifax.*

New Trails in Inter-Faith Relationships

By the Rev. Samuel McCrea Cavert, D.D.

General Secretary, Federal Council of the Churches of Christ in America

IN VIEW OF THE REVIVAL of old tribal tensions and animosities in various parts of the world today, doubtless due, in part, to the long continuance of the financial depression and, in part, to the growth of the spirit of nationalism, there is set for Americans the task of maintaining friendly and coöperative relations among the various cultural groups that compose our citizenship.

The American solution for such a situation is not to be sought in ignoring or denying the differences and divisions that separate the groups that make up our population. Protestants, Catholics, and Jews have their respective points of view, and their distinctive convictions. Nothing is served by seeking some least common multiple of religious faith, or by attempting to shape all the elements among our people to a standard pattern. Room must be made for differences and the country made safe for them. Tensions and competitions are inevitable, but they can be civilized and can be utilized for the enrichment of the common life.

The spirit of fair play in inter-group relations should not be difficult for a people as sports loving as Americans. It is only fair that each group should respect the rights of other groups to their own loyalties and reverences. Catholics, Protestants, and Jews will each make their affirmations in accordance with their respective convictions; but where there is not agreement there can be mutual respect. It is natural that every man should desire to be judged in terms of his best, rather than his worst traits, in terms of his successes rather than of his failures, and that he should be so judged is his right. This is true also of a group. The Jews would doubtless like to be judged by an Einstein, Protestants by an Albert Schweitzer, and Catholics by a Cardinal Faulhaber. Every man, moreover, has a right to be judged in terms of his worth as an individual, regardless of his race, faith, or color. Nothing has wrought more havoc in human relations than the fatal habit of loose generalization, such as that "the Jews" are such and such, "Protestants" think so and so, or "Catholics" do thus and thus.

The observance of such principles and respect for such rights are essential to good sportsmanship in human relations and would go far to ameliorate the strains and stresses that now disturb the social organism.

Of course there will be competitions between groups, but these need not be destructive or lead to hostility. They may be constructive and creative, in a civilization which is enriched by the differences that it includes. Each of the major groups within our own country has its own contribution to make to the common life.

The heterogeneity, however, it must be noted, the unlikeness that this involves is coherent, that is, it hangs together. And if groups which are in many ways unlike are to stick together sufficiently to form a society, they cannot live in isolation. They must determine to understand one another and discover ever new ways whereby, without surrender of the peculiar values of which they believe themselves to be the guardians, they may coöperate for common ends.

It is this necessity that gives peculiar significance to the Williamstown Institute of Human Relations which the National Conference of Jews and Christians is to hold at Williams College, August 22d to 30th of this year. On this historic

campus where the Institute of Politics was held for many years, there will be gathered leaders among Catholics, Jews, and Protestants to consider thoroughly and systematically some of their common interests and concerns as citizens in American communities, and to plan community and educational programs which will result in better inter-group relations. This is the first enterprise of its kind to be undertaken in America and has rich promise. The Institute is planned, we are told, as an occasion of study and exchange of experience—not for debate or for securing commitments to specific proposals or recommendations. Its chief purpose is to arrive at a common understanding of the causes of difficulties in community relations.

Under the direction of Newton D. Baker, the Protestant, Prof. Carlton J. H. Hayes, the Roman Catholic, and Roger W. Strauss, the Jew, co-chairmen of the National Conference, it is assured a wise and constructive leadership and that it is open to the public should attract those who are concerned for the upbuilding of true American ideals of mutual consideration and coöperation for high social ideals among the groups that compose America, from all parts of the country. Its program of lectures, round tables, and reports of current experiments in community coöperation will, without doubt, stimulate all the forces that now work for better relations among the diverse elements that make up our population.

It is in such directions as that in which this undertaking is pointing that lies the hope of escape in this country from the hostilities and hatreds that mar the history that is making elsewhere in many parts of the world today.

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HOLY TRINITY

I.

BEHOLD, my soul, the Will of God,
A spotless Wafer lifted high in prayer,
"Thy will, not Mine, be done," I hear:
The echo of that selfless cry is there.

II.

Behold, my soul, the Lamb of God,
This holy Host we offer up to Thee.
This gentle Lamb for sinners slain
Once and for all upon that matchless tree.

III.

Behold, my soul, the Lamb of God,
Blest Spirit, binding all in one to Thee.
This mystery shows forth the Lamb,
Thy Love and Will are one eternally.

KATHARINE R. DAVIS.

ADVERTISING RELIGION

YOU are writing a gospel,
A chapter each day,
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true,
Say, what is the gospel according to you?

—Lutheran Teacher.

Sketchbook Pilgrimages

*The Bell Tower of Nashotah House**

By Wil King

(See cover illustration)

ON ENTERING the grounds of Nashotah House, Nashotah, Wisconsin, I became conscious of a feeling of peace and quiet, that quality of feeling that takes hold of one on entering a church on a week-day when there is no one about and all is still and the presence of the Divine Being is felt so keenly that one subconsciously wants to touch it. Had I not known beforehand that Nashotah House is dedicated to the service of the Almighty I would have realized it by this sensation that permeates the atmosphere.

It is pleasant to stroll along the winding drive with its many-treed and park-like campus extending far out on either side.

There is a quality of naturalness that is most pleasing and so often lacking in the man-made leafy retreats.

In the distance through the trees we see a vista reminiscent of another day and country. The bell tower which houses Michael the great bell whose resonant tones penetrate the countryside derives its beauty from the simplicity of its design and structure. The tower is built of long slender saplings.

Immediately behind the bell tower is the cloister, picturesque in the ivy robe with which it is adorned. Adjoining the cloister is the chapel, erected in 1865, which is built of Lannon stone in a style and charm that will retain its beauty through the passing years.

The building appearing beyond the nave of the chapel in the etching on the cover of THE LIVING CHURCH is the famous "Blue House."

This is usually described as a faded blue but when I saw it, the blue was that vivid blue which I am able to coax from my palette only with great difficulty.

The student who accompanied me in my rambles of discovery pointed out that his fellow student whose duty it was to paint it this year lacked some of the ingredients necessary to get that faded blue effect. I am convinced, however, that time will remove the offending pigments and all will be righted again.

Neighboring the "Blue House" is the "Red Chapel" which was built a year later and is being carefully preserved.

The "Red Chapel" is used once each year on the morning of commencement day by the alumni who gather here for their corporate Communion at a Requiem Eucharist for the departed dead who once studied at Nashotah House. Among those who have here found their final resting place are James Lloyd Breck and Bishop Kemper.

It has been my experience that every building or related groups of buildings old enough to be historical has a legend or mystery and I found Nashotah House no exception to the rule.

Near the cloister entrance is a bell that, the story tells us, was presented by the Indians. My informant however doubted the veracity of this tale and made haste to add, "we all consider it a legend only."

And now I must journey on to the "Little Red Church" at Delafield where another sketch and story await me and if I am to finish I must hurry.

But try as I might I am unable to hasten my departure and I know that Nashotah House will see me again.

* Signed and numbered prints of the original etching, 10¾ by 11½ inches in size may be obtained from Morehouse Publishing Co., Milwaukee, Wis., at \$7.50 each.

Churchwomen Today

Ada Loaring-Clark

Editor

Altar Guilds

A *Manual of Instruction for Junior Altar Guilds* has just been compiled and published by the Diocesan Altar Guild of the diocese of Massachusetts (1 Joy street, Boston, Mass.; price 50 cts.). For a long time those interested in the work of our altar guilds have felt the need of such a manual. It is arranged as a regular study course of ten sessions. Every Churchwoman, both senior and junior, could not help having her vision of the Church enlarged if she were familiar with the information this manual gives. Perhaps not every one of us knows that we have a National Committee of Diocesan Altar Guilds whose work is: 1. To encourage the formation of diocesan altar guilds. 2. To unite these guilds for their mutual benefit and for the better fulfillment of their individual purposes. 3. To deepen devotion and increase reverence in altar guild members by interpreting their work as direct personal service to God. 4. To maintain high standards for altar guilds by conferences and the interchange of such improved methods of work and study as may be developed by individual guilds. 5. To arouse interest in providing more and better appointments for the altars of mission churches and institutions.

Miss Mary Buchan, of Wellesley Hills, Massachusetts, who sends me this attractive manual, is the secretary of the national committee and Miss Elizabeth Lea of Philadelphia, the chairman. There are eighteen regularly organized diocesan altar guilds in as many dioceses. Would that each diocese realized the need for such a guild and the value that coöperation of this kind between dioceses could be! Each altar guild is bound to be different because of the different conditions peculiar to each locality, but each one can have a great deal to contribute to the other in making suggestions that can be adapted.

A Group Method

A GROUP METHOD which is new to me is being carried out by the women of Christ Church, Charlottesville, Va. It is said to be eminently satisfactory. "Four years ago," we are told by Miss Elizabeth E. Winegar, "we reorganized our women along lines that we felt would utilize more of them. Many had not joined in organized work because they were not able to pay the small dues. Dues were abolished, but those who preferred registered as contributing members, to be reminded annually by the treasurer when their contribution is due. At each meeting a 'gift box' is on the table and yields something each time. We have divided our women into four groups, each with a chairman who reports at the monthly meeting. Many women belong to all four groups. Group 1. *Prayer and Study*—In charge of prayer circles; study classes; Bible classes; and at the call of the rector to visit sick and shut-ins. Group 2. *Free-will Offering*—For those who wish to make gifts of money from time to time rather than to take part in active work. Group 3. *Sewing*—Meets on Mondays in Lent to sew for missions. Group 4. *Working*—This group serves suppers, sponsors garden tours, etc. As individuals they earn money. The last two groups give opportunity for service to many who have no money to give but are glad to work. The plan has not worked miracles, but it has so many good points that we are glad to pass it on to others."

Beside These Green Meadows

By Raymond Kresensky

THERE IS a vague touch of green in the pastures. Tiny buds cling to the branches of tree and bush. But the sun, day after day, does not shine and, when it does, its rays fall only intermittently. Beside the farm house the tulips push out their pointed leaves and iris turns a frosty yellow in the garden. A chill wind blows the chirping of homeless birds, and the sun does not shine.

Beside these meadows the farmer stops a moment to study the soil. It is dry and soft. The wind blows over it in little waves of silt. A higher wind would lift it. The days for plowing, discing, and harrowing are here for the green meadows. But the farmer waits for sun.

Cars passing on the graveled roads shovel piles of pebbly dust into the air and over the fields. But these meadows will turn green. They will cover themselves with a mat of green abundance. The corn will grow tall. The oats will be close to the warm earth. Cattle and sheep will find pasturage in the green, green meadows. Why in this season of promise—promises that must appear even when the sun does not shine—why must the heart grow weary and the mind close itself against thought?

Drought, erosion, chinch bugs, rust, grasshoppers, and the unevenness of Mid-West seasons, each an effect in itself, accumulate toward that one effect, the breaking of the nerve of man. It is a subtle doom. Somewhere in Kansas, Nebraska, Oklahoma, and the Dakotas a man sees the wind whipping up a 60-mile-an-hour velocity as it whirls eastward out of Scotts Bluff, Kansas, taking with it the soil of twelve states, white dust, red dust, stone, pebble, and vegetable matter. The land billows along in a mysterious enlargement of earth three miles high. In those dry states doom is evident. Ten tons of dirt from every square mile are moved across town, city, and farm; eight hundred and fifty million tons of earth move fourteen hundred miles a year. In those states a man closes his windows against the dust, and lights his own lights against the useless sun. There he knows the uncleanness of house and home, clothing and food. There the throat blisters and the lungs are scratched. In the pale orange glow of atmosphere a man reads his own doom.

But in the less affected regions there is only discomfort. There are no clouds rising. Only a slow trickling of dust through the cracks of the house, only a slow trickling of dirt through the lungs of man. There it is but the realization of a cloudy day. The sun does not shine. There it is a realization of colds and sore throats. But there the dust moves slowly, slowly. The morale of man breaks. His nerves break. He feels the futility of life. The futility of waiting for warm spring days; the futility of plowing, seeding, and harvesting, when the forces of nature seem always against him. For a moment the farmer glimpses the hope of tree belts and rehabilitated land. He visions the work of CCC workers—government projects to dam the waters and keep for him that precious thing, moisture. Yet he remembers at one time he was harassed with those who wanted to drain his wet lands, cut down his timber, and straighten his rivers. Now as the dust slowly bears down on him, subtly, quietly—till he does not know what is hurting him—he wonders at the futility of planting and harvesting. Fear is no method. He puts fear aside only to find himself living in a dull, apathetic state of mind.

No wonder he who pioneered these fertile green meadows, he who learned to love the growth of animal life and vegetation on his farms, learns to trust in government. He is tired of trusting the elements that never seem to work with him and, when they do, seem hampered by the quarrels the farmer must wage with banker, lawyer, and trader. Now he allows government to cut production, to loan him money, to cut his debts—in other words, he trusts a new agency outside of himself, he who once trusted himself alone—and the gods of his fields. His heart was in the fight to wrest from his soil all that he could. An ideal was his, the ideal of feeding a nation—and getting paid for it. He was pressed to grow what he could, and as much as he could. Knowing he fed others he was assured that life would never be denied him, as he never denied the bread of life to others. Somewhere his faith broke. His heart was no more in it. After drought and dust storm he gave up.

The vague touch of green in the pastures grows wider and deeper. The buds on branch and limb burst. The sun comes back. But the mind so long harassed and bludgeoned cannot see the sun coming again to the green meadows.

"A Business, Not a Philanthropic Institution"

AT THE ANNUAL MEETING of Vickers, Ltd., on Tuesday, Major J. E. Marston, D.S.O., one of the shareholders, declared that English soldiers were killed in Gallipoli by guns and shells manufactured by the company, and asked for an assurance that arms are not now being sold to possible future enemies. The statement and the demand are a suggestive comment on the manufacture of armaments for private profit. The statement was apparently not challenged, and Sir Henry Lawrence, the chairman, told Major Marston that the company is selling nothing to Germany and has supplied "only an insignificant number" of tanks and aeroplanes to Turkey. But they might one day ensure the death of an insignificant number of British soldiers. The Earl of Dudley afterwards declared: "This is a business, not a philanthropic institution." Exactly, and the object of a business is to maintain and increase its profits. Sir Henry Lawrence said that Vickers do not "bring any influence to bear to increase the demand for armaments in this or any other country." This is very self-sacrificing. But, none the less, we thoroughly agree with the *News-Chronicle* that, so long as the manufacture of armaments remains a business, "it must from that very fact be a permanent obstacle to the efforts of governments and philanthropists to reduce armaments."
—*Church Times*.

GOD WILL DO HIS PART

I SEE HIM wander o'er the earth, a lone
Forsaken man. With quiet mien He shows
The way of life to those He chose: then goes
To death, through which the glorious Easter shown.
And in that day, secured and firm as stone
Our faith stands adamant against the blows
Of doubt; for in His Holy Spirit grows
To flower the precious seed that He has sown.
Nor did He fear at any time, but told
Them accurately, "Go forth and preach to all"
(A partnership with God) "but to the fold
I add those only who are called." "To call,"
His province, ours to make Him known; so hold
The faith—the Church He founded will not fall.

CURTIS B. CAMP.

Character Building Through Recreation

By Clinton Rogers Woodruff

Director of Public Welfare, City of Philadelphia, and Associate Editor of THE LIVING CHURCH

ONE OF THE IMPORTANT developments during the past generation has been the recognition of the necessity for wholesome, supervised recreation. In the United States many social experts believe the Recreation Department deserves equal recognition with the Health Department, both as a health and as a social measure.

Last October there was held in the City of Washington a conference of the National Recreation Congress. The general title assigned to the meeting was Recreation and the Abundant Life. Among the questions considered in that connection were—Recreation That Builds—Home and Family Life—Widening Horizons Through Contact With Nature—Zestful Living Through Music, and What Men and Women Want to Do in Their Free Time. Of course there were many other topics considered, but I selected these to show the trend of thought in recreation work which is developing ever larger and larger in progressive communities. This is due to the fact that there is a growing recognition of the necessity of wholesome use of the increasing leisure time at the disposal of the people. There was a time when the hours of labor were such that men, women, and children worked from early dawn to late at night and they had no opportunity for recreation of any kind. Now with the march of time and the progress of mechanical devices the same number of people can turn out an even larger product than was possible in the older days, with the result that the workers have and will continue to have an abundance of leisure time on their hands. This means that social and municipal workers have an important problem on their hands for if those who have this additional time are not usefully occupied they will be subject to very many temptations which will prove a detriment to their characters. I might add incidentally that this situation will continue irrespective of the depression which has of course accentuated the problem. This phase of the question might be called the negative phase in that recreation occupies the time wholesomely and thus keeps the individual out of danger.

In a conversation with the Philadelphia director of Public Safety the other day I was very much interested to hear him say that he considered the Recreation Bureau the right hand of the Police Bureau in that it kept the boys and girls and the men and women generally occupied in a wholesome way.

Recreation, however, means more than keeping people out of trouble. It means the development of habits which build the character. An English report on Parks and Open Spaces published in 1929 points out that the nature of the people was made on its playing fields, which was a modern paraphrase of Wellington's statement that "Waterloo was won on the cricket fields of England." This same report went on to say that he who makes the songs decides the national character. Now it is just these things that the recreation center in this and other cities is doing. It is teaching the people how to play and as many of the games and activities are what are known as mass games, it teaches coöperation, subordination of self, and a general obedience to rules and regulations which is bound to show itself in an improved morale on the part of the individual. Many of the dances taught tend to form the same sort of habits and so with all the work that is done on the various fields.

There has been a general recognition likewise of the future control of crime through the present control of the leisure time

of children. Several years ago the National Recreation Association gathered from various cities testimonials regarding the value of recreational progress. This bulletin reported from other cities that in Knoxville the city manager claimed that juvenile delinquency had decreased 50 per cent; in Toronto in a district of 50,000 where they sent 37 per cent of the total of child delinquents to the juvenile courts, delinquency was reduced to practically nil with the organization of boys' clubs by the Toronto Rotary Club. The probation officer of Visalia, Calif., claims a reduction of 80 per cent in juvenile delinquency. The report of the Department of Parks and Recreation in the St. Louis Department of Public Welfare contains the following statement: "A comparison of the number of juvenile delinquents in the affected area of every playground in St. Louis in 1917 with the number of delinquents in 1921 for the same respective areas shows a decrease of 50 per cent."

I am not quite sure that I can go all the way with President Butler of Columbia in his feeling that teaching for leisure time is more important than teaching for labor, yet I am in sympathy with the thought that lies behind it. If we do not control leisure time we are likely to have great difficulty in the future. Leisure must be profitably utilized or it becomes a curse.

We here in Philadelphia have one of the best recreation systems in the country which is reflected in its program of activities and products and also reflected in the afterlife activities of those who participate in the centers. All and all I think we may feel reasonably proud of what Philadelphia is contributing in the way of making recreation a real character building function.

CLINGING LEAVES

*THE LEAVES that cling through all the winter frost
And gripping sleet, and driving, howling wind,
Are in the spicy, budding springtime lost,
And drop away from branches keenly thinned;
For rising sap of life begins to flow
And push the dull old leaves, so crisp and torn,
That falter, one by one, and slowly go
From stirring trees that long have been forlorn.*

*Then may the waking, upward Life of God
Begin to flow through me—a springtime, too,
And thrust my blemished leaves upon the sod
That fragrant buds may bloom where old ones grew;
Oh, may this vivid, fuller Life unfold
And spread its active beauty from my heart;
Then I'll forget the clinging leaves of old
As newer joys and blessings I impart!*

PAULINE HECKARD FOULSTON.

THE FORWARD MOVEMENT

*THE FORWARD MOVEMENT has no plan,
Except God's will be done through man;
And seeks each day that man may rise
To some new glorious enterprise,
Not seeking that through man-made scheme
Will God His dear world yet redeem,
But humbly contrite, praying then
His Church—"The Christ"—reveal to men.*

MONICA WILLIAMS.

Books of the Day

By Elizabeth McCracken

Two Famous Florentines

DANTE VIVO. By Giovanni Papini. Translated from the Italian by Eleanor Hammond Broadus and Anna Benedetti. Macmillan. \$3.00.

MICHELANGELO, THE MAN. By Donald Lord Findlayson. Crowell. \$3.50.

PHYSICALLY these volumes, each devoted to a famous Florentine, are handsome and well-printed; though the typography of Papini's book seems somehow a little effeminate—a little suggestive of eighteenth century over-refinement—for its subject, and the *Michelangelo* has a large number of trivial misprints. Both have admirable illustrations, unhappily marred by the current deliberate bad taste (or, if you will, bad optical psychology) of eliminating margin. The *Michelangelo* has at least the virtue of an Index which *Dante Vivo* sadly lacks.

In his famous "Epistola X" Dante tells us that he called his great poem *Comedia* because, as far as content is concerned, "Comedy begins with a certain amount of unpleasantness, but ends satisfactorily." On this basis, Papini's *Dante Vivo* might be likewise termed a Comedy; for its earlier chapters are in large part satisfactory, its later excellent. The translators seem in general to have done Papini justice. (Mrs. Broadus' Biographical Note, indeed, considerably exaggerates his importance.) One curious mistranslation (p. 177) is very obvious, and there may be others; but in the main the faults and virtues of the Italian original are here faithfully presented.

Papini's Introduction is largely given to maintaining an absurdity: that no man can understand Dante who is not a Catholic, a poet, and a Florentine. One might almost as well declare that no man can judge an omelet until he has laid an egg. Truly it is hard to appreciate Dante aright, as either man or poet, unless one has an unusual knowledge of medieval Italy, a certain understanding and sympathy with the older Catholic Church, and a deep feeling for poetry; but the Florentines of today have too profoundly changed in these six hundred years (except perhaps for the persistence, in some, of a certain ill-based arrogance which the Florentine himself is likely to ignore) to be in any significant degree "Dantesque"; one need not be a poet to understand one (incidentally Papini as poet is most unimpressive); and one may admire and sympathize with Catholic ideals without being oneself a Catholic. In point of fact, the only Dantesque quality which one has always associated with Papini is the vehemence of eloquent invective he is able to display when he believes it justified.

In brief, the book (as all who know its author had expected) is frequently less Dante than Papini. In five books, divided into fifty chapters, we are given Papini's opinions on a few general matters touching Dante ("Prolegomena"); on Dante's "Life"—friends and influences; on Dante's "Soul"—his qualities and ambitions; on Dante's "Work"—his spiritual and political theories, his vision, and his poetry; and on Dante's "Destiny." And throughout, Papini is always stimulating, constantly brilliant, frequently erratic.

Yet, while this *Dante Vivo* is thus dangerously misleading to all but those who know the subject well enough to sift the wheat from chaff, we must note emphatically that the wheat is there. There are sound and stimulating passages throughout: p. 39, with its earnest development of the theme that "Modern Catholics are as hostile as Alighieri was to the politician-priest . . ." seems almost a prophetic warning (since it was originally written at least three years ago) for today's United States; Chapter 26, "The Corrupt Land of Italy," is excellent in its understanding of the poet's spirit, and a sound corrective to some of the ill-informed

trivialities of a certain volume on Dante which appeared eight years ago in Boston; admirable is the brief exposition (p. 206) of the Atonement doctrines; sound, in the main, though needing qualification, are Chapters 31, 32, 34, 35; good, too, Chapter 33, though sometimes failing to distinguish in Beatrice the woman from the symbol; excellent 36; good again 39, 41, 45, 46. While the rest should only be read or studied with the gravest caution, these passages may safely be recommended to the learned and the general reader equally. And the last brief Chapter 50, "Where Is Dante Now?", is one of the most beautiful imaginative fantasies which the great and beloved poet ever inspired.

The Michelangelo volume, while less daringly rash, lacks the compensating virtues of Papini's book. It is far inferior to the old *Lives* of Michelangelo by Symonds and Romain Rolland (which is also, of course, available in English), faulty as they were. It corrects some of their false emphases, but it is full of new falsities of its own. Apparently the author never consulted the original Italian of Michelangelo's poems and letters, but used free translations into English which frequently led him astray. Using Newell's painful versions of the *Rime*, for example, he catches on occasion at a phrase and elaborates upon it as if it were Michelangelo's, all unconscious of the fact that it is mere translator's padding, entirely lacking in the original. Or again, using (with doubled scope for error) an English translation from a German translation of Michelangelo's Italian letters he is sometimes led by the English phrasing to conclusions which the original does not suggest at all.

There are various baseless extravagances throughout the volume. One of Vittoria Colonna's letters to Michelangelo thanks him for a drawing of the Deposition in terms which anyone familiar with the style of the period realizes to be in no way extraordinary, and declares that she will make "orisons to this sweet Christ." "One suspects," glosses Mr. Findlayson, "that the Marchioness might have preferred to address her orisons directly to the author of 'this sweet Christ.'" Further exemplification would be a mere waste of space, though wholly unjustifiable interpretations and glaring errors are abundant. Not all of them, to be sure, are original; but as Mr. Findlayson never gives his references, the onus lies entirely on him. The volume has a so-called "Bibliography" (a sadly slovenly little list), but it is entirely lacking in any running references to it, so that the uninformed reader of the book has no means of distinguishing between its facts and fictions. This completes the uselessness of it all.

WALTER LLEWELLYN BULLOCK.



THE VATICAN GARDENS
From "Michelangelo the Man"



THE YOUNG DANTE
From "Dante Vivo"

Psychology and Religion

PSYCHOLOGY AND SACRAMENTS. By Frank Craven Carter. Morehouse. Pp. 142. \$1.60.

PRIESTS should take psychology very seriously in their ministry, for psychology has been unveiling human nature as never before. Among other psychological discoveries is the great potency of autosuggestion, and the still greater potency of heterosuggestion when accepted by the self. In autosuggestion man takes the initiative, but the ultimate heterosuggestion is the initiative of God, "the Divine heterosuggester." Sacraments (in a broad sense) are efficacious heterosuggestions or affirmations of God: they are *over there*, not conjured up by my will or my faith; they are external and objective, but receivable through faith. All institutions, forms, methods, services, persons (*especially* persons), besides the seven commonly called sacraments, should be tested and used according to their embodiment of the sacramental principle. Such are the

contentions here earnestly set forth. The book is not a mature, thorough, or definitive treatment of this great subject, either on its psychological or its theological side. It gives nothing very satisfying on grace itself and its psychological manifestations, but offers some valuable suggestions of principle and concrete experiences of the *means* of grace and how to employ them.

M. BOWYER STEWART.

PSYCHOLOGY AND LIFE. By Leslie D. Weatherhead. Abingdon Press. \$2.00.

I AM ALL against ministers in general practising psychoanalysis or psychotherapy. If they begin that they will soon tend to do nothing else, and unless they know their subject both theoretically and practically they may make very serious mistakes. I am continually sending people who consult me to medical psychotherapy specialists, and could safely claim to have sent more people to such specialists than any average general practitioner of medicine. Psychotherapy and psychoanalysis are not the work of most ministers." This makes Mr. Weatherhead's position clear as to his views on practice and should allay the fears of cautious readers.

This is perhaps the best book now available from the Christian standpoint to acquaint people with the newer psychology of the unconscious. Dr. Oliver's *Psychiatry and Mental Health* gave a good popular account of the psychoses but it was very superficial in its treatment of the newer work being done in the cure of the neuroses. Mr. Weatherhead's book does not exactly fill the gap but it does give an adequate non-medical account of psychotherapy via the unconscious.

A Catholic writer might make even more out of the new psychologies than does Mr. Weatherhead; the study of psychosomatic relationships should be a welcome subject to him, for the body holds an honored place in the Catholic doctrine of man where religion has never been confined to the abstracted realms of the mind. In the Mass we begin one of the secret prayers, "God who didst wonderfully constitute the dignity of human nature in creating it and hast still more wonderfully regenerated it. . . ." The scientific study of this wonderful creation made possible in modern times and the psychology of its regeneration should surely be a study welcome to Christians. CHARLES RUDOLPH FEILDING.

The Land of the Troubadours

PROVENCE. By Ford Madox Ford. Illustrated. Lippincott. \$3.00.

MOUNT PEACOCK. By Marie Mauron. Translated by F. L. Lucas. Macmillan. \$1.75.

READERS who are familiar with the literary method of Ford Madox Ford will expect to find not only a great deal about the troubadours in his book on Provence but also quite as much about other people; they will look for descriptions of England as well as France. And they will find just what they expect. Tarascon is here; so is Piccadilly, Rudel and the Lady of Tripoli are no more vividly present than Miss Ellen Terry and Mr. Henry James. Moreover this is not accidental; Mr. Ford explains at the outset that he intends to do just this, not for "people like reviewers" but for his "readers, that goodly and attractive band," who pardon him his "sins of inclusion." The Crusades are here, and so is the New Deal. Indeed, the book contains "not a little but a lot" of everything. It is good reading, even to "people like reviewers." But those who think Provence the best place in the world will like it best.

One of the surprises of the season was the widespread success of *Mount Peacock*. Even the lending libraries were obliged to have several copies. It is a story of the "meditative" sort, that one associates with Scotland rather than France. There is no plot, in the ordinary sense. The place is here, and the people; the very sounds and fragrances of the small community hidden beyond Tarascon and called Mont-Paon are in the book. Homelier things are in it, too. But what makes the book remarkable is the coming and going of the men and women and children of the place; monks and nuns, the Mayor and his daughter, the shepherd and the gendarme. They all were part of the author's sojourn in Mont-Paon; and she describes their ways and quotes their words in a style that is original and yet faintly and pleasantly suggests Long Will, recounting the Vision of Piers Ploughman.

God's Initiative

THE INITIATIVE OF GOD. By the Rev. G. B. Ramsay. Morehouse. Pp. vi-74. 80 cts.

WE WELCOME in this little book sound doctrine, set forth with inspiration. The author shows the purpose of life to be the yielding of the self to the creative work of God. Prayer means surrender to the initiative of God. "You must allow God to work a miracle within yourself; you must be born anew, you must be born of the Spirit" (p. 38). The will must be yielded to the guidance and control of God. There is a good chapter on the unseen presence of God and the way to find it. Three stages in the spiritual life are indicated: "first when we turn from facing the world to face God; secondly, when we come to be with God, and to be thrilled with His Presence; and thirdly, when we are with God, and turn around to see the world as He sees it" (p. 61). Behind all that is said there is felt the strength of the Church and its sacramental system. MOTHER MARY MAUDE, C.S.M.

Social Climbers at Home and Abroad

JACOB'S LADDER. By Arthur Train. Scribner's. \$2.50.

AND MR. WYKE BOND. By W. B. Maxwell. Appleton-Century Co. \$2.00.

TWO NOVELS of social climbing—one American, by an author who knows New York and its social game, the other a more serious story of London life. In *Jacob's Ladder* a millionaire manufacturer of patent medicines, Jacob H. Bates, longs to rise and shine. So he engages a social mentor, builds a quasi-chateau on Long Island, with a Grecian temple where Grandma can sit and a moon and a brook that turn off and on, and by way of house-warming gives a Venetian Carnival. He soon learns that every rung of the ladder is solid gold but, knowing that it pays to advertise, he climbs through the Philanthropic Set into the Musical Set, and finally, when the whole Bates family are presented at Court, into the International Set. But having reached the top—minus ten millions—he finds he has met only his fellow climbers and is not yet known to his exclusive next-door neighbor. When he makes his acquaintance under unexpected circumstances, he is amazed to learn that "there isn't any one left who thinks Society makes any difference—and that's what makes Society."

"And Mr. Wyke Bond." This item closed the list of those present at every important social event in London, and was Wyke Bond's great achievement. At thirty he was still tied to a desk in the office of his father the auctioneer, a lonely and pathetic figure; when a legacy of £1,000 a year gave him freedom and opportunity to further his ambition, to know people and have them recognize him. And, though hampered by an unwise marriage, he managed to live his family life in a dingy Pimlico flat and his gay life of clubs, dinners, and receptions as two entirely separate existences. Thus Mr. Maxwell gives us a study of a double life. He makes Wyke Bond's natural goodness and desire to help others win him love and respect in both spheres; while doing his best for his family, he is likewise able to penetrate into the inner fastnesses of social London.

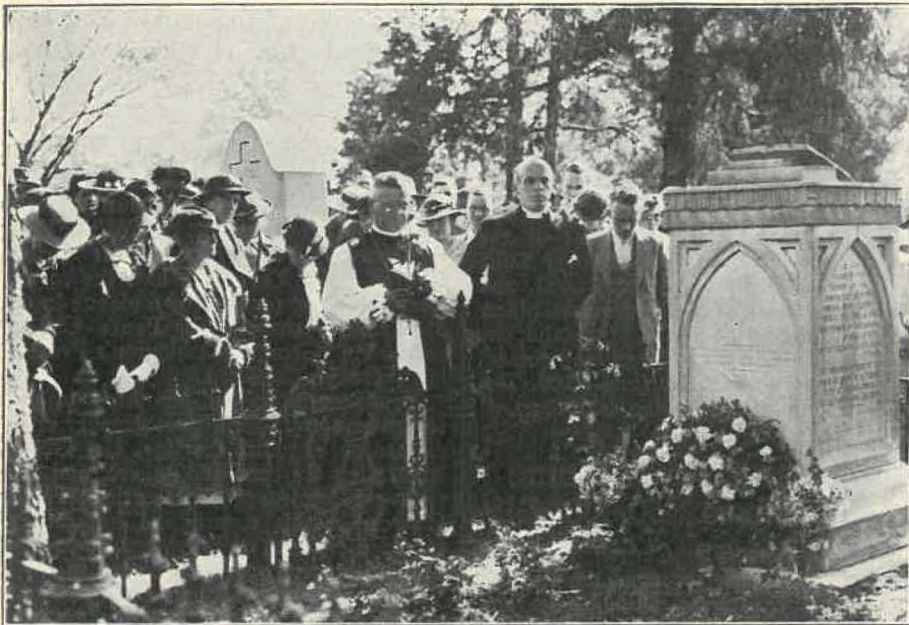
M. P. E.

"Sociological Analysis"

INTERVIEWING IN SOCIAL WORK. By Pauline V. Young. McGraw-Hill. \$3.00.

SOCIAL CASE WORK is becoming of increasing importance not only to what are known as social workers, but to the priests of the Church. Whoever is interested in such activities will find Dr. Pauline V. Young's *Interviewing In Social Work* a most helpful volume. It is described as a "sociological analysis." As Miss Colcord of the Russell Sage Foundation says in her introduction "a social worker may be trained, he may be experienced; but unless he is also a good interviewer, with all that the term implies—unless he can come to terms easily with all sorts and kinds of human beings and make his will to service felt by them—he cannot lay claim to that much higher qualification than conveyed by the words *trained* or *experienced*—a social worker of proved ability." This volume is designed to show social workers, clerical or lay, how to interview. C. R. W.

NEWS OF THE CHURCH



MEMORIAL SERVICE AT BISHOP CHASE'S GRAVE

Bishop White of Springfield is shown above conducting the recent memorial service at the grave of Bishop Philander Chase, first Bishop of Illinois. The service was held in connection with the pilgrimage to Jubilee College, near Peoria, Ill., in celebration of the 100th anniversary of the founding of the diocese of Illinois. Bishop Chase founded the college. On Bishop White's left is Bishop Stewart of Chicago.

Bishop Stewart Recalls Philander Chase's Days

Bishop of Chicago Contrasts Present
With Pioneer Times

CHICAGO—Recalling, and in sharp contrast with, the days when Philander Chase spent days and weeks covering his broad diocese of Illinois, Bishop Stewart of Chicago sat before a microphone in the studios of the National Broadcasting Company May 26th and the centennial message which he spoke was instantly broadcast to thousands of Church homes throughout the diocese and state.

It was an interesting commentary on the present as compared with a century ago when the diocese was founded, Bishop Stewart pointed out; Philander Chase and his horse and buggy, or ox-team, or merely his faithful old horse, Cincinnatus, plodding about the broad wilderness of Illinois; and the present Bishop of Chicago before an insignificant looking apparatus speaking, theoretically at least, to all of the 38,000 communicants of the diocese at one time.

The broadcast was sponsored by the Bishop's Pence and in his address Bishop Stewart paid special tribute to the Pence and its accomplishments during the year and a half it has been in operation. Approximately \$42,000 has come in from it, the Bishop said, enabling him to save important fields of work.

Church Treasurer Finds May is Very Merry Month

NEW YORK—May was indeed a merry month this year with receipts on Expectations of \$230,918, or almost as much as in the first four months combined.

"Thanks," said Dr. Lewis B. Franklin, treasurer of the National Council, "this puts us \$12,405 ahead of last year even though the percentage of Expectations is not quite as favorable.

"Out of 99 dioceses and districts 55 have sent in 100 per cent or more of the proportion due to date, allowing one month for collection and transmission.

"An increasing number of dioceses are remitting each month one-twelfth of the amount due. This is a great help to us and should stimulate prompt remittances by the parishes.

"Now is a good time for all treasurers to emphasize the importance of the steady payment of pledges and regular remittances throughout the summer. The work of the Church goes on!"

Newly Elected Bishop Coadjutor Arrives in Victoria June 20th

VICTORIA—The newly elected Bishop Coadjutor of British Columbia, the Rev. G. E. Sexton, will arrive in Victoria June 20th. The consecration will be held on St. Peter's Day in Christ Church Cathedral, Victoria, with Dr. Schofield, Bishop of the diocese, as consecrator.

Priests' Convention Plans are Outlined

Canon Bell One of Leaders of International Organization; Made American Secretary

OXFORD, ENGLAND—The committee which has charge of the International Anglican Priests' Convention, that will meet in London just before the next Lambeth Conference, met here May 15th to outline its plans.

It was voted to make the subject of the convention The Union of Christendom, and to devote the five years until 1940 to a series of intensive studies on the subject.

The intention of the forthcoming convention is threefold: to make plain that Anglican Catholicism is a vastly bigger thing than the Church of England and the Episcopal Church, that it has a message to the whole chaotic Christian world, that it can offer an indispensable Catholic basis of Christian unity; to make plain to the bishops of the Anglican Church itself exactly what is the mind of Anglo-Catholicism on Church unity, what in the opinion of that vast group of Anglicans are the things which must not be sacrificed or compromised for the sake of any plausible expediency; to help Anglo-Catholics to see their world task and devote themselves to it with a true oblation to the will of God.

CHURCH UNION STUDY

A series of papers will be prepared by learned members of the Anglican communion, with the assistance of leaders of non-Anglican communions. These will be circulated to study groups of Anglo-Catholic priests throughout the entire world during the next three years and their criticisms secured. These will be considered by a central editorial committee and presented to the 1940 convention for final decision before being sent to the Lambeth Conference, and to all other interested persons, as the considered convictions of Anglo-Catholics as a whole in all countries on the matter of Christian unity. The study is financed and carried on by the Church Union.

The writers of the original papers, to be the basis of this world-wide discussion, are to be selected by a committee of three, Regius Professor K. E. Kirk, Principal Hood of Pusey House, and Canon Bernard Iddings Bell of the Cathedral of St. John, Providence, R. I.

Canon Bell was requested to act as American agent of the whole endeavor, to procure coöperation from the Anglo-Catholic societies, periodicals, and American clergy. He accepted the responsibility. To that end Canon Bell was appointed American secretary of the International Priests' Convention by the Rev. S. C. Hughson, O.H.C., chairman of the American Conference of Associated Catholic Priests (the Anglo-Catholic Congress).

Varied Social Work in New York Church

Grace Church Yearbook Lists Activities in Parish; Workshop for Men One of Ventures

NEW YORK—The many services that a church renders to its community in the field of social welfare are revealed in the annual report of Grace Church, which has just been published in the *Grace Church Year Book* for 1934.

The Rev. Dr. W. Russell Bowie, the rector, in his summary which appears in the first part of the book, has emphasized the many kinds of social service that the church has continued to render, in spite of serious financial difficulties and drastic economies.

"The year 1934 has given us a consciousness that we have tried to measure up to the obligations which this parish would take upon itself for the unfortunate, and a steady hope that this parish, so great in tradition, may continue to be not only a conservator of the past but a sensitive interpreter of the Christian spirit for each new time," Dr. Bowie stated.

One of the church's unique ventures is a Workshop for Men where a number of unemployed people have been taught furniture-making, repairing, and upholstery, with such efficiency that they have built up an increasingly wide clientele. Forty-two men and six women, some under ordinary conditions unemployable, have found work here. It has been developed under the direction of Frederick T. Sherwood, using an empty loft, and with such tools and machinery as Mr. Sherwood was able to acquire or invent.

Huntington House, one of the buildings of Grace Church, is operated as a home for young women, providing board and room at a low rate. A number of girls in residence there enter into the activities of the young people's groups of the church. In September of 1934, a similar House for Young Men was opened in the building which was formerly the dormitory of the Grace Church Choristers' School. Mrs. Benjamin H. Keeler is manager of the house. These buildings are maintained to provide a residence for working people at low rates and in a pleasant, morally healthy environment.

Other social service activity of Grace parish is centered in Grace Chapel at 410 East 14th street, which the parish maintains as a neighborhood house, providing a daily recreational and social program for the children and young people of the community, as well as a house of worship. Classes at the chapel include music instruction in piano, violin, and voice, painting, drawing, sewing, and other handicrafts, shop work, coaching in sports and athletics such as swimming, basketball, handball, etc. The work is directed largely by volunteers.

During the summer, the chapel maintains two separate vacation camps in Palisades Interstate Park, for boys and girls between the ages of six and 18 with provisions for mothers and their small children.

Mississippi Church Asks \$2,000 in Drive and Ends Campaign With \$2,600

MERIDIAN, MISS.—St. Paul's Church, Meridian, with fewer than 400 members, set out to raise \$2,000 in five weeks and ended with nearly \$2,600. The method used was to ask each member for a gift each week, with successive weekly goals of \$200, \$300, \$400, \$500, and \$600. The week's total was announced each Sunday. On the second Sunday it was \$269 but before the congregation was out of the church a check for \$50 took it over \$300. On the fourth Sunday it was \$493, and when this word reached one of the oldest communicants of the parish, an invalid, she had herself propped up in bed long enough to sign a check for the missing \$7.00. The Rev. William G. Christian is rector.

Minnesota Church Home Receives \$50,000 Gift

MINNEAPOLIS—The Church Home of Minnesota, a home for aged women, located midway between Minneapolis and St. Paul, has been the recipient of a gift of \$50,000 from Mrs. Elbridge C. Cooke, a member of St. Mark's parish, Minneapolis.

The gift is available immediately with only one stipulation and that is that work be commenced at once on remodeling and building an addition to the Home.

The new addition will be fireproof, will have an elevator, an infirmary, and will house 50 guests.

Erie Convention Hears Plea for More Church School Work

MEADVILLE, PA.—Bishop Ward of Erie, in his address to the 25th annual convention of the diocese of Erie, stressed the need of concentrating effort upon the Church schools. His address then gave emphasis to the Forward Movement, which he said is handicapped because "we take for granted the delusion of fixity." The convention met in Christ Church, Meadville, May 21st and 22d.

The guest speaker at the Laymen's League dinner was Dr. John W. Wood of the National Council.

Four strong resolutions on social service topics were adopted. Two approved the Costigan-Wagner Anti-Lynching Bill and the bill abolishing block booking and blind selling of movie films. The other two dealt with state bills.

The standing committee was reelected. Deputies to the provincial synod: the Rev. Messrs. E. P. Wroth, Martin Aigner, P. C. Pearson, and C. J. Burton; and Messrs. E. V. D. Selden, J. H. Chickering, Albert Cliffe, and E. G. Potter. Executive council, for two years: the Rev. Messrs. M. DePui Maynard, P. C. Pearson, and F. B. Atkinson; and Messrs. F. B. Mallett, J. E. Leslie, J. H. Chickering, and Albert Cliffe.

Boston Cathedral Broadcast

BOSTON—The 11 A.M. service at the Cathedral Church of St. Paul will be broadcast over Station WEEI every Sunday until October.

Dismiss Freethinkers' Suit Over Prayer

Fail in Attempt to Remove Plaque in St. Paul's Chapel, New York City; Washington Active Churchman

BY THE REV. T. F. OPIE, D.D.

WASHINGTON, D. C.—It will interest Churchmen throughout America to know that the case of the Freethinkers of America against Trinity Church, New York, in which the former were suing for removal of a plaque in one of Trinity's chapels, St. Paul's Church, containing "George Washington's Prayer," has just been dismissed.

Your correspondent has been in correspondence with the historiographer of the diocese of Virginia, the Rev. Dr. George MacLaren Brydon, and others, and also with the attorneys representing Trinity Church, in this regard and has secured recorded evidence of Washington's baptism and of his membership on Truro vestry in Virginia and other facts in connection with the allegation of the Freethinkers that "Washington was not a Christian."

The suit was dismissed in court on the grounds that the plaintiff "had no standing to criticize the plaque or the cards" containing facsimile reproductions of the same—and that "the variance of the text" as shown thereon from the circular letter quoted "was merely of form and not of substance." It is learned that the question as to just what were Washington's religious beliefs was not brought up in court at this time.

The plaintiff has 20 days in which to appeal from this order—but it does not seem likely that an appeal will be made, although that has not yet been announced.

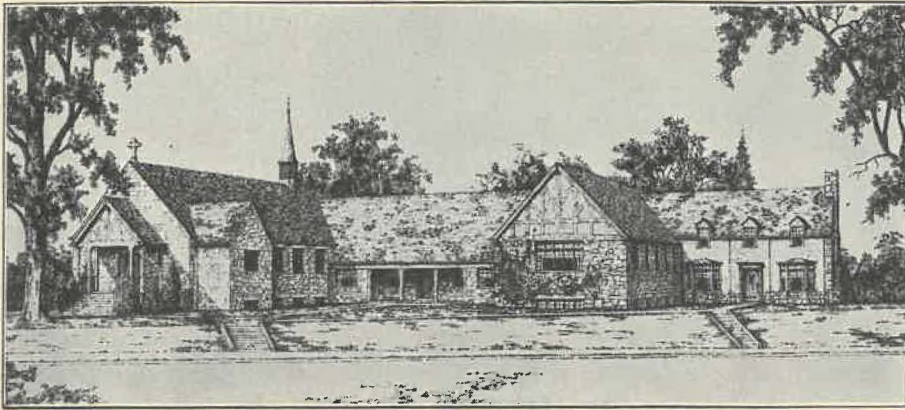
Parish records show that Washington was baptized in 1732 in Westmoreland county, Va., and that he was a duly elected vestryman of historic old Truro parish, which embraced at one time old Pohick Church, not far from the nation's capital. The records also show that he took the required oath of vestrymen, showing adherence to the doctrine, discipline, and worship of the Episcopal Church.

Curtis Memorial Organ Dedicated at Christ Church, Philadelphia

PHILADELPHIA—Many leading citizens of Philadelphia gathered in historic Christ Church May 29th to participate in the service of dedication of the Curtis organ recently installed in this church as a memorial to the late Cyrus H. K. Curtis.

The Rev. Dr. Louis C. Washburn, the rector, officiated at the dedication. The address was delivered by George Wharton Pepper. The music was under the direction of Robert H. Cato, choirmaster and organist of the church, assisted by Alexander McCurdy, Jr., and H. W. Gilbert.

The Curtis Memorial Organ, which was formerly in Mr. Curtis' home, was the gift of Mr. Curtis' daughter, Mrs. Mary Louise Curtis Bok.



PROPOSED CHURCH PLANT, ST. MATTHIAS' CHURCH, BALTIMORE

New Church Building Planned in Baltimore

Structure for St. Matthias' Church to be Memorial to William A. Simpson, Who Left Fund

BALTIMORE, MD.—Fourteen years ago the vestry of the Church of the Ascension, Baltimore, was left \$15,000 for the purpose of building a church or chapel in the diocese of Maryland as a memorial to William A. Simpson. This money has been held in trust pending the time when a strategic point for forward work in the diocese would be open. Recently their attention was drawn to such a point at St. Matthias' Church, one of the diocesan missions.

St. Matthias' Church on Belair road was started 26 years ago when a small group of Church people felt the need of a place to worship. A small frame building was erected and under the guardianship of several churches in Baltimore the services were held each Sunday. In 1929 the Rev. James A. Mitchell, then rector of the Church of the Messiah, Baltimore, asked the Bishop whether they might not take St. Matthias' as a chapel. It was granted, and two years later, after successful work by the Rev. Lewis O. Heck, who was a student at the Virginia Theological Seminary, it was made a diocesan mission with a resident priest in charge of the work.

Since then, the Church school has nearly tripled in attendance, the communicants have more than doubled, and the income has greatly increased.

The need for a new church was quite obvious, and when it was presented to the vestry of the Church of the Ascension and Prince of Peace (Ascension had in the interim combined with the Church of the Prince of Peace, Baltimore), they felt that this was a strategic point in the diocese to erect a church as a memorial to Mr. Simpson.

Plans for a group of buildings have been drawn up by Henry S. T. White, of Mottu & White, who is a vestryman of Memorial Church, Baltimore. The design will be that of the English Tudor period, and the plans provide for a church building, a parish house, a rectory, and an administrative building. As soon as the working drawings are completed and the contracts awarded, the first unit (which is to be the church) will be erected.

Coming at a time when there has been a general curtailment of new church building, this project is welcomed. Some of the work will be done by members of St. Matthias' congregation who are in various building trades.

The Rev. C. Randolph Mengers, who has been the priest in charge, will continue as vicar.

New Western Nebraska Chancellor

HASTINGS, NEBR.—Hobert Blackledge of Kearney has been appointed Chancellor of Western Nebraska. Mr. Blackledge succeeds the late Judge Horth who held this office for more than 33 years.

20 V.T.S. Seminarians Receive Academic Awards

Rev. Angus Dun, Dr. Lewis B. Franklin Among Speakers at Commencement

ALEXANDRIA, VA.—The 112th annual session of the Virginia Theological Seminary in Virginia ended June 6th with commencement exercises at which 20 men received academic awards.

The Rev. Angus Dun, professor at the Episcopal Theological School, Cambridge, Mass., was the speaker at the graduation ceremonies in the seminary chapel.

Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, delivered the missionary address.

The Rev. Dr. Noble C. Powell, rector of Emmanuel Church, Baltimore, was toastmaster at the alumni association banquet.

The Rev. Dr. Oliver J. Hart, rector of St. John's Church, Washington, delivered the sermon at the ordination service in the chapel.

Following the graduation exercises the alumni and trustees dedicated a tablet in the chapel in memory of the Rev. Dr. Samuel A. Wallis, for 26 years professor in the seminary, who died in 1934.

English Visitors Guests of Honor at Connecticut Convention

HARTFORD, CONN.—Canon Waddy and Sir Edward Midwinter of England were the guests of honor at the 151st annual convention of the diocese of Connecticut in Christ Church Cathedral here May 21st and 22d. Bishop Sherrill of Massachusetts and Canon Waddy were the speakers.

The convention postponed election of a diocesan archdeacon until 1936. The creation of a diocesan "Chest" was approved unanimously.

Elections included:
Standing committee: the Rev. Messrs. William A. Beardsley, Samuel R. Colladay, Loyal Y. Graham, III, Henry E. Kelly, and Thomas S. Cline.

Executive council: the Rev. Gerald A. Cunningham and James M. Linton.

Deputies to the Synod: the Rev. Messrs. George B. Gilbert, Francis S. Lippitt, Frank S. Morehouse, and James S. Neill; and Messrs. Anson T. McCook, Abel Holbrook, Frederick W. Kilbourne, and Tracy B. Lord.

Southwest Provincial Synod Postponed Until Next Year

SAN ANTONIO, TEX.—In view of the fact that the House of Bishops is to meet in Houston in the early part of November, Bishop Capers of West Texas, president of the province of the Southwest, after taking counsel with the other bishops of the province, has decided to postpone the meeting of the Synod, which is usually held in the month of October, until the early spring of 1936.

Bishop Spencer of West Missouri has issued an invitation for the Synod to meet in Grace and Holy Trinity Church, Kansas City, Mo., in the early spring of 1936.

Three Washington Cathedral Memorial Windows Dedicated

WASHINGTON, D. C.—Three stained glass windows recently installed beneath the great rose window in the north transept of Washington Cathedral were dedicated at a special service May 21st in the presence of the donor, Mrs. James Parmelee of Washington, and a group of her friends.

The dedication service was conducted by Bishop Freeman of Washington, assisted by the dean of the Cathedral, the Very Rev. Dr. G. C. F. Bratenahl, and others of the Cathedral clergy. Music was furnished by the Cathedral choir of men and boys.

Dr. Zabriskie Sails for Brazil

ALEXANDRIA, VA.—The Rev. Dr. A. C. Zabriskie of the Virginia Theological Seminary and Mrs. Zabriskie sailed June 8th for Brazil.

Dr. Zabriskie will hold conferences for the clergy at Porto Alegre, Rio Grande, and Rio de Janeiro. He will visit and lecture at the Theological Seminary at Porto Alegre and at the Southern Cross School. From Sao Paulo Dr. and Mrs. Zabriskie will make a trip with Bishop Thomas of Southern Brazil into the hinterland to see the work among the Japanese settlers. They will land in New York September 4th.

Offerings Largest in Three Years

SEATTLE—The Lenten Missionary Offerings of the Church schools of the diocese of Olympia, the largest in three years, were presented at the Cathedral May 12th. The total was \$1,023.78.

New Haven Parish to Get New Church

Donors, Who Wish to Remain Unknown, Offer to Give Outright Complete Building for St. Thomas'

NEW HAVEN, CONN.—The Rev. Dr. Robert S. Flockhart, rector of St. Thomas' Church, announced recently that certain members of the parish, who have the interests of the Church at heart, wish to give outright the new church building complete, but want to remain as unknown donors.

The building committee has had the architects, Allen & Collens of Boston, prepare plans and specifications based on the preliminary design made a few years ago when the new parish house was constructed on the property on the west-side of Whitney avenue, between Ogden and Cliff streets.

PREPARING PLANS

The new church will be cruciform in plan with a square central tower, the main entrance on Whitney avenue and a chapel on Cliff street. Plans and specifications are to be submitted to contractors for bids so that it may be known whether the work can be accomplished within the amount of the gifts, which seems probable.

It is not planned to discontinue use of the old church in Elm street until a purchaser of that property is found and until that time some of the services will be held in that building.

The parish house of the church was erected on the Whitney avenue tract a few years ago, but all services of the church have been held in the church in Elm street.

Fr. Stoskopf Honored on 25th Anniversary as Chicago Rector

CHICAGO—Twenty-five years of service to the Church of the Ascension on the part of the Rev. Dr. William Brewster Stoskopf, rector, were occasion for special tributes during the past week. The Rev. William A. McClenham, rector, Mt. Calvary Church, Baltimore, was the preacher at the festival service the morning of June 2d.

The evening of June 3d, in the Church of the Ascension parish house, friends of Fr. Stoskopf from throughout the city gathered to pay tribute to his untiring efforts to his parish. Speakers were Bishop Stewart of Chicago, Fr. McClenham, the Rev. Howard R. Brinker of St. Bartholomew's, the Rev. J. Russell Vaughan, St. Mary's Home, and the Rev. Harold L. Bowen, St. Mark's, Evanston.

Fr. Stoskopf succeeded the late Rev. Charles R. Larrabee as rector of the Ascension. He is vice superior general of the American Branch, Confraternity of the Blessed Sacrament, and general secretary of the Federation of Catholic Priests. He is chaplain to Bishop Stewart and a leader in various activities of the diocese of Chicago.



THE CHOIR, GRACE AND ST. PETER'S CHURCH, BALTIMORE

This picture was taken about two weeks after the death of the rector, the Rev. Dr. R. S. Chalmers, and, according to one of the choir members, H. L. Varian, an active communicant of the parish, "Fr. Chalmers' spirit is so closely entwined with the whole atmosphere and the life of this choir, that we thought it fitting to incorporate a picture of him in one corner of it as a little memorial."

Atlanta Layman Publishes "Key" to Holy Communion

ATLANTA, GA.—A "key" to the Holy Communion, written by John T. Pugh, junior warden of the Church of the Incarnation, Atlanta, was published and copies sent to all members of the parish and to the various priests of the diocese for distribution. It was written at the suggestion of Mr. Pugh's rector, the Rev. Dr. G. W. Gasque.

The parish frequently utilizes the printing press in its work. Another example is its publication, the *Angelus*, one of the "newsiest" of parish periodicals. It is published by the Young People's Service League of the Church of the Incarnation.

Boston Women Adopt U. T. O. Worker

BOSTON—A United Thank Offering worker has been adopted by the women of Emmanuel Church, Boston. She is Miss Olive Bird Tomlin, in China for the past 15 years. Emmanuel's Church Service League Council felt that the U. T. O. could be made even more personal by being allocated to a specific person. The adoptee's salary for the current triennium was covered by Emmanuel Church's gift at the last General Convention; the women of the parish are now hoping, through their offering, for a continuance of the relationship indefinitely.

British Consul General Manila Speaker

MANILA—British Consul General Arthur P. Blunt was the speaker at one of the services in the Manila Cathedral May 6th in observance of the 25th anniversary of the accession to the throne of King George V. Bishop Mosher of the Philippines officiated.

198 Graduate from St. Paul's, Tokyo; Bishop Matsui Preacher

TOKYO—Bishop Matsui of Tokyo preached the baccalaureate sermon to the 198 graduates of St. Paul's University March 21st. At the commencement exercises later in the afternoon, the American Ambassador, Joseph Clark Grew, and Count Aisuke Kabayama were the principal speakers.

A fact which speaks extremely well for the educational program at St. Paul's is that 112 members of the graduating class were placed in excellent positions before graduation day. The University Placement Bureau reports a greater demand than usual this year for graduates. The new university year opened April 16th with a freshman class of 250, representing every prefecture of the nation. The class was selected by competitive examinations held April 5th and 6th from 876 applicants. This begins the 61st year of St. Paul's history, or the 61st year since the late Bishop Channing Moore Williams opened the little English school in Tuskiji and called it St. Paul's. The new St. Luke's International Medical Center occupies the old site of the original St. Paul's School.

20 Graduate at Howe School

HOWE, IND.—Bishop Gray of Northern Indiana preached the baccalaureate sermon June 9th at Howe School's 51st commencement. Twenty students were in the graduating class.

Heads Diocesan Daughters of King

STAUNTON, VA.—Mrs. Page Wilson of Staunton recently was elected president of the Daughters of the King of Southwestern Virginia.

Long Island Debt Reduction Reported

Bishop Stires Informs Convention No Immediate Intention of Asking for Bishop Coadjutor

GARDEN CITY, N. Y.—Bishop Stires of Long Island, in his address to the 68th annual convention of the diocese of Long Island, reported that mortgages on mission Church properties had been reduced during the year by \$9,550.

He spoke of his request to General Convention last fall for permission to ask for a bishop coadjutor, and declared that, having received that permission, he had no intention of using it until there was unmistakable evidence of an overwhelming desire on the part of the diocese.

Nominations were made for diocesan offices, and in every case the present incumbents were re-nominated and the nominations closed, except in the case of the diocesan council, where those whose terms were expiring were ineligible to succeed themselves. Consequently, when the elections came later, all the officers were re-elected except the class of 1935 in the diocesan council. New members of the council are: the Rev. Messrs. F. M. Adams, A. L. Charles, and C. H. Ricker; and Messrs. F. D. Denton, W. F. Leggo, and A. W. Meisel.

Chicago Catholics Elect Dr. Becker President

CHICAGO—Dr. Charles N. Becker of the Cathedral Shelter was elected president of the Catholic Club of Chicago at the annual business meeting held at St. Luke's Pro-Cathedral, Evanston, June 4th. He succeeds Royal D. Smith of St. Augustine's, Wilmette. Other officers elected were: vice-presidents, T. R. Ellis, Church of the Advent, and Otto Stellenberg, Church of the Ascension; secretary, John Crampton, Church of the Atonement.

Bishop Stewart was the preacher at the service which followed the dinner meeting.

Memorial Service for Sister

CINCINNATI—On the Sunday after Ascension a memorial service was held in Holy Trinity Church, Oxford, for Sister Margaret (Margaret Law Pearson), late of the Community of the Transfiguration. At that time the rector, the Rev. Stanley Plattenburg, dedicated an altar cross, Eucharistic and office lights, presented by the Law family to Sister Margaret's memory. The church was crowded with Miami University students and townspeople. Her old friend, Canon Gilbert P. Symons, was invited to make the memorial address.

Erie Women Discuss World Peace

TITUSVILLE, PA.—World Peace was the general topic of addresses and discussions at the annual diocesan convention of the Woman's Auxiliary of the diocese of Erie held here at St. James' Church. The speakers were the rector of the parish, the Rev. Albert Broadhurst, and Miss Katherine Byley of the English Department, Tiel College, Greenville, Pa., whose subject was The Adventure of a World Without War.

Another Van is Added to Fleet in Canada

TORONTO—Miss Hasell, an English woman, who organized the Western Caravan Work in Canada, has arrived in Montreal from a winter in England spent in lecturing and collecting funds to carry on her work. She has added another van to her fleet now numbering 17. The new one will be known as St. Wilfred's Caravan and will operate under Miss Hasell and Miss Sayle in Athabasca diocese. It was presented by the Church people of Yorkshire. The other two vans in this diocese are St. Albans', presented by the diocese of St. Albans, and St. Nicholas' given by the diocese of Carlisle.

Philadelphia Church Observes 50th Year

Church of the Ascension Celebrates Anniversary of New Building

PHILADELPHIA—The Church of the Annunciation, Philadelphia, June 9th celebrated the completion of 50 years of service in its present building. Although the parish has been in existence since 1870, its advance work was begun when the present building was opened on Whitsunday, 1885.

On Whitsunday, 1885, Bishop Taitt, then a young deacon, went as a visitor to the first evening service held in the newly opened church. On Whitsunday, 1935, he returned to the evening service in this church to preach the sermon and administer the rite of confirmation.

From the beginning, the Church of the Annunciation took its place among those churches which were leaders in the restoration of Catholic teaching, practice, and ceremonial. In 1892, Fr. Robinson, then rector, placed on the walls of the church the first set of the Stations of the Cross to be erected in the state. A little later, during the rectorship of Fr. Odell, the first confessional in the state was erected. Again, in 1896, this church was the first in the state to have perpetual reservation of the Blessed Sacrament. All this of course brought many letters of criticism, but Fr. Odell's only response was to press on and institute the service of Benediction of the Blessed Sacrament.

"Naturally we are proud," says the rector, the Rev. Carl I. Shoemaker, "to be members of a parish which has so greatly influenced the well-being of the Church and the nation."

The preacher at the solemn High Mass on Whitsunday morning was the Rev. Dr. John A. Schwacke.

Southern Ohio Clergy Attend Retreat

CINCINNATI—Sixty of the clergy of the diocese of Southern Ohio recently met with Bishop Hobson for a two-day retreat in the century-old St. Luke's Church at Granville, Ohio. The theme was Our Part in the Forward Movement.

Bishop of Chicago to Renew His Vows

Fifth Anniversary of Consecration to be Marked by Impressive Services June 18th

CHICAGO—Renewal of his vows of consecration to the episcopate will be taken by Bishop Stewart of Chicago at services in St. Luke's Pro-Cathedral, Evanston, June 18th, in the presence of the Presiding Bishop. The service, so far as possible, will be identical with the Bishop's consecration five years previous, on June 18, 1930.

BISHOP ROGERS PREACHER

Bishop Rogers of Ohio, who preached the Bishop's consecration sermon, will be the preacher again on June 18th. Bishops Moore of Dallas, Woodcock of Kentucky, and others who assisted in the consecration will participate.

After the service at 10:30 A.M., to which all official bodies of the diocese have been invited, Bishop Stewart will be host to the visiting bishops and clergy of the diocese at luncheon in St. Luke's parish house. In the evening, a centenary achievement dinner is to be given at the Hotel Sherman, at which time Bishop Perry will be presented with detailed reports of the program of the Centenary Fund drive now in progress.

CENTENARY FUND NEAR \$400,000

Chicago's centenary fund is nearing the \$400,000 mark, with a steady gain each week as the campaign for \$1,000,000 goes forward. Latest reports available June 7th indicate more than \$380,000 pledged.

During the past week a special committee has been formed to carry forward the campaign into new fields. The committee is headed by Britton I. Budd, utilities official.

Missourian, 82, Congratulated

WARRENSBURG, MO.—Charles A. Shepard, 82 years old, and for 40 years warden of Christ Church here, was presented at a recent meeting of the Chamber of Commerce a bound volume of 150 congratulatory letters from business men. Among his civic activities and useful service to the community was listed the fact that "he helped secure our Episcopal Church." Mr. Shepard is a merchant.

New Washington Cathedral Organist

WASHINGTON, D. C.—The appointment of Robert G. Barrow, now in charge of the music at Trinity Church, New Haven, Conn., as organist and choirmaster at Washington Cathedral has been announced by Bishop Freeman of Washington. He will succeed the late Edgar Priest, who died after a short illness on March 30th.

Bishop Rogers Plans European Trip

CLEVELAND—Bishop Rogers of Ohio will be the preacher at St. Bartholomew's Church, New York City, for five Sundays this summer, July 7th to August 4th, afterwards sailing for England and Scotland.

10,000 at Washington Massing of Colors

Gen. Russell of Marines and Bishop Freeman Speakers; Hundreds of Flags in Procession

WASHINGTON, D. C.—The annual ceremony of the Massing of the Colors, on the Sunday preceding Memorial Day, took place in the open air amphitheater of the Cathedral May 26th in the presence of an assemblage numbering nearly 10,000 people.

Several hundred standards and flags were in the procession.

A brief memorial address was made by Gen. John H. Russell of the U. S. Marines and the sermon was delivered by Bishop Freeman of Washington. The service was sponsored by the Military Order of the World War and the Cathedral staff.

New York Catholic Club Reelects Two Officers

NEW YORK—Theodore E. Smith, of St. Paul's, Brooklyn, and Adolphe Barreaux, of the Church of St. Mary the Virgin, New York City, were unanimously re-elected president and secretary-treasurer, respectively, of the Catholic Laymen's Club of New York at its recent annual meeting at the Church of St. Mary the Virgin. John S. Porter, of St. Ignatius' Church, Manhattan, was elected vice-president.

The following were elected to the executive council: Louis J. Scholz, L. C. Frederick Lohman, William C. Dickey, Howard M. Nugent, Fred D. Yates, Warren L. Earle, Frederick W. Kendrick, and James G. Mitchell.

Rev. S. M. Shoemaker's Portrait Unveiled by Mother at Dinner

NEW YORK—A portrait of the Rev. Samuel M. Shoemaker was unveiled by his mother, Mrs. Samuel M. Shoemaker, Sr., at a dinner in Fr. Shoemaker's honor given at the George Washington Hotel the evening of May 27th, by Calvary parish. The portrait is by Frank O. Salisbury.

Bishop Manning of New York and Mrs. Shoemaker, Sr., were the guests of honor. About 250 other guests attended the dinner, and still others came in to see the unveiling and to hear the speeches. The occasion marked the 10th anniversary of Fr. Shoemaker as rector of Calvary parish and also his return from an evangelistic journey to Denmark.

Bishop Manning in his speech said that Calvary Church was bearing witness to the great fact that the Church might have exactly the same power today in the lives of men and women that it had in apostolic days. Calvary, he declared, is helping people to see that. The Presiding Bishop, who was unable to be present, sent a letter of good wishes, part of which was read. Another speaker was Miss Katharine Satterlee, niece of the late Bishop Satterlee of Washington, who was a former rector of Calvary.

Boston Priest Baptizes

Member of 5th Generation

BOSTON—The Rev. Dr. George Bruce Nicholson, rector for many years of Emmanuel Church, Somerville, recently baptized a member of the fifth generation in the same family to which he had successively administered this sacrament.

Russian Academy Observes Its 10th Anniversary

Warm Recognition and Appreciation of Aid from America

PARIS—The Russian Theological Academy celebrated its 10th anniversary April 28th. The Metropolitan Eulogius, as rector of the academy, spoke with deep feeling of his anxiety in establishing the institution in 1925, and his gratitude to God for the achievements of the past 10 years.

The Very Rev. Sergius Bulgakoff followed with personal recollections of his experiences as dean. The formal address of the celebration was given by the Rev. George Florovsky, professor of Patristics, who presented an interesting review of the peculiar characteristics of Russian theological development.

The secretary of the academy, Mr. Kiselevsky, then read a report on the 10 years' work of the academy: students registered, 133; graduated, 64, of which 34 with first class diploma and 30 with second class diploma; 52 have been ordained, and 43 are now in parish service, in France, Germany, Poland, Latvia, Esthonia, Czechoslovakia, and the United States. Two graduates have continued special study at Oxford. At the academy itself, 29 students are now enrolled.

The report expressed warm recognition and appreciation of the aid furnished from America. In the first instance, a gift of \$5,000 provided by Dr. John R. Mott toward the purchase of the property, and the special fund secured by him and the Y. W. C. A., which carried nearly a half of the academy expenses during its first few years. Subsequently the work of the academy committee, especially in Boston and New York, came to the aid of the institution. The report expressed appreciation not only of the financial support secured but of the spirit of brotherly interest which has been shown by American friends who have visited the academy.

Oregon School Commencement

PORTLAND, ORE.—The 44th graduation exercises for the Good Samaritan Hospital Training School were held May 28th at Trinity Church. Twenty students were graduated. The commencement address was given by Blaine B. Coles, chancellor of the diocese of Oregon. Bishop Sumner of Oregon conferred the diplomas, and Dr. J. W. McCollom, president of the staff of physicians and surgeons, bestowed the special awards.

Per Capita Gifts of Churches Listed

Episcopal Church Near Top in Figures for Parish Expense; Low in Giving for Missions

NEW YORK—The annual figures have now been published for 1934 showing how much each of 25 non-Roman communions gave for their own congregational expenses and how much they gave for "others," *i.e.*, missionary work outside the parish.

For parish expenses, in per capita gifts, the Episcopal Church is near the top and the amount is \$13.69. The highest and lowest amounts in this column are \$19.58 and \$3.50.

For work included in the general budget of the several communions, figures are given for only 20 groups. Of these, the Episcopal Church is the twentieth, 89 cents per capita being the smallest amount in the list. Our per capita is figured on the basis of baptized members.

Commenting on these figures, Dr. Lewis B. Franklin of the National Council observed that the actual per capita gift for work outside the parish would be much higher if it were obtained by using the actual number of givers. What drags down the figure is the inclusion of the large number of Church members who give nothing at all for this purpose. While an increase in all gifts is much to be desired, it is still more important to enlist every member as a regular contributor.

West Pittston, Pa., Parish Named Beneficiary in Two Wills

WEST PITSTON, PA.—By the will of Mrs. Margaret L. White of Rock Island, Ill., Trinity Church here was bequeathed the income from \$5,000 to be used for the upkeep of and repairs to the rectory built in memory of her father, R. D. Lacoe, who was the first senior warden of the church. The church also received \$2,500 through the will of Mrs. A. C. Shoemaker, who was one of the charter members of the parish.

S. P. G. Representatives Visit Philadelphia

PHILADELPHIA—Sir Edward Colpoys Midwinter and the Rev. Canon Stacy Waddy of England, representatives of the S. P. G., visited Philadelphia as the guests of the Rev. Dr. Louis C. Washburn, rector of Christ Church, May 25th. They were the guests of honor at a luncheon attended by Bishop Taitt of Pennsylvania, and representatives of the 15 colonial churches of this diocese whose congregations were served by missionaries of this famous missionary society during the 75 years prior to the Revolutionary War.

Albany Cathedral Organist Heads Guild

ALBANY—J. William Jones, organist of the Cathedral of All Saints, Albany, was recently elected dean of the Eastern New York chapter of the American Guild of Organists.

C.N.Y. Suggestions on Forward Movement

Committee of Laymen Makes Recommendations for Carrying on Work During Summer Months

UTICA, N. Y.—At the diocesan convention of Central New York a committee of laymen, George A. Loewenberg, chairman, brought in a report of which this is the concluding part, with some practical suggestions for carrying on the Forward Movement during the summer months, which bring so many problems in connection with church attendance, or failure in attendance, because of week-end absentees.

(1) The Forward Movement Commission is getting out an 84-page book which will sell at the absurd price of two cents a copy. This is a more ambitious effort than the first two pamphlets issued by the commission, but it is increased in size so that the passages of Scripture from the Acts of the Apostles may be printed. It is suggested that the clergy provide a supply of this book, just as they have distributed copies of the earlier pamphlets.

(2) We are suggesting, also, that the clergy give repeated instructions, explaining in a simple way how people can read their Bibles with profit, what passages may be of special value, how they may be used for meditation, and how to meditate.

EMPHASIZE EARLY CELEBRATIONS

(3) It is also suggested that the summer season furnishes an opportunity for emphasizing the early celebrations of the Holy Communion on Sunday. It is not enough merely to mention that such a service is to be held at 7:30 or 8 o'clock; there should be some effort to secure a larger attendance at these services and this effort could be supplemented in a practical way by pointing out the advantages of the early service in the summer time for those who are going away, or for those who are week-end visitors. An earnest effort to secure attendance at this service may mean the difference between success and failure for the Forward Movement; perhaps success or failure in the life of the parish.

(4) It has been suggested that signs be placed on roads near the entrance to towns, so that automobile parties going through may know where the church is and at what hours service is held. It is also suggested that bulletin boards be made more conspicuous and that some special appeal be made through them for attendance by tourists passing by.

(5) For people who are away for the summer, it is urged that a special effort be made by instruction during the latter part of this present period to press upon them the obligation of public worship and ask them to attend the nearest church to their vacation home. They are also to be urged, if they are in a place where it is impossible or excessively difficult to attend public worship, to read the Prayer Book service privately, on Sunday, with the Lessons and Psalms for the day, and certainly with the Collect, Epistle, and Gospel.

(6) For motorists on week-end trips, it is suggested that they give a specified time to worship, that if they are passing any church at the hour of the service they stop on their trip to attend for as long a period

of time as possible, that if they are going by at any other time than the time of public worship, they at least stop and enter the church if it is open for private prayer and meditation. In order that this may be a program easily carried out, it is suggested that all churches be left open for such private devotions during the week and those who stay at home, as well as those who are going away, be asked to use the church more freely for this purpose.

(7) We have no churches closed in summer in this diocese, with one or two possible exceptions, but we do know that in other parts of the country many of the churches are closed in July and August, or certainly in August. We feel that the commission might emphasize the need of keeping the churches open for the whole year and suggest that they be open throughout the week for private prayer and meditation.

OBLIGATIONS STRESSED

(8) Early in the season, before the summer week-end exit has become too well established, the clergy are asked to speak repeatedly of the duty and obligation of public worship, and to recall to faithful acceptance of this privilege all who are enrolled as communicants.

(9) The matter of public worship should be emphasized also at summer schools, camps, and conferences. Attendance at services in nearby churches is urged both as a means of personal help and as an encouragement and stimulus to some of the smaller village churches.

(10) The clergy are asked to plan for a quick resumption of work in the fall, with an effort to get groups of men, women, and young persons interested in studying the Life of Christ, the early story of the Church, the teachings of Christianity, their application to present-day life.

(11) On the festival of St. Michael and All Angels, September 29th, Bishop Fiske will complete 20 years of service as our Bishop. He asks that there be, in every parish and mission, one or more celebrations of Holy Communion and that this observance be a diocesan-wide one, with corporate Communions in every church.

Chicago Assemblies of Brotherhood Elect

CHICAGO—John Tredwell, Jr., Church of the Mediator, was elected president of the Chicago Senior Assembly of the Brotherhood of St. Andrew at the annual election at St. Mark's, Glen Ellyn. The election occurred in connection with the annual spring outing of the junior and senior assemblies. Other officers named by the senior assembly were: vice-presidents, J. J. Walworth, St. Augustine's, Wilmette; Erich O. Adomeit, St. Margaret's, Windsor Park; secretary, David E. Evans, Church of the Advent; treasurer, James L. Houghteling, Christ Church, Winnetka; executive secretary, George C. Kubitz, All Saints'; chaplain, the Rev. Walter C. Bihler, Christ Church, Woodlawn.

Junior Assembly elected: president, William B. Baehr, Glencoe; vice-presidents, Jack White, Church of the Redeemer, and John Funkey, St. Paul's; secretary-treasurer, William Thybony, All Saints'; chaplain, the Rev. Edward S. White, Church of the Redeemer.

The Rev. E. Ashley Gerhard, rector of Christ Church, Winnetka, was the speaker at the dinner meeting.

Urge Youth to Attend Sewanee Convention

Presiding Bishop Issues Appeal Asking Young Men and Boys to Participate in Conference

NEW YORK—An appeal to the young men and boys of the Church to participate in the national Convention of Youth at Sewanee, Tenn., August 28th to September 2d, under auspices of the Brotherhood of St. Andrew, is made by the Presiding Bishop in an open letter just issued. The letter is addressed to "The Young Men and Boys of the Church," and declares:

"Greetings and good wishes from your Presiding Bishop.

"We are living in a world of change and flux. No one can tell what the next day or year may bring forth in the material and spiritual lives of this generation. But the eternal verities remain always the same. If our youth will hold fast to these, the future can hold no threat of disaster for this generation or for those to come. I know you want to do your share, but you need preparation and counsel.

"Why not join the group of young men and boys who will gather in conference at the University of the South on August 28th, and engage with them in the discussions on Four Square Life for Boys Today, or Christian Youth Building a New World? Four-Square Life, A New World—surely these are topics worth thinking and talking about. Much too will be gained from association with your fellows; your vision will be clarified; your will strengthened; your health improved; your sense of honor cultivated, and your spiritual life enriched. The Church needs you, and you need the Church. Let us help one another.

"To those of you who are able to take advantage of this opportunity, and I hope there will be many who can—I send my blessings and Godspeed. My one regret is that I am unable to share the experience with you."

110 Western Michigan Acolytes Participate in Annual Service

GRAND RAPIDS, MICH.—The annual festival service of the Western Michigan Diocesan Acolytes' Guild was held May 24th at Grace Church, Grand Rapids, with 110 young men and boys in attendance and with 14 of the diocesan clergy in the procession. Bishop McCormick of Western Michigan, the Rev. L. B. Whittemore, rector of the parish, the Rev. W. A. Simms, and the Rev. A. Gordon Fowkes, warden of the Guild, made addresses at the dinner. The sermon of the evening service was preached by the Rev. G. C. Story, rector of the Church of the Mediator, Chicago. At the business meeting the Rev. Mr. Fowkes was reelected warden, and Earl Brown of St. Philip's, Grand Rapids, was elected secretary.

Maryland U. T. O. \$3,584.33

BALTIMORE—The United Thank Offering was presented at the spring meeting of the Woman's Council in Maryland, in the Pro-Cathedral, Baltimore, Wednesday, May 22d. It amounted to \$3,584.33.

Virginia Council Observes Anniversary

Diocesan Sesquicentennial Celebration Feature of Meeting; Ecclesiastical Relations Group Named

FREDERICKSBURG, VA.—The sesquicentennial of the organization of the diocese of Virginia was observed at the 140th council of the diocese.

The first service of the sesquicentennial was held at St. Paul's Church, King George county, May 14th, with addresses by Bishop Thomson of Southern Virginia; the Rev. Dr. G. M. Brydon, historiographer of the diocese of Virginia, on *The Early History of the Diocese*; and Bishop Goodwin, Coadjutor of Virginia, on *The Missionary Motive in the Life of the Church in Virginia*.

Outside of the routine work of the council at its regular sessions its time was devoted in large part to the consideration of a proposed new constitution of the diocese and amendment of canons presented by a commission appointed last year on the revision and simplification of the canons. The officials and boards of the diocese were mainly reelected. An interesting feature of the council was the presence of J. Churchill Cooke, lay delegate from St. David's parish in King William county. Mr. Cooke is a Confederate veteran and this is the 68th annual council of the diocese which he has attended as a lay delegate.

A very interesting action of the council was the appointment of the standing committee on ecclesiastical relations within the diocese whose duty it shall be to confer with the proper authorities of other communions with a view to increasing effective Christian service by cooperative enterprise.

Chicago Archdeacon Honored

CHICAGO—The Ven. Winfred H. Ziegler, archdeacon of the extra-metropolitan area of the diocese of Chicago, June 4th at commencement exercises of Columbia University was awarded the medal for excellence from the trustees of Columbia. The award was announced and conferred by Dr. Nicholas Murray Butler, president of Columbia. The medal is voted to one graduate of Columbia each year for outstanding service in some field of endeavor. Archdeacon Ziegler's award came for his service to the Church, particularly in mission fields.

Pennsylvania Y. P. F. Convention

PHILADELPHIA—The Young People's Fellowship of the diocese of Pennsylvania, held its 10th annual diocesan convention May 25th in the University of Pennsylvania Christian Association building. There was a series of conferences on Personal Religion, a Vesper service in St. Mary's Church, Hamilton Village, followed by a dinner in the Christian Association building with speeches on *What the Church Expects from Young People*, and *What the Young People Expect from the Church*.

Paul Rusch Named Head of Japan Brotherhood

TOKYO—Paul Rusch of St. Paul's University has been appointed executive vice-president of the Brotherhood of St. Andrew in Japan by the National Council to have complete charge of the extension work of the organization in Japan. The annual summer leadership training conference will be held during July with a membership of 100 picked delegates from 10 dioceses and districts. The Rev. Prof. Enkichi Kan's famous lectures on *The Purpose of God* series are now being published in Japanese by the Brotherhood for national distribution.

Chicago Choirmasters Elect

CHICAGO—Stanley Martin, organist and choirmaster of St. Mark's Church, Evanston, has been named president of the Chicago Choirmasters' Association, succeeding Robert R. Birch, Church of the Redeemer. The association includes some 20 choirs of the city and diocese. Other officers are: vice-president, Lester Heath, All Saints'; secretary, Albert J. Strohm, St. Paul's-by-the-Lake; treasurer, E. C. Anderson, St. Ansgarius'; chaplain, the Rev. Dr. Harold L. Bowen, St. Mark's, Evanston.

Washington Commencement Services

WASHINGTON, D. C.—At the 114th annual commencement service of George Washington University, held in the Great Choir of Washington Cathedral, Bishop Freeman of Washington delivered the baccalaureate address, in the presence of a large congregation, which included more than 700 students in caps and gowns.

The Rev. Dr. Oliver J. Hart spoke at the closing exercises of the Cathedral School for Boys and the Rev. Dr. ZeB. T. Phillips spoke at the closing of the Cathedral School for Girls.

Observes 40th Year as Priest

LA PLATA, MD.—The Rev. Harry Howe Bogert, rector of Port Tobacco parish, observed the 40th anniversary of his ordination to the priesthood May 23d in Christ Church with a Solemn Eucharist. Other clergymen participated in the Eucharist and luncheon that followed, the clergy of the Southern Convocation of the diocese of Washington presenting him a purse.

College of Preachers Conferences

WASHINGTON, D. C.—The Rev. Dr. W. Russell Bowie of New York conducted a conference on *The Technique of Preaching* at the College of Preachers May 20th to 25th. The Rev. Dr. Howard Chandler Robbins of New York conducted a similar conference June 3d to 8th.

Altar and Memorial Window Blessed

PUYALLUP, WASH.—The altar and a memorial window were blessed recently in Christ Church here. The altar was given by W. A. Fairweather in memory of his wife. The window was given by Hattie, Charles, and Thomas Whitworth in memory of their parents.

Synod Gives Reasons for Idaho Election

Memorializes House of Bishops to Choose Bishop for Vacant Missionary District

PENDLETON, ORE.—The Synod of the province of the Pacific, meeting at Pendleton May 22d, 23d, and 24th, memorialized the House of Bishops, requesting it to elect at its meeting in Houston, Texas, a Bishop for the vacant missionary district of Idaho. It based its request upon the following considerations:

1. It is not only the desire of the clergy and people of Idaho, but it is also the judgment of the Synod that a prolonged vacancy will be detrimental to the life of the Church there to an unusual degree because of pending financial and other problems requiring early and authoritative handling.

2. Any proposal to readjust the territory of this district is regarded as inadvisable by the Synod and the people of the district in view of these considerations:

- (a) Idaho is a political and social unit that takes pride in its integrity as a state.
- (b) Improved highways are making all parts of the state accessible from the sea city.
- (c) Complications are likely to arise regarding the title to district institutions if division and annexations are made which will involve the laws of other states.
- (d) In the judgment of the Synod no reallocations of territory can be made at the present time which do not create more serious problems than now exist.
- (e) In the judgment of the Synod the argument for economy is at best a doubtful one and likely to be quite overbalanced by the sacrifice of *esprit de corps* in the district and of intimate episcopal oversight.

The Very Rev. Harry S. Beale, dean of St. Paul's Cathedral, Los Angeles, was nominated by the Synod for the vacancy.

Missouri Church Memorials Dedicated

ST. LOUIS, MO.—A new gold chalice and paten, an alms box, and a sanctuary bench recently were dedicated at Trinity Church here by the rector, the Rev. Stephen F. Bayne. The chalice and paten were memorial gifts of a member of the congregation. The alms box and bench were given in memory of Sarah Ellen Stewart.

25th Year as Rector

DOVER, DEL.—The Rev. Benjamin F. Thompson May 1st kept his 25th anniversary as rector of Christ Church, Dover. July 1st the rector will observe the 50th anniversary of his ordination to the priesthood.

Vermont Music Conference

BURLINGTON, VT.—A Conference on Church Music is to be held at Bishop Hopkins Hall, Rock Point, Burlington, June 17th to 20th.

† **Recrology** †

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

J. G. DUNCAN, PRIEST

GRANITE SPRINGS, N. Y.—The Rev. John G. Duncan, a temporarily retired priest, died at the home of friends here on January 25th. The burial service was from the Chapel of the Good Shepherd, with interment in Amawalk Hill Cemetery.

The Rev. Mr. Duncan was born at Port Antonis, Jamaica, B. W. I., June 24, 1884. He was educated in the West Indies and England, having a degree from the university of Durham. He was ordained to the diaconate and priesthood in Jamaica and his early ministry was at Antigua, British Guiana, and at St. Thomas and St. Croix in the Barbados. After coming to the United States, he served as assistant at St. Mark's, Mount Kisco, N. Y., and later was in charge of the Chapel of the Good Shepherd, Granite Springs. His last ministry was at St. Peter's Church, Hobart, and Grace Church, Stamford, New York, which cures he resigned some six months previous to his death. After his retirement he lived with friends at Granite Springs.

J. DE LANCEY SCOVIL, PRIEST

BINGHAMTON, N. Y.—The Rev. J. deLancey Scovil, rector of the Church of the Good Shepherd, Binghamton, died May 21st at the age of 51, after a long illness.

Fr. Scovil was dean of the third district of the diocese of Central New York for six years. Failing health forced him to retire in 1932. He was rector of the parish for 14 years.

Born March 17, 1884, in Queens county, he was a son of Samuel J. and Eliza Adeline Barker Scovil. He attended Trinity School and St. Stephen's College and received private instruction in theology. In 1916 he was ordained deacon by Bishop Olmstead and in 1917 he was advanced to the priesthood by Bishop Fiske. His first rectorship was at Cape Vincent, N. Y., and his second at St. Peter's, Bainbridge, N. Y.

During the World War he was a member of the Military Training Commission in St. Lawrence county. He formerly was a member of Company F of the Seventh Regiment, National Guard.

He married Dorothy Dudley Storer of New York in 1912. Mrs. Scovil and six children survive. They are: David deLancey, Dorothy, Charles, J. deLancey, Jr., Georgianna and Adeline.

Fr. Scovil was a descendant of a long line of clergymen distinguished for their services to the American Church. His great-great-great-grandfather was the Rev. Henry Barclay, D.D., second rector of old Trinity Church, New York City.

He was also a descendant of the Rev. James Scovil, founder and rector of St. John's Church, Waterbury, Conn., and at one time rector of Trinity Church, Kingston, New Brunswick, Canada. The Rev. James Scovil was one of the 10 elec-

tors of Bishop Samuel Seabury at the Glebe House, Woodbury, Conn. Bishop Seabury was one of Fr. Scovil's ancestors on his mother's side.

Also on his mother's side Fr. Scovil was a direct descendant of the Rev. Dr. Gilbert Hunt Sayres, who for 40 years was rector of Grace Church, Jamaica, Long Island, and the Rev. George Sayres, and the Rev. Samuel Sayres, founder and rector of St. John's Church, Far Rockaway, Long Island.

MRS. F. A. EMERICK

OSWEGO, N. Y.—Mrs. Frederick A. Emerick died suddenly May 10th at the family home.

In her will she left \$1,500 to the Woman's Auxiliary of Christ Church here, the income to be divided annually between the

The United Thank Offering Number of THE SPIRIT OF MISSIONS will appear in October, but its distribution must be planned now, before the summer vacation period. It is issued at the request of the Executive Board of the Woman's Auxiliary, and it is to be a handbook of U.T.O. information, interesting to every woman of the Church. Its sale, and the securing of yearly subscriptions, will increase the offering, develop more missionary-minded Church people, and permit THE SPIRIT OF MISSIONS to celebrate its one hundredth birthday with a splendid bouquet of new readers.

If details have not reached you through your officers, write immediately, and they will be mailed. The need is for immediate action, to make this the most widely-read of all United Thank Offering Numbers.

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Christmas Box and the United Thank Offering. She was active in the parish work.

The funeral was at Christ Church May 12th, with burial at Fulton.

Among the survivors are her husband, a daughter, Miss Constance Emerick, and an adopted daughter, Miss Margaret Chantigny.

MRS. ARCHIBALD HORE

NEW YORK—Mrs. Archibald Hore, the former Miss Kathleen Francis, for many years associate editor of the *Spirit of Missions*, died at her home in Scotch Plains, N. J., June 5th, at the age of 86. Mrs. Hore had been in an invalid state and almost blind since 1928, when illness necessitated her return from the General Convention in Washington. She died quietly in her sleep.

The funeral service was held in the Church of the Epiphany, June 7th. Bishop Lloyd, Suffragan of New York, officiated. He was assisted by the Rev. Dr. G. Warfield Hobbs and the Rev. Dr. John W. Suter, Jr., rector of the parish. Interment was in Kensico cemetery, Dr. Hobbs accompanying the family to the grave and taking the committal service.

Mrs. Hore was born in London. Her mother, a widow with five small children, settled in Canada 75 years ago. Mrs. Francis was a woman of remarkable character, which her daughter inherited. She started out for Canada on an old-fashioned sailing vessel. After two days at sea, so outraged was she by the condition of the ship and the quality of the food that she actually compelled the captain of the vessel to turn back and leave her and her children at the English port from which they had set sail. There she embarked with them on a better ship.

Shortly after her marriage, Mrs. Hore came with her husband to New York. Within a few years she was left a widow with three little children. She fitted herself for secretarial work and applied at the Church Missions House for a position. This was in 1904. From that year she was continuously on the staff, becoming associate editor of the *Spirit of Missions*.

In addition to this she did other literary and editorial work, notably on the *Young Churchman*. For many years she edited the first issue in each month of that paper, entitled the *Missionary Magazine*. Also, she reported some of the most important sessions of several meetings of the General Convention. It was at a session of the Gen-

eral Convention of Washington in 1928 that she was stricken with the illness which impaired her sight and compelled her to retire from active work.

Mrs. Hore is survived by three daughters: Miss Amy Hore and Mrs. Henry M. Haight, both of Scotch Plains, N. J., and Mrs. John Townsend of Glen Ridge, N. J. A sister, Mrs. Henry B. Snell of New Hope, Pa., also survives.

MRS. GEORGE S. READ

BELLE HAVEN, VA.—Mrs. George S. Read, prominent Churchwoman of Belle Haven, died May 26th and was buried beside her husband, in St. George's cemetery, Pungoteague, May 28th. Before her

marriage to Mr. Read, she was Miss Emily J. Scarborough, daughter of William and Eliza Scarborough of Louisiana. The funeral service was in St. George's Church, Pungoteague, Va.

FRED A. TWAMLEY

GRAND RAPIDS, MICH.—Fred A. Twamley, one of the most prominent Churchmen of Western Michigan, died at his residence in Grand Rapids May 22d at the age of 80. He was a former vestryman of St. Mark's, Grand Rapids, and had frequently served as lay delegate to the diocesan convention and as deputy to several General Conventions.

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News of Other Communion

BAPTISTS REPORT GAINS IN MEMBERS AND INCOME

MEMPHIS, TENN.—Membership and income increases were reported at the recent Southern Baptist convention here. They included a net gain of 103,124 in membership, bringing the total to 4,277,052, a reduction in debts amounting to nearly \$1,000,000, and an increase in all offerings of \$1,363,915.

CHIEF RABBI ATTACKS SOVIET ANTI-RELIGIOUS CAMPAIGN

LONDON (NCJC)—An attack on the anti-religious propaganda conducted in Soviet Russia made by Chief Rabbi Hertz of Great Britain featured the opening of the annual Anglo-Jewish Preachers' Conference.

Referring to the campaign against religion, Dr. Hertz asserted that religious elements among Soviet Jews were slowly being exterminated. He emphasized that the Soviet rulers are fanatical apostles of godlessness.

HEARST, COUGHLIN, AND LONG HELD "ENEMIES OF PEACE"

ROCHESTER, N. Y. (NCJC)—William Randolph Hearst was placed at the head of a list of eight "enemies of peace" by Prof. Walden Moore, instructor of Government at the University of Rochester, who was one of the principal speakers at an inter-faith peace mass-meeting held here. Other peace "enemies" listed by Prof. Moore were Fr. Charles Coughlin, and Sen. Huey Long.

The meeting, attended by representatives of more than 350 religious, civic, and character-building agencies in Monroe county, listened to verbal bombardments by speakers of the naval maneuvers in the Pacific. The more than 1,500 Rochesterians present pledged themselves to "intelligent and earnest promotion of the ideals of peace."

INTERDENOMINATIONAL MISSIONS AGENCY PLANNED

ROCHESTER, N. Y. (NCJC)—Members of the national Board of Modern Missions together with leading missionaries from this country, Europe, and the Orient recently concluded a three-day conference at Colgate-Rochester Divinity School here. The purpose of the meeting was to formulate plans for an interdenominational missions agency independent of churches.

Dr. Ernest Graham Guthrie, chairman of the group's executive committee and general director of the Chicago Congregational Union, presided at the sessions which were held as informal discussion groups. Meeting in executive session, the conference discussed the mission policies of churches favoring the Modern Missions Movement whose work was reviewed by Dr. Guthrie at the opening session.

The Modern Missions Movement is the

result of the Laymen's Foreign Missions Inquiry which, in 1932, issued a report entitled, *Re-thinking Missions*. The objective of the movement is to take a new and impartial survey of the work being done in mission fields both here and abroad.

ROMAN JOURNALISTS TO PRESS DRIVE ON PERSECUTION

ATLANTA, GA. (NCJC)—A crusade by the Roman Catholic press of the United States, beginning in June and continuing "as long thereafter as may be necessary," for the cessation of the persecution of religion in Mexico was decided upon by the Catholic Press Association of the United States at the close of its annual meeting here. The association also pledged continued cooperation with the Bishops' Committee on Motion Pictures in the movement for more wholesome movies.

UNION OF METHODIST CHURCHES IN ITALY

GENEVA (NCJC)—A scheme for union between the Methodist Episcopal Church and the Wesleyan Methodist Church in Italy is reported to be under way. The

contemplated union is believed to have resulted from the discontinuance of financial aid to the Methodist Episcopal Church in Italy by the New York Board of Foreign Missions. Italian Methodist Episcopal pastors in Switzerland will continue to receive help from the Italian Methodist Episcopal Church until the union is completed.

Southern Ohio Priest Instituted

CINCINNATI—The Rev. Westwell Greenwood, late curate of Christ Church, Baltimore, was instituted priest in charge of the Mission of St. Simon of Cyrene, Woodlawn, near Glendale, on Ascension Day. Hundreds of colored communicants gathered with the Community of the Transfiguration to welcome their new vicar to the mission. After the institution Bishop Hobson inspected the new dwellings erected as a beginning of a model housing plan by Mrs. Mortimer Matthews of Glendale. It is hoped that the model dwellings with their low rentals and healthful arrangements may be the beginning of better living conditions for this formerly neglected Negro settlement.

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

MASSACHUSETTS

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine,
Cathedral Heights
New York City
Sundays: 8 and 9, Holy Communion. 9:30,
Children's Service. 10, Morning Prayer or Litany.
11, Holy Communion and Sermon. 4, Evening
Prayer and Sermon.
Week-days: 7:30, Holy Communion (also on
Saints' Days at 10). 9:30, Morning Prayer. 5,
Evening Prayer (choral). Organ Recital, Satur-
days, 4:30.

St. Bartholomew's Church, New York
Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning service and sermon.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

St. James' Church, New York
Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

NEW YORK—Continued

Trinity Church
Broadway and Wall Street
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REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8-12 (except Saturday), 3 P.M.

Church of the Incarnation, New York
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Sunday Masses, 7, 9 and 11 (Sung Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5, 8.

St. Thomas Church, New York
Fifth Avenue and 53d Street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion;
Noonday Service 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

PENNSYLVANIA

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

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Sunday Masses: 7:30 and 11:00 (Sung Mass
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Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:30-5:15, 7:30-8:15.

Western Nebraska Parish Receives Many Gifts

HASTINGS, NEBR.—St. Andrew's cum St. Timothy's parish, Scottsbluff and Ger- ing, received many beautiful gifts from the young people of the parish. St. Margaret's Guild gave a beautiful purple chasuble and maniple, which completed the set of colored vestments, the white, red, and green chasubles and maniples being given during the year by the junior branch of the Brotherhood of St. Andrew. St. Margaret's Guild also presented the parish with a sanctus bell in memory of the late Dean Oliver Riley.

St. Mary's Guild presented the parish with a complete set of colored silk burses and veils. A set of four wooden processional torches were also received. A group of young girls, aged 8 to 11 years, presented St. Timothy's Chapel with an altar cross. St. Timothy's Church school gave a cre- dence table.

The rector presented St. Andrew's Church and St. Timothy's Chapel each with a paschal candle and candlestick.

For the past two years the Rev. Jerome L. Fritsche has been rector of this parish and also rural dean of the Scottsbluff deanery. Under his leadership the church has been manifesting a new life—a life that is eager and vigorous. Fr. Fritsche has presented exceptionally large classes for confirmation, and the attendance at the early Eucharist is, perhaps, the largest in the history of St. Andrew's cum St. Tim- othy's.

Negro Spirituals Sung

NEW YORK—The 12th annual service of Negro spirituals at St. George's Church held on Sunday afternoon, May 26th, was even more notable than in former years. Five new spirituals never before heard at any of these services were sung by the choir, under the direction of George W. Kemmer, the organist of St. George's.

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ANNOUNCEMENTS

Caution

GAVIN—Caution is suggested in dealing with a man purporting to be the brother of the Rev. Dr. Frank Gavin and on that basis soliciting funds. Dr. Gavin has no brothers or sisters. Further in- formation may be obtained from the REV. HULBERT A. WOOLFALL, rector of St. Peter's Church, St. Louis, Mo.

ANNOUNCEMENTS—Continued

Died

SISTER KATHARINE ANGELA—SISTER KATHA- RINE ANGELA, Community of St. John Baptist, at Portland, Ore., June 2, 1935, daughter of the late William Leonard Brocks and Katharine Sumner Huntington Brocks.

NATTRESS—Entered into the life beyond, May 24th, in Worcester, Mass., FANNIE BURCHARD YALE, beloved wife of the Rev. George Nattress, in her 66th year. Requiem Mass was said in St. Matthew's Church, Worcester, in the early morn- ing and the Burial service at the Mt. Auburn Cemetery Chapel, Cambridge, Mass., in the after- noon of May 27th.

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RETREAT

WEST PARK, N. Y.—Retreat for laymen. There will be a retreat for laymen at Holy Cross, beginning the evening of July 3d and closing with dinner on July 4th. Please notify the GUEST- MASTER. No charges.

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Grace Cathedral, San Francisco. The Dean and Chapter are giving pieces of ancient stone, while the Friends of Canterbury Cathedral are responsible for their carving and for the bronze replicas of an eighth-century cross with an inscription beneath, to be placed upon them.

Invitations have been sent through the Dominion Office, the Offices of the High

Commissioners and Agents-General, and the American Embassy to visitors from overseas. The Dean and Chapter wish to invite all who have personal connections with the Empire and the United States so far as space is available. The service will occupy the opening day of the Festival of Music and Drama arranged by the Friends of Canterbury Cathedral.

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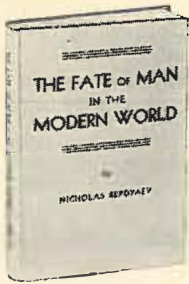
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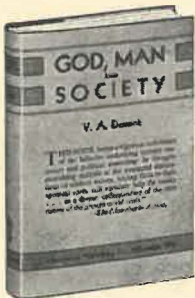
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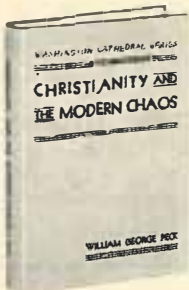
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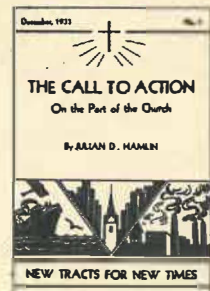
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