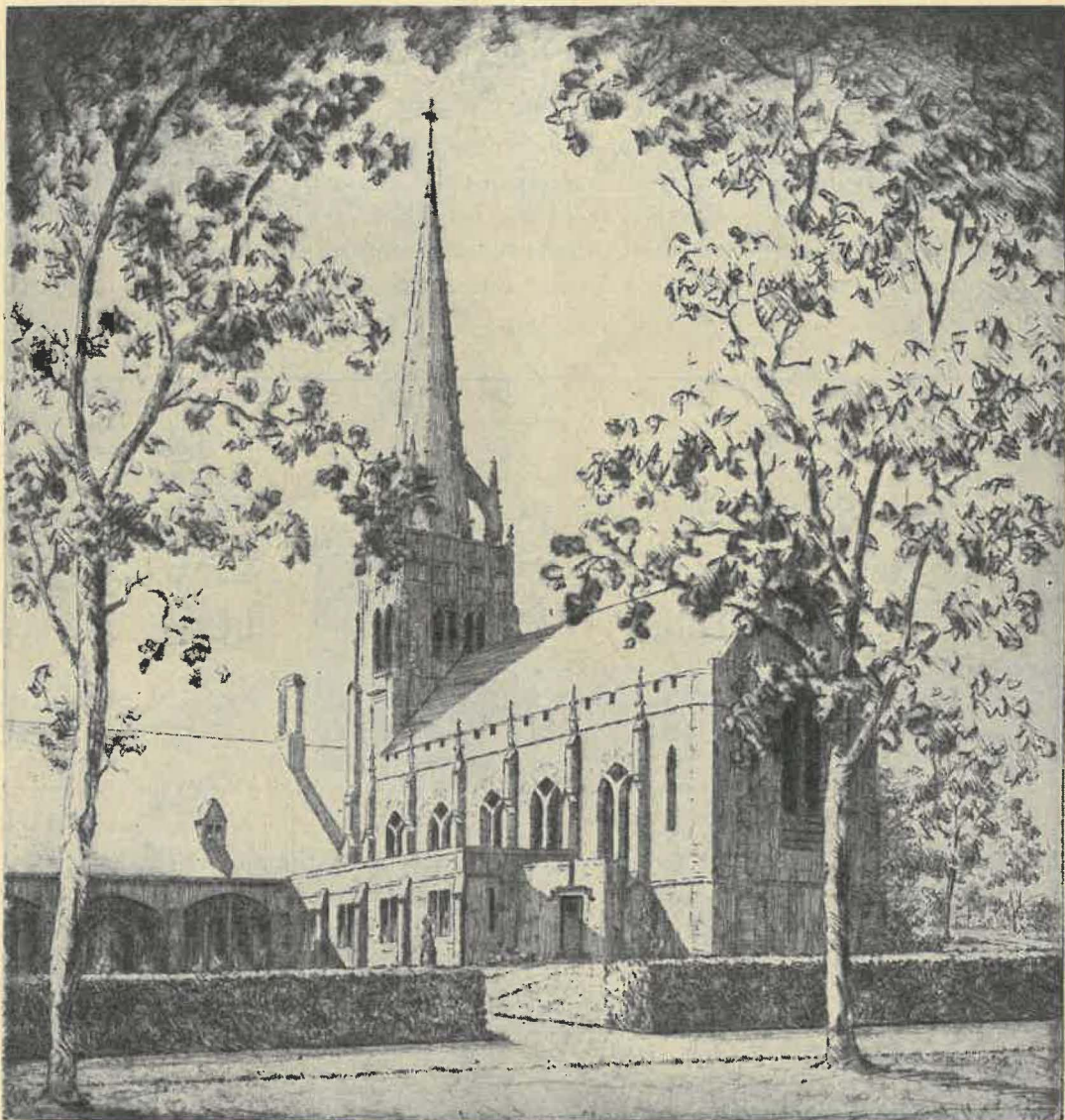


# The Living Church



CHAPEL, SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILLINOIS

From an etching made especially for "The Living Church" by Wil King

(See article on page 804)



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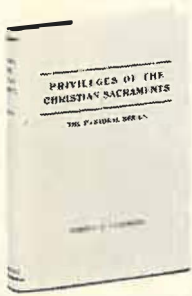
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*Late Rector of Grace and St. Peter's Church, Baltimore, Md.*

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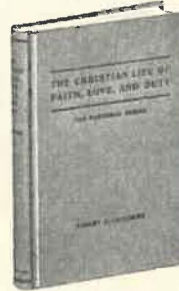


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# The Living Church

Established 1878

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

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

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## Church Calendar



### JUNE

30. Second Sunday after Trinity.

### 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

- 8-July 31. Georgia Conferences.
- 10-July 20. South Florida Camps.
- 17-30. Camp Leach.
- 17-July 20. Wa-Li-Ro Choir School.
- 22-July 1. Blue Mountain Conference.
- 22-July 2. Shenandoah Conference.
- 23-30. Cranbrook Conference. Newark Conference. Connecticut Young People's Conference.
- 24-July 3. Wellesley Conference.
- 24-July 5. Gambier Conferences. Texas Conference.
- 24-July 6. Kenosha Conference.
- 26-July 3. New York Conferences.
- 29-August 24. Michigan Camps.
- 30-July 6. Western New York-Rochester Young People's Conference.
- 30-July 7. New Jersey Conferences.

### JULY

- 1-6. St. Margaret's Summer Conference.
- 1-12. National Episcopal Church Conference on Rural Work, Madison, Wis.
- 1-13. Southwest Young People's Conference. Shrine Mont Clergy School.
- 5-8. Conference on the Kingdom of Christ, Adelynrood, South Byfield, Mass.
- 7-13. Long Island Young People's Conference. Valley Forge Conference.
- 15-19. Washington Provincial Conference for Colored Church Workers.
- 16-18. Conference of Negro Clergy on Forward Movement, Galveston, Tex.
- 19-22. Girls' Friendly Society Conference, Adelynrood.
- 23-28. Olympia Conference.
- 23-29. Asilomar Conference.
- 26-29. Conference on Social Justice, Adelynrood.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### JULY

- 8-13. Good Shepherd, Rosemont, Pa.

## Clerical Changes

### APPOINTMENTS ACCEPTED

BARROW, Rev. EDWARD G., curate at St. Andrew's Church, and priest in charge of St. Mary's on the Hill, Buffalo, N. Y. (W.N.Y.), has been recalled from St. Mary's to St. Andrew's where he again assumed his duties on June 3d. Address, 3105 Main St.

PARLOUR, Rev. CLARENCE H., formerly rector of St. Cross Church, Hermosa Beach, Calif. (L.A.); is rector of St. Mark's Church, Glendale, Calif. (L.A.). Address, 523 Cumberland Road.

WICKER, Rev. WORTH, of Greenville, N. C., has been commissioned as chaplain with the rank of captain in the 113th Field Artillery of the North Carolina National Guard.

### NEW ADDRESSES

PECK, Rev. HERBERT M., retired, formerly 1848½ S. Redondo Blvd., Los Angeles, Calif.; 550 E. Fairview Blvd., Inglewood, Calif.

RUSSELL, Rev. R. ALAN, formerly 140 Lancaster St.; 114 Lancaster St., Albany, N. Y.

### SUMMER ACTIVITIES

GOLDEN-HOWES, Very Rev. F. W., dean of Christ Cathedral, Salina, Kans., has been given a three month leave of absence from Salina to take charge of St. George's Church, New York City, in the absence of Dr. Karl Reiland. Address, 207 E. 16th St.

SOPER, Rev. BENJAMIN W., rector of St. Stephen's Church, Miami, Fla., will be at his summer parish, Trinity Church, Oak Bluffs, Martha's Vineyard, Mass., during July, August, and September.

### RESIGNATIONS

GRIESMYER, Rev. ORIN L., has resigned as priest in charge of missions at Cimarron and Garden City, in the District of Salina, Kansas.

JONES, Rev. J. CLARENCE, D.D., Ph.D., rector of St. Mary's Church, Brooklyn, N. Y., for 36 years; resigned as rector and was elected rector emeritus.

JORDAN, Rev. CLARENCE H., as priest in charge of All Saints', Tarpon Springs, and St. Stephen's, New Port Richey, Fla. (S.F.); to retire about the first of July. Address, Palatka, Fla.

### ORDINATIONS

#### PRIESTS

ALBANY—The Rev. JOHN ROBERT PALMER was advanced to the priesthood by Bishop Oldham of Albany in the Cathedral of All Saints, Albany, N. Y., June 15th. The ordinand was presented by the Ven. Guy H. Purdy, and is to be priest in charge of St. Luke's Church, Troy, N. Y., with address at 1 Winslow Ave. The Bishop preached the sermon.

MASSACHUSETTS—The Rev. RAYMOND STEWART HALL was advanced to the priesthood by Bishop Sherrill of Massachusetts in St. John's Memorial Chapel, Cambridge, June 12th. The Rev. Mr. Hall continues as curate at Christ Church, Fitchburg, Mass. The Rev. Theodore Sedgwick, D.D., preached the sermon.

The Rev. WILLIAM WALLACE LUMPKIN was advanced to the priesthood by Bishop Sherrill in Trinity Church, Boston, June 16th. The ordinand was presented by the Rev. A. L. Kinsolving, D.D., and will continue as curate at Trinity Church, Boston. Address, 35 Pinckney St. The Bishop preached the sermon.

MILWAUKEE—The Rev. JOHN R. CROCKETT and the Rev. DONALD H. V. HALLOCK were advanced to the priesthood by Bishop Ivins of Milwaukee in All Saints' Cathedral, Milwaukee, Wis., June 16th. The Rev. Mr. Crockett was presented by the Very Rev. H. W. Roth, and is vicar at St. Peter's Church, West Allis, Wis. The Rev. Mr. Hallock was presented by the Rev. F. H.

Hallock, D.D., and continues as vicar at St. James' Church, West Bend, Wis. The Rev. Alexander Simpson preached the sermon.

The Rev. JOHN ROUSSEAU PETERSON was ordained to the priesthood by Bishop Ivins, in St. James' Church, Cleveland, Ohio, June 23d. The ordinand was presented by the Rev. V. A. Peterson, and is vicar at St. Peter's Church, Fort Atkinson, and St. Mary's Church, Jefferson, Wis., with address at 339 Merchants Ave., Fort Atkinson, Wis. The Rev. Freeman S. Whitman, D.D., preached the sermon.

NEW YORK—Bishop Manning of New York ordained to the priesthood in the Cathedral of St. John the Divine, New York City, on June 16th, the following:

The Rev. FREDERICK H. BURGEVIN, presented by the Rev. William Pitt McCune, Ph.D., to be curate at St. Paul's Church, Brooklyn, N. Y. Address, 199 Carroll St.

The Rev. DENZIL A. CARTY, presented by the Rev. Rollin Dodd, to be curate at All Souls' Church, New York City, and to work also at St. John's Church, Yonkers, N. Y. Address, 88 St. Nicholas Ave., New York City.

The Rev. ARNOLD BATES CRAVEN, presented by the Rev. Lawson C. Rich, to be missionary in the District of Puerto Rico.

The Rev. PETER W. LAMBERT, Jr., presented by the Rev. Stanley Deane, to continue as chaplain at Appalachian School, Penland, N. C.

The Rev. ERWIN F. UNDERWOOD, presented by the Rev. Dudley D. F. Hughes, to be curate at Zion Church, Wappingers Falls, N. Y.

The Rev. PAUL CHARLES WEED, Jr., presented by the Rev. William Pitt McCune, Ph.D., to be with The Order of the Holy Cross, West Park, N. Y.

The Rev. William Hawks Potts preached the sermon.

#### DEACONS

ALBANY—FREDERICK HESLEY BELDEN and JAMES EDMUND MAHAGAN were ordained deacons by Bishop Oldham of Albany in the Cathedral of All Saints, Albany, N. Y., June 16th. The Rev. Mr. Belden was presented by the Very Rev. C. S. Lewis, S.T.D., and will be temporary assistant at Franklin, N. Y., and adjacent mission. Address, Franklin, N. Y. The Rev. Mr. Mahagan was presented by the Rev. A. R. Cowdery and will be temporary assistant at Brushton, N. Y., and adjacent missions. Address, Malone, N. Y. The Bishop preached the sermon.

CALIFORNIA—CHARLES RAVENSCROFT GREENLEAF was ordained deacon by Bishop Sherrill of Massachusetts, acting for Bishop Parsons of California, in St. John's Memorial Chapel, Cambridge, Mass., June 12th. The Rev. Mr. Greenleaf will assume duty in his diocese. The Rev. Theodore Sedgwick, D.D., preached the sermon.

CHICAGO—JOHN R. G. FLAGG, O.H.C., was ordained deacon by Bishop Manning of New York, acting for Bishop Stewart of Chicago, in the Cathedral of St. John the Divine, New York City, June 16th. The candidate was presented by the Rev. Leopold Kroll, and the Rev. William Hawks Potts preached the sermon. Address, Holy Cross Monastery, West Park, N. Y.

EAST CAROLINA—JAMES D. BECKWITH was ordained to the diaconate by Bishop Darst of East Carolina in Trinity Church, Lumberton, N. C., June 14th. The candidate was presented by the Rev. William M. Latta, and the Rev. John Q. Beckwith, Jr., preached the sermon. The Rev. Mr. Beckwith is in charge of St. Paul's, Clinton, St. Gabriel's, Faison, and St. Mary's, Burgaw.

KANSAS—JAMES CHRISTIAN HOFFMAN was ordained deacon by Bishop Sherrill of Massachusetts, acting for Bishop Wise of Kansas, in St. John's Memorial Chapel, Cambridge, Mass., June 12th. The Rev. Mr. Hoffman will assume work in his diocese. The Rev. Theodore Sedgwick, D.D., preached the sermon.

KENTUCKY—J. HARVEY CHAPMAN was ordained to the diaconate by Bishop Woodcock of Kentucky in St. Paul's Church, Henderson, June 19th. The Rev. William Banks presented the candidate and preached the sermon. The Rev. Mr. Chapman will be in charge of Trinity Church, Owensboro, Ky.

MARYLAND—JOHN KEENER MOUNT was ordained to the diaconate by Bishop Helfenstein of



Maryland in St. Margaret's Church, Baltimore, June 11th. The candidate was presented by the Rev. William C. Torrence and the Rev. Stanley Brown-Serman preached the sermon. The Rev. Mr. Mount will be in charge of Severn Parish, Anne Arundel Co., with address at Waterbury, Maryland.

MASSACHUSETTS—Bishop Sherrill of Massachusetts ordained to the diaconate in St. John's Memorial Chapel, Cambridge, on June 12th, the following:

JOHN BRADNER, presented by the Rev. William M. Bradner, to be curate at the Church of the Ascension, Boston, Mass. Address, Emmanuel House, 11 Newcomb St.

STANLEY WARREN ELLIS, to be curate at the Cathedral Church of St. Paul, Boston, Mass., with address at 26 Temple Place.

JOHN FUNK KOLB, presented by the Rev. J. C. Kolb, to be curate at Christ Church, Quincy, Mass.

PAUL CLARK MARTIN, to be curate at St. Stephen's Church, Lynn, Mass.

WILLIAM HOWARD MELISH, to be curate at Christ Church, Cincinnati, Ohio.

JOHN MARSDEN POOLE, to be in charge of St. Luke's Church, Lakeview, Oreg.

HAROLD BEND SEDGWICK, to be curate at Christ Church, Cambridge, Mass.

Also WILLIAM HENRY KIRK, RAYMOND EVERSOLE MAXWELL, EDWARD CARROLL MORGAN. The Rev. Theodore Sedgwick, D.D., preached the sermon.

MILWAUKEE—WILLIAM PATRICK DILLON O'LEARY was ordained deacon by Bishop Ivins of Milwaukee in St. James' Church, Cleveland, Ohio, June 24th. The candidate was presented by the Rev. V. A. Peterson, and is in charge of St. Chad's Church, Okauchee, Wis.

NEW YORK—Bishop Manning of New York ordained to the diaconate in the Cathedral of St. John the Divine, New York City, on June 16th, the following:

WILLIAM J. ALBERTS, presented by the Rev. Harold N. Renfrew, to be on staff of St. John's Church, Yonkers, N. Y.

EDWARD C. COLCORD, presented by the Rev. Harold N. Renfrew, to be on staff of Hoosac School, Hoosick, N. Y.

HAROLD F. LEMOINE, presented by the Rev. Robert Gay, to be on staff of the Church of the Transfiguration, New York City.

ANDREW C. LONG, presented by the Rev. James O. S. Huntington, O.H.C., to be on staff of Holy Trinity Church, Dykeman District, New York City.

VICTOR A. MENARD, presented by the Rev. James O. S. Huntington, O.H.C., to be on staff of the City Mission Society, New York City. Address, 38 Bleecker St.

SYDNEY C. NEWHOUSE, presented by the Rev. L. E. W. Mitchell, to be on staff of the City Mission Society, New York City. Address, 38 Bleecker St.

RAYMOND G. ROGERS, presented by the Rev. L. E. W. Mitchell, to be on staff of St. Clement's Church, New York City. Address, 423 W. 46th St. The Rev. William Hawks Potts preached the sermon.

NORTH CAROLINA—WILLIAM FRANKLIN DRAPER was ordained deacon by Bishop Penick of North Carolina in St. Martin's Church, Charlotte, June 13th. The candidate was presented by the Rev. John L. Jackson, and has been accepted for work in the missionary district of Tohoku, and will shortly leave for Japan. The Rev. Wallace E. Rollins, D.D., preached the sermon.

MATTHEW GEORGE HENRY and ALFRED STRATTON LAWRENCE, Jr., were ordained to the diaconate by Bishop Penick in the Chapel of the Cross, Chapel Hill, June 16th. The Rev. Mr. Henry was presented by the Rev. Harriman Harding, and will have temporary charge of St. Philip's Church, Durham. The Rev. Mr. Lawrence was presented by the Rev. Alfred S. Lawrence, and will be assigned to missionary work in the diocese.

TENNESSEE—CHARLES MILNE SEYMOUR, Jr., and JOSEPH LODGE KELLERMANN were ordained to the diaconate by Bishop Maxon, Coadjutor of Tennessee, in St. John's Church, Knoxville, June 16th. The Rev. Charles W. Sheerin preached the sermon. The Rev. Mr. Seymour was presented by the Rev. Louis C. Melcher, and is to be assistant in Calvary Parish, Memphis. The Rev. Mr. Kellermann was presented by the Rev. Henry C. Salmund, and is to be assistant, especially for student work, in St. John's Parish, Knoxville, Tenn.

## CORRESPONDENCE

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

### The Conversion of Students

TO THE EDITOR: As a student at Harvard College, and a candidate for Holy Orders, I wish to comment on Fr. Cross' article (L. C., May 25th). I heartily agree with his opinion that our students are utterly lacking in a knowledge of the Faith, and that instruction is sorely needed. This can be done, in my opinion, better by non-parochial priests, who are able to give their whole time to student work. If our religious orders are unable to do this (however, we at Harvard are most fortunate in having the coöperation of the Cowley Fathers at St. Francis House), I should suggest that we start houses such as Pusey House in Oxford where Mass and Morning and Evening Prayer are said, and where able-minded priests instruct in the faith. Such houses should have a chapel, a library, and a common room. It seems to me that we have a fine example of such work at Princeton under Fr. Crocker.

If we are going to convert America, where is there a better opportunity to start than in our Eastern universities which include in their faculty and students men from all over the country? If we are going to convert students we have got to give them sound doctrine and not concentrate on social works, as important as these may be. If Protestantism is declining, as it seems to be doing, here is our opportunity to present the Catholic faith in its entirety, without the somewhat rigid philosophy and intellectual conservatism of our Roman brethren, but nevertheless with all their definiteness and security as Catholics.

Portland, Oreg.

PAUL WISSINGER.

### Requested Poems

TO THE EDITOR: In your issue of June 15th, Mrs. Arthur G. Kilbourn asks for two poems.

The first one is A Basque Peasant Returning from Church, by Anna Bunston de Bary. It can be found on page 589 of *The Oxford Book of English Mystical Verse*.

I append the first stanza:

O little lark, you need not fly  
To seek your Master in the sky,  
He treads our native sod;  
Why should you sing aloft, apart?  
Sing to the heaven of my heart;  
In me, in me, in me is God!

The second poem requested is not to be found in any of the poetry indexes.

(Miss) ELIMA A. FOSTER.

Cleveland, Ohio.

TO THE EDITOR: In your issue of June 15th Mrs. Arthur G. Kilbourn desires the words of the following poem. It is found in the Appendix of *Thoughts on the Services*, written many years ago by the late Rt. Rev. Arthur Cleveland Coxe, Bishop of Western New York, and revised in 1899 by my father, the late Rt. Rev. Cortlandt Whitehead, Bishop of Pittsburgh:

SORROW NOT AS OTHERS WHICH HAVE  
NO HOPE

(Verses by the Rev. Walter C. Smith, a  
Minister of the Scotch Kirk.)

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."—I Tim. 2:1.

O'er land and sea, love follows with fond prayers,  
Its dear ones in their troubles, griefs and cares;

There is no spot  
On which it does not drop this tender dew,  
Except the grave, and there it bids adieu,  
And prayeth not.

Why should that be the only place uncheered  
By prayer, which to our hearts is most endeared,  
And sacred grown?

Living, we sought for blessings on their head;  
Why should our lips be sealed when they are dead,  
And we alone?

Idle? Their doom is fixed? Ah, Who can tell?  
Yet, were it so, I think no harm could well

Come from my prayer;  
And O, the heart, o'erburdened with its grief,  
This comfort needs, and finds therein relief  
From its despair.

Shall God be wroth because we love them still,  
And call upon His love to shield from ill

Our dearest, best,  
And bring them home and recompense their pain,  
And cleanse their sin, if any sin remain,  
And give them rest?

Nay, I will not believe it. I will pray  
As for the living, for the dead each day.

They will not grow  
Less meet for heaven when followed by a prayer  
To speed them home, like summer scented air  
From long ago.

Who shall forbid the heart's desire to flow  
Beyond the limits of the things we know?

In heaven above  
The incense that the golden censers bear,  
Is the sweet perfume from the saintly prayer  
Of trust and love.

PENELOPE P. WHITEHEAD.  
Port Clyde, Me.

### The Jubilee Celebrations

TO THE EDITOR: It is not often that I have occasion for criticizing THE LIVING CHURCH, but I do resent your comment in the current number, June 22d, that there was "much that seems pompous and absurd to Americans in the Jubilee celebrations" in honor of King George's 25 years' reign. If so, all one can say is, so much the worse for those Americans. Instead of ridiculing the Jubilee celebrations, it would have been far more appropriate to have devoted a few lines to appreciation of the labors of the King during those years. The Jubilee is one of the most impressive events that have occurred in the world for a long time—a spontaneous expression of the loyalty and affection of millions of people, in honor of a simple, devout, and faithful servant of God and of his people. Those Americans who were privileged to participate over the radio in the service at St. Paul's Cathedral, the tributes from all over the Empire, and the affecting talk of the king at the close of the day, will ever look back upon it as one of the most stirring experiences of their lives, and join heartily in the prayer, "God save the King!"

JARED S. MOORE.  
Cleveland, Ohio.

### Correction

TO THE EDITOR: May I call your attention to an error in a Chicago news item (L. C., June 15th).

The Rev. William B. Stoskopf succeeded the Rev. Edward A. Larrabee at the Church of the Ascension—not the late Charles R. Larrabee. ELEANOR L. LARRABEE.  
Chicago, Ill.





## EDITORIALS & COMMENTS

### Church Conferences and Meetings

**D**URING the past few weeks there have been a number of Church conferences and meetings of exceptional interest and importance. It is significant that although two of these were conferences of organized groups within the Church having definite and differing convictions in regard to Churchmanship, all were marked by harmony and constructive thought, the note of controversy being conspicuously absent. It may be well as we enter upon the less active period of the summer to consider for a moment some of these meetings.

#### The Social Work Conference

**T**HE Episcopal Social Work Conference, held annually at the same time and place as the National Conference of Social Work, is a recurring occasion of great significance. It has a twofold importance, for it serves both to head up the social work being done throughout the Church through the media of parishes, dioceses, and organizations for social purposes, and also to bear witness in the general conference of social workers to the important part played by the Church in waging the common war against crime, poverty, injustice, unemployment, and other social evils.

This year the meeting in Montreal gave the conference an additional significance as it thus became an instrument of international understanding and goodwill between our neighbors to the north and ourselves in addition to its other functions. Social problems in Canada are very much the same as those in the United States, and it is a source of added strength to the Church in both countries to be able to exchange experiences and unite in a common endeavor to advance the cause of our Lord in the establishment of His Kingdom in the social sphere.

Our own news report of the Montreal Conference is a specimen of international coöperation for it is combined from stories sent us by the Rev. C. Rankin Barnes, who was our correspondent in the diocese of Los Angeles before he was drafted to serve as executive secretary of the national Department of Christian Social Service, and Mrs. C. E. McIntyre, our Canadian correspondent. We have, however, taken from

that joint report the concluding observations of Mrs. McIntyre, which we want to quote here as a Canadian observation on the significance of the conference. She writes:

"No doubt the ideas we will carry back with us will be a tremendous help in our work, but the by-product has been very much more worth while than the actual conference. The mouse has labored and brought forth a mountain, and this mountain is the spirit of understanding, the spirit of coöperation, the spirit of friendship and love so much in evidence everywhere one turned. One woman from the Eastern seaboard said in my hearing, 'We are going back humble and ashamed of our ignorance of your people and your country.' We have toasted the President of the United States and the King; we have sung, or at least hummed, the Star Spangled Banner and God Save the King; we have rejoiced to see the Stars and Stripes and the Union Jack mingled in graceful folds. Could some of this international friendship be transferred to places in Europe we could mention but won't, perhaps such terms as fortifications, armaments, security, might fade from their languages as it has faded from ours. Could we but circulate the spirit of goodwill, trust, and friendship we have experienced this week in a sort of chain letter how rapidly peace on earth would be an actuality. Here is an idea for an economist or for the Rev. C. Rankin Barnes, the president of the Conference, who was without doubt responsible in a large measure for the good feeling and kindness that pervaded the conference and made one family of us all."

#### Catholics and Liberal Evangelicals

**A**LMOST simultaneously there were held a regional conference under the auspices of the Catholic Congress at White Plains, N. Y., and a conference of Liberal Evangelicals at Boston. We are not aware that either exchanged greetings or representatives with the other but they might well have done so, for each was interested in promoting the spiritual welfare of the Church to which both are loyal, though expressing that desire in different terminology and through the emphasis of different aspects of their common religion.

The Catholic Conference dealt with the two important subjects of the Catholic Parish in Action and Youth and the



Catholic Life, the former being presented by the Rev. Grieg Taber of Boston and the latter by the Rev. Frank C. Leeming of Bordentown, N. J.

Fr. Taber well observed that a Catholic parish in action is not one in which ritual is over-emphasized or in which external signs and statistics are given undue importance. Rather he listed as marks of the Catholic parish in action the following:

1. The Reserved Sacrament. 2. Daily Mass. 3. The Sacrament of Penance. 4. The whole Faith, based on the Book of Common Prayer. 5. Worship, first and foremost. 6. Proper attention to the children. 7. Care of the sick. 8. Threefold work—for the parish, for missions, for the poor. 9. Corporate relations with the diocese, the general Church, and the community.

These are excellent guide-posts. Truly followed they will make of the parish not an exotic, individualistic, congregational group but a working unit of Catholic life in a Catholic Church. No parish can call itself Catholic because of its own activities alone but because it is a part of a Church which is itself Catholic. That is the heritage of every parish in the Episcopal Church, but upon each parish rests the responsibility for realizing that heritage through its own devotion to the full Catholic faith and practice of the Church.

Fr. Leeming in his paper on Youth and the Catholic Life carried these same sign-posts into the work among the children and in the Church school. More important than any teaching of names, places, and dates is the inculcation of the duty of attending the Holy Eucharist every Sunday and holy day and of following the precepts of the Church. It is interesting to note that Fr. Leeming has incorporated his own experience along these lines in a book shortly to be published entitled *The Children's Eucharist*.

Turning to the conference of the Liberal Evangelicals, we find naturally a different emphasis but not necessarily a contradictory one. Whatever may be the case in England, we think there is little desire in this country, on the part of real leaders in either wing of the Church to read members of the other wing out of her fellowship.

The discussion of Episcopacy was, it seems to us, rather an academic one in view of the fact that this Church stands firmly for the historic threefold ministry as essential to her own life, whatever the validity of non-episcopal ministries may be in the lives of those without the Church, and also makes the historic episcopate one of the four equal pillars upon which her proposals for Christian reunion are based. The most significant statement in this discussion was that of Dr. William Adams Brown who, looking at the Episcopal Church from without, advised Liberals that they should find a way to live happily with Anglo-Catholics in their own Church and explore that area of spiritual experience. But the high point of the Liberal Evangelical Conference, as reported to us, was the paper by the Rev. Elmore McKee of Buffalo on *The Social Implications of Liberal Evangelicalism*. His address was an elaboration of four propositions set forth as "indicating the four stages in the evolution of the Evangelical position with reference to the salvation of man and his society." These were:

1. The Liberal Evangelical is concerned with the saving and perfecting of individual lives.
2. He is concerned with the perfecting of the environment which conditions the salvation and growth of individual life.
3. He is concerned with the breaking or changing or perfecting of the established social, economic, and political pattern that condition the salvation and growth of individual life.
4. He is concerned with the perfecting of the fellowship of the group or the Church itself into which the individual candidate for salvation and growth is welcome.

Quoting Moffatt's translation of St. Paul's words describ-

ing the Church as "a colony of heaven," he concluded by describing "some of the characteristics of the 'colony of heaven' life" as follows:

"Each member of such a group would be a dedicated person; he would have reverence for every other personality and profit by differences of opinion; he would be infinitely merciful; he would be dominated by a passionate loyalty to the group which would make attendance at its gatherings and public services and experience he would be loath to miss; he would be a 'sharer' of possessions, of humor, of casual thoughts, but also of the deeper levels of aspiration and need; he would be a pioneer cultivating the pioneer in others; and, because of all that has gone before, avoiding as poison the sad and cheerless countenance, he would make his religion one of enthusiasm and joy."

At the risk of being condemned by both sides, we state emphatically that the Church needs both of these emphases—that of the Catholic and that of the Liberal Evangelical. When we obtain a Church life in which the Liberal Evangelical accepts as a matter of course the central position of the Blessed Sacrament and the full teaching and doctrine of the Catholic Faith, and in which the Anglo-Catholic has the fresh approach to the Faith and the spirit of free inquiry that characterize Liberal Evangelicalism at its best, we shall have a Church the Liberality and Catholicism of which will be questioned by no one—truly the "roomiest Church in Christendom" because it will be indeed conscious of its character as the Divine Society, the living Body of our Lord Himself.

### The Forward Movement

THE MEETING of the Forward Movement Commission in Chattanooga was another important recent event. Many tangible results of the spiritual awakening, which is the main objective of the Forward Movement, are already apparent so that the chairman of the Commission, Bishop Hobson, felt justified in stating that if the Church has not yet fully awakened at least she has begun to "stir in her sleep."

The Bible reading program of the Forward Movement will be continued with a series of leaflets to cover the entire year. Our Church is truly a Bible Church in the sense that the Book of Common Prayer and especially the Divine Liturgy is redolent of the Holy Scriptures, but unfortunately our people do not read the Bible and use it in their personal devotions, as do many of our Protestant brethren and an increasing number of communicants of the Roman Church. If, therefore, the Forward Movement can make our people a Bible reading people, as were our forefathers, it will have accomplished an important advance in the spiritual reinvigoration of the Church.

Other matters with which the Forward Movement was concerned were the Negro work of the Church, the guidance of the young people's movement, the preparation of courses for summer schools and conferences, and the development of a new plan for parochial self-examination with a view to raising the standards of the parish to accord with at least a minimum scale of values. The last named project marks the beginning of the Commission's attempt to fulfill the second part of its assignment by General Convention, namely, to rehabilitate the parish, the diocese, and the general Church.

We shall have more to say about these things later. We mention them now simply as indicating that the Forward Movement in the Church is more than a name and that it is not a spasmodic effort but a continuing advance which is already showing results in many parts of the Church and which bids fair to accomplish a genuine spiritual awakening in the Church during the coming years.



### Leaders' Helps for the Study of the Acts

**T**HE FORWARD MOVEMENT asks us all to be reading and studying the Book of Acts this summer in order that we may learn the way by which the Church went forward in its first days. Some of us will want to do this studying in groups. Helps are available for this and may be had on application to the Forward Movement, 223 West Seventh street, Cincinnati, Ohio. Ask for *Studies in the Acts*; a charge of five cents is made for handling and postage.

### A Conference With Lutherans

**I**T IS TO BE HOPED that the proposed conference between representatives of this Church and a committee of the Lutheran Augustana Synod will have constructive results. The appointment of the Lutheran Committee, reported in our issue of last week, resulted from an invitation extended by Bishop Wilson of Eau Claire on behalf of the Joint Commission of General Convention for conference with the Methodist, Presbyterian, and Lutheran Churches, of which the Bishop of California is chairman. The assignment of this commission is to confer with representatives of these religious bodies on "Christian morality in relation to organic unity" and "upon lines of approach to unity other than specifically moral."

In extending the invitation for conference, Bishop Wilson proposed a new *modus operandi*. In his letter to Dr. G. A. Brandelle, president of the Augustana Synod, he wrote:

"I have a plan in mind which I think might be both interesting and productive of some helpful results. For a long time now, leaders in different communions have been meeting with one another carrying on friendly conversations, adjourning and going home with nothing much to their credit but a pleasant conference among a few interested men. I believe we must find room and get something circulating among our people which can build up an intelligent sympathy behind any definite move which might be contemplated. This might be accomplished in the following way:

"If you would feel prepared to appoint four or five men as spokesmen for the Augustana Synod, I could select a similar group from the Episcopal Church. I would suggest that we hold two meetings at some convenient point like Chicago, with an interval of a month or two between the two days. My suggestion is that we might take up for consideration the four points of the Chicago-Lambeth Quadrilateral, which is the official offering on Church Unity from the Episcopal Church. I would like to have us spend a morning on the first item of the Holy Scriptures and an afternoon of the same day on the second item of the Historic Creeds. I would like to have a competent stenographer present to take down what is said in quotations under the name of each separate speaker. This verbatim report would then be written up and submitted to each member of the joint conference for revision and correction before the second session was held. At that second session we could spend the morning on the subject of the Sacraments and the afternoon on the subject of the Historic Episcopate, making a full record of what was actually said in the same way as we had before. When the transcript of these two conferences had all been revised and corrected by the participants, we would then publish it in book form for general dissemination. My idea, of course, would not be to arrive at any commitments at these conferences, but to get something definite said which could be given our respective constituencies and thus pave the way for a follow-up based on the responses we might get from

the published record. I think it must be in some such way that we will make anything like real progress."

While there are, of course, important differences in faith and order between the Anglican and Lutheran Churches there are also many points of similarity that make the Lutherans the logical group with which to begin in a practical approach toward unity on the Protestant side. Particularly is this true of the Augustana Synod, which is the American daughter of the Swedish Church. The Swedish Lutherans are as firmly devoted as are Anglicans to the Holy Scriptures, the Historic Creeds, and the two major sacraments. As regards the fourth point of the Quadrilateral, the Swedish Lutherans still have the episcopal tradition, though the episcopate itself has been lost in this country.

The method of conference proposed by Bishop Wilson seems to us to have genuine merit and is well worth trying. The unity of Christendom was not destroyed overnight and we cannot expect it to be repaired even as between two bodies of similar tradition in one or two brief conferences. If, however, the conference and the published report of it serve the purpose of indicating clearly the points of similarity and the points of difference between Anglicanism and Lutheranism, expressed in modern terms and on the basis of American conditions, it will at least be a first step toward a better understanding.

### Bishop Booth

**T**HE CHURCH is shocked at the news of the sudden death of Bishop Booth, following an illness of only a week.

Sound Churchman—never hesitating in his witness to the Catholic Faith. Wise Father-in-God—the patriarch and confessor of his clergy. Man of prayer—the recognized leader of the Church in matters spiritual and devotional. Loyal friend—beloved of all who had the privilege of coming in contact with him.

By his life, Bishop Booth set a high example of simplicity and humility, of sterling character, of able leadership, of personal evangelism—in short, of saintliness.

By his death, he shows us anew that a real Christian has no need to fear death, for it is but the opening of the door into the larger life, through which Bishop Booth has passed with the radiant faith and confidence of a St. Francis of Assisi.

Depart, O truly Christian soul, out of this world. . . .  
May thy rest be in peace, and thy dwelling place in the Paradise of God.

### Rhode Island's Example

**T**HE Presiding Bishop's diocese of Rhode Island sets a splendid example to the entire Church in its plans for a diocesan-wide mission to be held next February.

The secret of any mission is adequate preparation. Recognizing this fact, each rector is asked to make intensive preparations within his own parish during the fall and early winter devoting most of his attention to teaching the elements of sound Churchmanship. Then, just before the mission, all of the missionaries are to meet for a three-day retreat under the leadership of Bishop Perry to receive his guidance and blessing before undertaking their task.

In announcing his plans for the diocesan mission, Bishop Perry truly says: "Throughout the length and breadth of the land there is a feeling of dissatisfaction with concern merely with this and that financial plan for rehabilitation. What we are all turning to now is the need of the soul. We are asking,



'What is the meaning of life? What has Christianity to offer for a solution?'

The diocese of Rhode Island is setting a notable example that we hope will be followed by other dioceses and missionary districts throughout the Church.

### Hooking the Kingfish

WE REJOICE that the Senate has at last found a way of putting Huey Long in his place. His one-man filibuster, which lasted fifteen and a half hours and filled eighty-five pages of the *Congressional Record* at a cost of some \$4,500, turned out to be probably the greatest fiasco in the history of the Senate. The self-styled Kingfish of Louisiana went down to ignominious defeat before the determination of a group of younger members of the Senate who resolutely objected to every request for unanimous consent to have the clerk read the Democratic platform, the Lord's Prayer, or anything else, to give Long a measure of respite. By this piece of childish expositionism Huey Long has lost what little remained of his standing with his fellow Senators and it is to be hoped that he is at last thoroughly discredited in the eyes of the nation as well.

There was a time, not many months ago, when Huey Long was a menace to the free institutions of America. Today he is only an absurd example of the curious type of political driftwood that is thrown up on the governmental beach in such stormy periods of history as that through which we are passing.

### Through the Editor's Window

EXTRA! The Bishop of Virginia in his convention address called upon his hearers to follow the example of Ignatius Loyola. We are waiting eagerly to see whether the Bishop of Fond du Lac will reply with an invocation of John Calvin or George Fox.

WE NOTE that the rector and vestry of Big Spring, Tex., are considering offering their parish church to Bishop Seaman, that unflinching Protestant warrior, for his Cathedral. Item: The name of the parish church in Big Spring is St. Mary the Virgin.

HERE IS AN IDEA that has real merit. Bored with the usual technique of parish food sales, the women's guild of Mt. Calvary, Camp Hill, Pa., asked its housewives to contribute the cost of what they would have baked, and asked potential buyers to contribute what they would have paid and then to imagine they had carried their purchases home. We only hope they did not carry their imagination a step further and fancy they had made their contribution when in fact they had not done so.

DICING FOR BIBLES on St. Ives' Day is an old custom in the village of St. Ives in Huntingdonshire, England. It dates from the bequest of a Puritan rector, the Rev. Dr. Robert Wilde who died in 1678 leaving a bequest of £50, the interest from which buys the Bibles to perpetuate the dicing custom. Dr. Wilde directed that the game be played on the Communion table with "three dice in a sawcer," but since 1860 the ceremony has been held more properly on the school's platform instead of on the altar. The ceremony was held a fortnight ago when the Rev. William S. A. Robertson presented six Bibles to the winning dicers, each book bearing on its cover in gilt covers: "Dr. Wilde's Bequest."

### ANSWER TO CORRESPONDENT

A. C.—(1) The Christian Church derived her use of colors for the sacrificial vestments from the use of the ancient Jewish Church. See Exodus 28, and II Chronicles 3:10-14. (2) The stole is mentioned in the Eastern Church as early as the fourth and fifth centuries. When mentioned later in the West it is referred to as a vestment long in use.

## Sketchbook Pilgrimages

Seabury-Western Theological Seminary \*

By Wil King

(See cover illustration)

I LIKE TO THINK of these little journeys from church to church as a pilgrimage. Now, when one makes a pilgrimage, definite plans have been made but as in the whole of life so too are the component bits interrupted by unexpected occurrences or events.

Sometimes these occurrences upset our plans and we either partially or entirely miss our objective. Occasionally, as was the case when I sketched Seabury-Western, the result was responsible for an improvement.

After having carefully studied my subject from all angles I made myself comfortable and proceeded to make the preliminary sketch for the etching which appears on the cover of THE LIVING CHURCH.

The day was bright and sunny, the temperature conducive to good work. A short time previous Dean Grant had predicted rain and even now that seemed to me a remote possibility. The dean, however, proved himself to be a good prophet because in a few minutes the sky was overcast. It was only a matter of minutes and my progress was halted by the rain. Fortunately the dean's secretary permitted me to use her car and I was able to continue. However, now the eye level was higher, the view better, and the result more picturesque. A possible calamity had proven to be a blessing in disguise.

Seabury-Western is the out-growth or development of two divinity schools.

Seabury Divinity School was founded in Faribault, Minn., in 1858 by James Lloyd Breck. It was named after the first American Bishop, Samuel Seabury.

Western Theological Seminary was founded in Chicago and located on Washington Boulevard by Dr. Tolman Wheeler, a physician.

The present seminary buildings, completed in 1931, are of stone in an early Tudor Gothic style of architecture, which is exceedingly fitting to the life led within their walls.

The first impression of the chapel interior is one of great height and a soft subdued light is an aid to pious worship since the details and ornaments are discernible but without the power to detract. The altar is of marble and the woodwork, weathered oak.

This seminary chapel is also used as a parish church by the residents in the vicinity and some of the students and faculty members of Northwestern University and Garrett Biblical Institute. These schools neighbor Seabury-Western, being separated only by Sheridan Road. Students attending the seminary may take courses at either institution without additional cost, an advantage many schools are unable to offer.

In the school bulletin is the statement that the buildings "ought to be here a thousand years hence." It is pleasant to meditate on the state or condition of things as they will be in a thousand years.

I envy those who will be here to see and to know and I envy too the artists who will picture in their various media those ancient monuments so new today.

\* Signed and numbered prints of the original etching, 9¼ x 9¾ inches in size may be obtained from Morehouse Publishing Co., Milwaukee, Wis., at \$7.50 each.

IF WE HAVEN'T a conviction we don't produce very much action.—Lewis B. Franklin.



# The Anglican Mission to the Balkans

By the Rev. Frank Gavin, Th.D.

Professor of Ecclesiastical History, General Theological Seminary;  
Associate Editor, THE LIVING CHURCH

AFTER A MOST comfortable journey—speedy, yet unhurried—and the comforts of a daily Anglican altar (provided on all the large German boats), it was necessary to go at all speed from the port of entry through Germany, Hungary, and Austria, down to Belgrade. Try as I would, I could not arrive in time for the beginning of the informal conversations in Jugoslavia. However, the generous hospitality of our hosts more than made up for my delayed entrance upon the scene.

The Lord Bishop of Lincoln, together with Canons Douglas and Sharp had had the whole of Saturday with the Patriarch Barnabas and his Synod, and they were so gracious as to afford me the same facility on Monday, on which day I spent some nine hours at Sremski Karlovzi. Sunday after attending our own service, we had all gone to the Cathedral Liturgy, and after an early lunch were driven some forty miles out to Oplenatz, where a magnificent church in lavish and brilliant mosaics enshrines the body of King Alexander the First, "The Unifier." In the evening I met some ten American students of Serbian stock, students at the university in various faculties—Art, Law, and Medicine. They all spoke with deep appreciation of the constant hospitality of Serbia, of the forthright genuineness of their friendly reception, and of the fascination and interest of university life.

## JUGOSLAVIA

JUGOSLAVIA was united in spirit by the late King, their modern national hero, veneration of whose tomb has become a national pilgrimage. More than 3,500 people had been there Sunday morning, and hundreds more came—from all quarters at the cost of considerable effort since Oplenatz is out in open country. Alexander's task was very difficult, for the Croats and Slovenes are Roman Catholics and used to Austrian ways. The Serbs, on the other hand, are sturdy democrats who have fought hard for all they have obtained. Furthermore, under cen-

*UNDER THE CHAIRMANSHIP of the Bishop of Lincoln, a distinguished official delegation of the Anglican communion this month made a formal visitation to Serbia, Bulgaria, and Rumania to discuss intercommunion with the heads of the Eastern Orthodox Churches in those countries. While the results of the conferences cannot be made public until the delegation has submitted its report to the Archbishop of Canterbury, the reception accorded the Churchmen is here reported by Dr. Gavin, the American representative on the commission.*

neither overly deferred to, nor seeking to justify themselves. The independent democracy of the Serb is largely due to this pastoral care in centuries past.

It was a colorful group with whom I spent the whole of Monday, the 27th of May. I first renewed my acquaintance, begun during the troublous days of the War, with Nicolai,

now Bishop of Ochrida. He is an amazing man. Without peer in his power with the ordinary man, prolific as a widely read writer, endowed with unusual intellectual gifts, his spiritual qualities stand out in the simple and unconscious humility so preëminently the constituent element of his nature. Then there was the white-haired, handsome, and charming Bishop George of the Banat. A third bishop with whom I talked a good deal was Aemilian of Timok. Besides these, some Russian clergy were good enough to give me some of their time. His Beatitude, the Patriarch Barnabas, in his thoughtful attentions and hospitality, his natural graciousness, and his keen perception of spiritual problems and values, governs this sturdy Church of sturdy folk.

Received by Church and State alike with an unfeigned cordiality, our Commission could not but respond with enthusiasm to the graciousness which everywhere overwhelmed us. Our ecclesiastical conversations were successful, and the visit to Jugoslavia was unqualifiedly satisfactory.

## BULGARIA

By Wednesday noon we had



MEMBERS OF THE RUMANIAN CONFERENCE

The Rumanian Patriarch is in the center foreground, with the Lord Bishop of Lincoln on his right, the British Minister on his left. Dr. Gavin, the American Church representative, is directly behind and to the left of the British Minister.



arrived in Sofia. While Belgrade has been almost entirely rebuilt, there is much in Sofia of antiquity, not damaged too severely by the vicissitudes of history. Both Bulgaria and Jugoslavia seem to show all evidence of a vital interest in religion, if new church building is a criterion. The new St. Mark's in Belgrade is one of several churches approaching completion—and it is a large and imposing structure. In Sofia the newly completed Church of St. Alexander Nevsky is as magnificent in its own way as is the Royal Chapel and mausoleum at Oplenatz in Jugoslavia. In the latter, much use was made of mosaics in the traditional style. In the former, there are superb frescoes, true both to the faith they kindle and express, and to the best modern Orthodox art of mural painting.

His Beatitude, the Metropolitan Stefan, sent his Archimandrite and Vicar to call upon us, within half an hour after he had received word of our arrival. Of the representatives of the Church of Bulgaria he is well known to us of the West, as are Bishop Paisi and Dr. Stephen Zankov, whose outstanding book on *The Orthodox Church* has put us all deeply into his debt. The vigor, zest, and alertness of the Metropolitan, his human friendliness and his intimate touch with his people, constitute him a distinguished member of the hierarchy of the Church. He has an excellent eye for unusually competent and alert men—instance his personal entourage—who seem to serve with the same verve and vitality with which His Beatitude copes with all matters.

Again, the visit here was eminently satisfactory. Genuine friendliness and solid sincerity, and a keen desire for the reunion of Christendom marked our every contact.

#### RUMANIA

ON APPROACHING RUMANIA, at the last stop on the Bulgarian side (Ruschook), we were met by the Governor, who had been in telephonic communication with the Rumanian authorities. The regular boat was not to start for more than two hours, but at the Bulgarian Governor's suggestion, a special launch was sent over by which we were conveyed to Ghiorghiu. Here we had an insight into the extent of hospitality about to be showered upon us in Rumania: the town was decorated with bunting; the school children had a holiday; deputations of the civil, military, and ecclesiastical authorities awaited us—and we were saluted by a brass band as we stepped on shore! The Patriarch of Rumania, His Beatitude Miron Cristea, had sent his private car down to Ghiorghiu, together with the group of ecclesiastics who had met us on the Bulgarian side. The Mayor made a speech, to which our chairman, the Lord Bishop of Lincoln, replied. While we waited to have our car connected up with the regular train, we were regaled with songs, tunes from the band, and with

flowers pelted at us, while the crowds cheered themselves hoarse with "Hurrah for England," "Hurrah for Rumania," "Hurrah for America!" We made short speeches from the car windows, expertly translated by the Rev. Dr. F. Goldau, a graduate of the General Theological Seminary, New York, one of the Patriarch's personal representatives.

The way to Bucharest was marked by cheers and flowers. The children in the whole tract of 60 miles seemed to have been given a holiday, and lined up at the side of the tracks, cheered as we passed. When we arrived we were engulfed in great crowds, met and greeted by innumerable ecclesiastics, and taken off in a fleet of cars to our places of abode. The Bishops of Lincoln, Fulham, and Gibraltar, as also Canon J. A. Douglas, were housed at the Patriarchal Palace; the Archbishop of Dublin, the Dean of York, Canon Sharp, Drs. McDonald and Gavin, and the Rev. Philip Usher, at a very comfortable hotel in town.

Saturday morning the Conference began with a service in the chapel, followed by speeches (after we had assembled in the great hall) of welcome from His Beatitude, replied to by the Bishop of Lincoln. An equal number of Rumanian theologians had prepared papers on the topics, previously arranged, arising out of the Lambeth Conferences between Anglicans and Orthodox of 1930, and bearing directly on the matter of Anglican Orders. Great good fellowship increasingly developed as

the discussions proceeded. While it would be premature to present any summary of findings or conclusions, the mutual understanding which has been engendered augurs well for the results to be expected. The people, the court, the government, and the Churchmen have left nothing undone to demonstrate in a superlative manner, the reality of their cordial and genuine esteem, friendliness, and hospitality.

The Rumanian delegation included the Rt. Rev. Drs. Lucien Triteanu, Vasile Lazarescu, Tit Simedrea; Professors the Rev. Drs. Mihalcescu (dean of the University Theological Faculty at Bucharest), Vasile Gheorghiu, Petre Vintilescu, Haralambie Roventsa, and the Archimandrite Scriban, also the lay-professors Dr. Vasile Ispir, Vasile Loichitsa, and Teodor M. Popescu. The Bishop of Romau acted as chairman throughout. Among other attentive listeners was the newly-consecrated Rumanian Bishop for America, the Rt. Rev. Polycarp Monishca, who arrived on the same ship with Dr. Gavin, on June 27th, to take up his new work. He is a man of rare charm and deep spirituality, and the congregations of his Church in our country are to be congratulated on having so distinguished an ecclesiastic to be their Chief Pastor. Accompanying him are the Archimandrite Joachim Popescu, and the Rev. Petre Prohntichi. The American Episcopal Church bids them all a cordial and brotherly welcome, and



AFTER THE LITURGY, BELGRADE CATHEDRAL,  
MAY 26TH  
The Lord Bishop of Lincoln is shown in the foreground.



prays God's blessing on the new tasks they are to undertake.

At the solemn conclusion of the Conference's deliberations the Patriarch delivered an allocution, after which the whole Anglican delegation was decorated by His Beatitude with the highest ecclesiastical distinction he bestows—the Patriarchal Cross.

Sunday, June 9th, the feast of Whitsunday, after the early Celebration at which the Rev. Hugh Farrie, the British chaplain, officiated, there was a festal Choral Eucharist, at 11, as a climax of the whole Conference. The British Minister attended, but the American Minister was confined to his home ill. His Beatitude, accompanied by several bishops (among whom was the new Bishop for America), clergy, and lay-professors, attended and sat in the sanctuary. In the Prayer for the Church, King George, President Roosevelt, and King Carol II were commemorated by the celebrant, the Bishop of Gibraltar. Canon Sharp was epistoler, and the Bishop of Lincoln both gospeller and preacher. The text was taken from the Pentecost Epistle—Acts 2:1—"All with one accord in one place," peculiarly apposite to the occasion, and the sermon was interpreted sentence by sentence, by Dr. Goldau.

The whole deputation were the guests of M. Titulescu, the Foreign Secretary, at whose right sat the Bishop of Lincoln, and at his left, His Excellency the American Minister, Mr. Owsley. A simple and informal supper at the Patriarchate, presided over by His Beatitude, concluded the Conference. Our last view of our host was of him standing clad in white, bidding us goodbye from the steps of the Palace. To the deputation's great surprise, in the throng which waited to bid us farewell at the station, M. Titulescu appeared and gave us not only the hospitality of his private sleeping car, but also at the last minute presented the whole Anglican delegation with the Order of the Star of Rumania—the bishops receiving the grade of Grand Commander, the Dean of York and Canon Douglas, that of Knight Commander, and the rest of the members, the grade of Commander.

### A PRAYER FOR THE TIMES

By Bishop Ingley, Coadjutor of Colorado

**A**LMIGHTY GOD, in whose hand are the nations of the earth, we beseech Thee graciously to behold the people of this land who turn to Thee for succor, help, and comfort.

Let wisdom from on high be poured upon us that in Thy Light we may see light.

Enable us to face our tasks with courage, cheerfulness, and confidence.

Set our hearts aright, that we may dedicate ourselves anew to Thy service.

Give us a hearty repentance for past failures, and tender compassion for human suffering. Make us so mindful of our duty toward others that the poor may give thanks unto Thee and that the faith of the weary and heavy laden shall not fail.

May truth and justice, mercy and peace show forth Thy praise among all the peoples of the earth, that Thy Kingdom may come and Thy Will be done through Christ our Lord. Amen.

### His Mind in Us

**I**F WE ARE to win the world to Christ, we must show Christ in our lives. Personal influence is one of the greatest powers on earth. We will do for a friend what we wouldn't think of doing for money or for pleasure or for fame. Every Christian ought to use his influence for Christ. Are you? When did you last speak of Him to anyone? When did you last bring someone to confirmation?—to church?—*Rev. W. Appleton Lawrence, D.D.*

## Everyday Religion

### A Daily Rule of Life

**G**RANTED THE DESIRE and willingness to live by a rule, where can such a rule of life be found?

In the Offices of Instruction (p. 291 of the Prayer Book) is the germ of a Rule in answer to the question: "What is your bounden duty as a member of the Church?" We can break up this answer into five points, adding as sixth and seventh two sacramental helps immediately following:

1. To follow Christ.
  2. To worship God every Sunday in His Church.
  3. To work
  4. To pray
  5. To give
- } for the spread of His Kingdom.
6. To receive in confirmation the strengthening gifts of the Holy Spirit.
  7. To receive the Sacrament of the Lord's Supper for the continual strengthening and refreshing of my soul.

There it stands: The *bounden duty* of every baptized member. How can any one ever complain or protest that there is vagueness in the Church's claim upon her members? We wish there were a poster in every church porch carrying this section of the Offices of Instruction in head-line type. It might well be the frame of every baptismal and confirmation certificate. Five of its points are so plain and clear that any one can say at once whether he has carried them out, or not.

But we are considering a *daily* rule of life. Studying the seven-point rule above some may rightly object that it is not a daily rule.

Point 2 is "every Sunday."

Point 5 is *presumably* every Sunday.

Point 6 is once in a lifetime.

Point 7 ranges all the way from the comparatively rare daily reception of the Sacrament to the monthly or even wider interval "where it may be had."

We find no fault with this Prayer Book list. It was not intended specifically to be a daily rule of life. It is a minimum statement of bounden duty. Implied in it is everything we are reaching after in our attempt to formulate a rule.

Look at the first term, "To follow Christ." There echoes in memory the note sounded at the last General Convention and by the Forward Movement in last Lent's manual of devotion, *Discipleship*. You remember how the theme of Discipleship was unfolded; the seven cardinal attitudes of soul, and acts of a true disciple:

TURN  
FOLLOW  
LEARN  
PRAY  
SERVE  
WORSHIP  
SHARE

Have we here a working rule? A daily rule? A rule for every Churchman? Believing that we have, this column advocates that rule. For one thing, every term of it is psychologically sound, evangelical, apostolic, and Catholic. By this time, at least a million Churchmen have heard it and know its rhythm. Each phase will be studied in this column as we go on.



# The Clergy and Social and Economic Issues

By Dr. Milton Steinberg

Rabbi of the Park Avenue Synagogue, New York City, and Chairman of the Social Justice Commission of the Rabbinical Assembly of America

**T**HERE ARE many issues over which clergy and laymen tend to disagree, but on none is the difference of opinion likely to be so sharp as on the question as to whether the minister in his pulpit shall express himself on social and economic problems. The typical layman is likely to feel that organized religion demeans itself when it descends into the smoke and confusion of human strife. In brief, the man in the pew generally argues that the function of the preacher is to teach religion and not politics or sociology.

It is, of course, immediately apparent that the prime function of the pulpit is to teach religion. The answer to our problem as to whether the preacher shall discuss current controversial issues depends, therefore, on how we understand the character of religion.

Religion is more than a creed, a tradition, and an individual morality. It is inevitably concerned also with certain social principles which follow from its theological axioms. For example, Judaism and Christianity alike teach that man is of divine origin. If this belief has any significance at all, it means that each human being is of infinite moral worth, that he is sacred against exploitation, that he shall be granted the privilege to fulfill the potential divinity resident within him.

Again, the historic religions of the western world insist that the physical resources of the universe are a trust imparted to man by God, and that therefore they are intended to be used for the service of mankind as a whole rather than for certain privileged individuals.

Last of all, the social ethics of both Judaism and Christianity insist upon human coöperation and mutual helpfulness as the ideal mode of living as opposed to self-centeredness and the competitive struggle on the part of one human being to live at the expense of another. In brief, the theological concepts of religion lead directly to definite social consequences. If one admits the divine origin of man, the divine creation of the world, and the brotherhood of all men, one is driven to protest against all forms of human exploitation, against the expropriation of men from the great resources of nature, and against any form of group living which emphasizes the competitive rather than the coöperative ideals in human relationships.

When, then, the earnest clergyman sets out to preach religion, he cannot help—if he is at all sincere—in drawing these consequences. To tell the minister that he may teach theology but not its practical application is to confine him to a realm of vague, unrealized potentialities; it is to make religion a social fatuity. The pulpit then not only does not step outside of its rôle when it concerns itself with social issues; it is fulfilling its prime function—that of teaching religion.

To be sure, every minister owes it to his self-respect to recognize the limitations which his position and his personality impose upon him. Unless in some specific social situation a moral ideal is clearly involved, the pulpit should refrain from plunging itself into it. Moreover, the clergyman is not an

*THE SANE USE of religion to influence social issues is advocated by Dr. Steinberg. He warns, however, that the clergyman is not an economic expert and that he should exercise caution in not venturing beyond fields in which he can be certain.*

economic expert. He should exercise caution in not venturing beyond fields in which he can be certain. This need for restraint is all the more imperative because a preacher by his position is endowed with a special position of authority, which

he must not abuse. The clergyman who involves himself in complicated issues, such as the program for the reorganization of railroads, or the proportion of gold backing behind paper currency, puts himself into the ridiculous position of preaching from the pulpit on matters which by the wildest flights of imagination cannot be associated with the social ideals of his religion and on which he knows less than many a layman in the pews before him.

But the fact that an instrument may be abused is in no way an argument against a sane use of that particular instrument. And the fact that there are limits within which the Church should move in its concern with social issues does not by any means imply the Church has no place in these issues.

For, religion was conceived not merely to teach men a faith, not merely to give them traditions within the pattern of which they might find individual fulfillment, but also to enunciate principles for man's collective living. In a world which is beset with distressing and complicated problems, religion possessing a social message dare not stand aloof. It dare not betray the ideals which it professes. It must not withhold the help which it has to offer to bewildered human beings striving to convert society into a Kingdom of God on earth.

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## Summer Conferences

**P**EOPLE who go to summer conferences always speak of the reality and meaningfulness of the worship. There is a deepening of faith and an intensity of religious experience that is found when we turn away from our ordinary duties and rest a while. Many a person looks back to a summer conference as the place he found a new revelation of God.

The conference also can give us a new experience of Christian social living. Fellowship and friendship develop so quickly among Christian people who live with one another as Christians. It is possible to trust one another in such a group as it is impossible in other gatherings. One knows that the other person, although a stranger a few days ago, is now a comrade learning the same lessons, joining in the same prayers, reaching out with the same aspirations as oneself. There is community of experience which is the best ground for friendship.

So, plan to go to some summer conference. Or better still, arrange with your parish to send to some conference as your representative some man or woman who has been doing faithful work and who would profit by the experience. The results will be great both for the person who goes and for the parish.

—Rev. D. A. McGregor, Ph.D.



# Faith and Work

## *The History of St. Barnabas' Free Home*

By the Founder, Gouverneur P. Hance

Superior, St. Barnabas' Brotherhood

**I**N THE YEAR 1896 it used to be my habit to go to Calvary Church, New York City, at noon, for prayer and guidance to find Christian work as I felt led to do something for God. This I had done for some months when it was as though someone said to me, "Why don't you stop this praying and go and do something?" So I rose from

my knees and went back to my employer, giving my notice that I was leaving. And I walked out into the streets of New York with absolutely not a dollar in my pocket and with no Christian work to do. I tried to see the Bishop of New York without avail, though his archdeacon and clergy looked me over.—What did I want to do?—I didn't know. What had I done?—Nothing. What did I want for my work?—Nothing! Naturally I was smiled upon and I haven't seen them from that day to this.

Then I came in contact with Col. James K. Bakewell, of the Church Army, who was visiting in New York. He gave me an invitation to come to Pittsburgh and join the Church Army, which I did on St. Paul's Day, January 25, 1897. There were twelve men and women who joined the Church Army that day. My first post was at Braddock, Pa. I was to work with the rector of the church there, which I did for some months. Then the authorities of the Church Army felt I wasn't doing a regular legitimate Church Army work, as I had no mission or open air service. So I was ordered to have an open air service and I told them if I did it would cause my being dismissed from that work. But finally it was decided that I should have this service, and the next morning I was ordered out of Braddock.

Then I was put in charge of "The Brotherhood Mission" for the summer, on Wylie avenue, in the center of the great city of Pittsburgh, near the court house. I labored there, finding my money from the offerings that came into the mission at the evening service. The offerings would vary from ten cents on up to a dollar. I remember once the saloon-keeper next door came in and put a dollar in the plate and I thought I would celebrate as I hadn't seen a whole dollar for so long. So I bought a piece of steak. I was cooking my meals in the cellar of the building where there were rats like cats. There would be anywhere from 25 to 50 rats watch every meal I ate, and as I went to get the salt I heard a rustle, and looking back I found my steak going through the partition. The rats had grabbed it and run with it. I grabbed one end of it and the rats the other; so I got a piece and they got a piece.

I remember another time when I had just ten cents in my pocket, and I was supposed to entertain for breakfast a few of the Church Army people who went to the early service at Trinity Church on Sunday morning. I had bought a dozen rolls and had set them at the foot of the staircase; I left to get something and when I returned in five minutes every roll was gone. In the meantime I went out to hold an open air service and a man

*HOW EMPTY does worldly ambition seem after one reads this account of a true servant of Christ. ¶ This man, impractical in the eyes of most of the ecclesiastical authorities he encountered in his early attempts to serve Jesus, triumphed over adversity. God truly used, and is using, him to relieve the sick and the needy ¶ St. Barnabas' Free Home observed its 35th anniversary June 16th.*

gave me fifty cents, saying that he was going to a show but would give it to me instead. So in that way I had sufficient money to purchase some more rolls.

That was the beginning of my labors for God. The authorities did not consider me much of a success, but they sent me to Carnegie, Pa., to look after the little mission there. I remained

in that place several years and in the course of time had a rescue mission, sewing classes for girls, a boys' club, etc. It was there that I was moved by reading *Have Faith in God*, by Dr. Cullis, of Boston, to open a home for convalescent men. This good man had started a work for tubercular women and children; and his achievements in answer to prayer were marvelous. And he never went to anyone for money, but depended upon God. His wonderful achievements moved me to the extent that I decided I would do something for men, though taking convalescents instead of tubercular patients. This was in the year 1900. Rooms were offered to me over Church Army Post No. 1, on Third avenue, free of rent, if I would paper the mission and paint the place generally. There were three rooms, consisting of a kitchen, sitting room and a ward. To start this work I had four beds, a table and some chairs and no money.

Snodgrass & Kerr gave the wallpaper and the Lawrence Paint Company the paint to do this renovating, and a young man who was converted in the mission who had no place to go offered to help me if I would take care of him. As we proceeded we found we could do absolutely nothing with the wallpaper, neither of us having done this kind of work before. I suggested that we go over in the corner and ask God to send us a paperhanger and while we were praying a man came into the mission. It was a storefront, and seeing we were doing repair work he thought we might need someone as he was a paperhanger. The look upon the young man's face was indeed a study as he had never had his prayers answered so quickly before and he was positively frightened. The good man was told that he would have to hang the paper for the love of God as we had no money. He answered that he couldn't live on the love of God and that he had to have money. So one word brought on another and we found that he was a married man with a wife. They had had words and she had thrown him out the night before and he walked the streets all night. So I offered to go and see his wife and straighten out matters for him if he would hang the paper, which bargain we made and his wife was finally gotten into the mission and they were brought to an understanding and happiness, and I had the paper hung.

Charters & Company, grocers, then had a store at Third avenue and Grant street, and when we went with a basket on our arm to ask for food they responded with three loaves of bread, a dozen rolls and a dollar, with the promise that they would give us the old bread each day. This indeed cheered our hearts more than anyone can be told, because it was our first



venture to beg, I having made a vow never to ask anyone for money. And it is still a rule of the brotherhood to ask no one personally for money, though our rule makes it possible to ask for food and clothing when necessary.

**T**HEN we went to the butcher, which turned out to be quite another proposition. We appealed to a butcher at the market and he turned upon us with the query, "Why don't you go to work for your living instead of coming around begging?" They had women such as deaconesses, sisters, and the Salvation Army coming, and he couldn't see the necessity of the men starting up. This, of course, quite upset us and embarrassed us, so we ventured to say we would cut meat for an hour if this butcher would beg for an hour and see which one worked the hardest. This brought a very quick response, I can assure you, with a roast of beef, and ever afterwards many butchers of that immediate vicinity were our faithful friends. They sent a committee to see what the home was going to be and what it was for. For three years the home was supported in this way, begging from stall to stall, and the various mercantile houses of the city of Pittsburgh supplied the most of our needs.

I can remember so well, on Sydney street, on the South Side, when we had eaten the last bit of food that was in the house and I had gathered the seven men who were with me at the time for prayer, and was about to start out with the basket to beg, that a good woman from Braddock who happened to have heard of our work somehow, came with a roast of beef, beef steak, and two large baskets laden with many things that we hadn't had for months in the way of food. She was indeed a welcome visitor, and proved a faithful friend until the day she died, and one often thinks that we are followed by her prayers, as well as many others in the work of this home.

Then a good woman, a Presbyterian, of the city of Pittsburgh, who did endless good for countless people, offered to pay half the rent if we would go out into the country. So we rented a place at the edge of the city. Here Brother Albert came from Cincinnati to be a brother, being the first young man to offer himself to do some kind of work for God as I was trying to do. He worked with us a year and a half, doing heavy, hard, and faithful service. He is now a priest in the Church. He and I used to carry the food on a pole from shoulder to shoulder. Then we decided to purchase a horse, which we did for \$20. The horse died in a week. Finally we obtained another horse and a rig. It was indeed a sight and it embarrassed many to see Brother Albert drive this old surrey and horse through the markets of Pittsburgh and the streets of the city begging food. But we didn't have any other way to live. People didn't understand and the Church wasn't very sympathetic, but God provided.

Then we moved to what was known as the Fox Place. In this building we had gas for the first time, but still had to carry the water. But having the gas relieved us of the care of nine coal stoves, which was one step in advance, along with the four miles saved in walking. Our chapel was in the spring-house. Many smiled at this as the furniture began to swell and go to pieces, but it had a quaint and primitive look. But to save the furniture we moved into the cellar. I will never forget the look on the Bishop's face when he first saw the chapel in the cellar. Much could be written indeed of our sojourn in that place, but we will hasten on to the Hay's property.

This was the house that every time I passed it I asked God to give it to me. It was about three years before I finally got it, and it was the last rented place we ever had. Here it was that Brother Charles came and has served ever since without money

and without price, shoulder to shoulder with me, a faithful soldier and servant of our Lord, Jesus Christ. He was one of the few who seemed to be led of the same spirit to hold to first principles and not to lose the first love. It seems so hard to find men who can stick to their first love and first principles and be satisfied in being led by God. Here we had our first tuberculosis pavilion and received patients in real numbers, and changed the object of the work from convalescents to incurables, making both the object of the home, or a home for convalescent and incurable men and boys. Many helpless and hopeless souls found rest and peace in that place and passed on to God. Many were saved from chronic troubles and the work began to really grow and gain friends and a place in the city among the works of mercy of Pittsburgh.

**T**HEN they doubled the rent on us, so Brother Charles and I decided we would have to buy a place and stop moving. He had been with us three weeks when we went to look at a place in East McKeesport, known as the Wildwood Inn, a large frame building of forty-five rooms, wonderful to look upon, beautiful terraces. I finally said to Brother Charles, we had better go home and cease thinking of this place, that it was too large, and that if someone would give it to us outright we couldn't feed the people that we could put in it. The place impressed us so and as we were leaving the grounds and going out the front gate I turned to Brother Charles and said, "Well, Brother, what do you think of it?" "Well," he said, "I don't know." I said, "Shall we take it?" He said, "I have nothing to do with it, you are the Superior," and I made answer that if he expected to live with me the rest of his life, it was just like getting married, and that he would have to accept responsibilities. He made answer, "I don't know anything about it, I haven't anything, and I don't know what to say." Then I made answer that we would just take it, and so with the guidance of God we bought our first property in just that way, with just that conversation.

When the real estate men left us at the Union Station in Pittsburgh and turned to me and asked me what I thought of the property I wasn't caught napping, though I didn't wish to express myself. So I asked them if they ever prayed. They were much confused, wondering what prayer had to do with buying real estate. One answered, "Well, I am married," and I said, "Well, if you are married you must have to pray. I am certain I would have to." They then shook hands with me and very quickly bid me good evening. In the end we bought the property for \$20,000. The price had been \$25,000.

It was here that I first formed the board of trustees, which consisted of the following gentlemen: E. P. Botsford was the first president, George H. Danner the treasurer; J. Rogers Flannery, secretary; Harry S. Paul, and W. A. Cornelius. And the Rev. T. Jefferson Danner was elected the first chaplain. He served without ceasing until his death, never failing under any kind of weather to come so great a distance to serve these men. And one can hardly estimate the great good he did, as he was one of the few who really came in contact in a personal way with the men in the home, smoking with them and talking with them. He was a veteran of the Civil War and found many men whom he was able to interest and cheer in this way. When the new home was built the altar and gradine were placed in his memory, which is indeed a joy to all of us.

In April we took possession of the property and the first of May they came to us and asked for the first payment. We asked them how much they wanted. They said they couldn't take less than \$3,000 on a \$20,000 proposition. We told them we would



have the \$3,000 for them at half past ten the next morning. When we went down to the treasurer to talk the matter over, he was very much exercised at our poor business ability, as we had nothing to show that we would really possess the land. But we found we had exactly \$3,000 in the bank, just to the penny, so you can imagine how our hearts rejoiced, and in the end it was paid. On the 25th day of October, 1908, the men were moved over and the Home formally opened by the Bishop of Pittsburgh, the Rt. Rev. Cortlandt Whitehead, S.T.D.

Two years later, on Thanksgiving Day, we burned the mortgage, having built a tuberculosis pavilion, a sewage plant, a water plant, and many other different repairs. In this place we lived for twelve years. The work began to grow in favor with God and man, gaining many friends because of the multitude of people we took care of, proving the need and providing for it:

**T**HEN it came to the point where we either had to put on an addition or build another building, and as this building was altogether frame, we decided that we would build a fire-proof building. It took the Board about a year to really complete plans, and ways and means for taking care of this matter. But in the year 1917, on St. Barnabas' Day, June 11th, the corner-stone of the present St. Barnabas' Free Home was laid by the Bishop of Pittsburgh, and the building was formally opened on St. Barnabas' Day, June 11, 1919.

It was indeed a wonderful venture of faith, and a tremendous undertaking, as the war came and everybody knows what that meant to the world, and financing a proposition such as this. But we came through with a mortgage of \$100,000 and a perfectly magnificent building. A better equipped or more modern building is not to be found in the Pittsburgh district. On St. Barnabas' Day, 1922, we burned the mortgage of \$100,000. This was certainly a tremendous red letter day in this work, and it was such a happiness to have with us, as it proved to be for the last time, our honored and much loved Bishop Whitehead, who had in so many hundreds of ways helped us and encouraged us in the forming of St. Barnabas' Brotherhood.

This speaks merely of the endless growth and bringing into being of this active organization of St. Barnabas' Free Home. It speaks not at all of the thousands of men and boys who have come to us, and the hundreds who have passed into the Paradise of God, finding happiness and comfort and rest in their souls and bodies in the passing, nor the hundreds who have gone out into the world again healthy, made strong again, spiritually and physically. It would take us more than the space allotted here to even mention such cases.

#### Religious Education

**A**NOTHER MODE of education is needed beyond that which is purveyed by the state, a mode which shall address itself directly to the development of the personal, moral, and spiritual life, and a mode which shall link itself, directly and definitely, to the ethical tradition of the past. There is a place and a supreme place for religious education, the nurturing of all that is best and finest in people. Religious education must address itself to a realization of the aims of human life. It must provide the environment of knowledge, emotion, ideas, and persons which will evoke and nurture Christian attitudes in a character. It is not a mere addendum to secular education, it is the point and end of all education without which the whole process of education is meaningless. If we religious teachers do not develop Christian personality in our pupils we have no reason for existing.

—Rev. D. A. McGregor, Ph.D.

## Churchwomen Today

Ada Loaring-Clark

Editor

### The School for Christian Service and Deaconess Training School

**I**T IS interesting to learn of some of the outstanding work accomplished at St. Margaret's House, Berkeley, Calif. Dean Newell and the faculty have every reason to congratulate themselves on all that has been accomplished during the past five years. From the report of the Board of Trustees to the Synod of the Province of the Northwest we learn that:

#### TRAINING SCHOOL

"Six students have received our diplomas and six have been prepared for work in some particular field; two have been ordained deaconess. These are now at work in six dioceses from coast to coast, as educator or social worker; with college students, Indian children, convalescent unemployed men; in school, parish, institution, rural field, the National Auxiliary. The reports that come to us of their work give us joy and encourage us to continue our present policies in training. The significance of our work as a Training Center is also indicated in this, that at a small conference at the College of Preachers, Washington, D. C., last fall, called by a national secretary to build a policy for work with young people, four were from St. Margaret's.

"Among the students enrolled for the coming year two are Chinese, one from Honolulu and one from Hankow, China. We are happy to have this opportunity to serve the missionary field and to receive the contribution these students will make to our life and thought."

#### EXTENSION AND FIELD DEPARTMENT

"At last we have been able to go forward with our long cherished plan for a Summer School in Religion. A two weeks' session will be held this summer, under the direction of Miss Anna Clark. This is a school, not a conference, and is planned to provide for our leaders, clerical or lay, professional or volunteer, opportunity for study under qualified and experienced instruction and direction.

"This is an important step in the extension of our work as a School for Christian Service. One effect of the depression has been the growing responsibility of the voluntary worker as the ability to support the professional has failed, and with this realization on the part of the voluntary worker of the need of preparation for her task. This trend is marked in educational and social fields. There are signs of it in the Church. The interest in the Summer School in Religion has been surprisingly encouraging. Requests for help in solving local problems in relation to the broadening scope of women's work are becoming more numerous, more specific, and urgent.

"Two developments are indicated: 1st, an adequate expense allowance to make available to the field the present resources of our staff; 2d, a larger use of St. Margaret's on the part of the voluntary leader, for directed reading or study, or for conference on specific problems. Such special students may arrange for study and conference, at any time the staff is in residence, and they will be received in residence for as long or as short a time as they wish."

Individual activities of the staff of St. Margaret's are noteworthy. They include service as directors of Religious Education in the dioceses of California and the district of San Joaquin; provincial educational secretary, Woman's Auxiliary; response to nine special calls for field work with women, and cooperation with the provincial chairman.



# Books of the Day

By Elizabeth McCracken

## Greenwich Village

GREENWICH VILLAGE: 1920-1930. By Caroline F. Ware. Houghton Mifflin. \$4.00.

A STAGGERING amount of work was involved in the attempt to survey the heterogeneities of Greenwich Village; Greenwich House performed a public service in inaugurating the enterprise. Investigation of the mobile shifting life of a whole community is an adventure calling for tact, patience, and rare selective faculty. Accumulation of material is one thing, presentation another. It is not easy to make the digest of a commission as readable as a book not only written but also conceived by one mind; if the effect here is rather of a report than of an interpretation, the fault is less with the author than with the confused and confusing nature of the material. Life in the mass is always depressing to contemplate; turning these pages, one reminds oneself constantly, as indeed the book itself reiterates, that there are plenty of people to love and respect in Greenwich Village, that not all the inhabitants are bootleggers, dope-runners, or gangsters; or, worst of all, sophisticated young folk seeking "escape"—escape from what?—"through art or sex." Civilization cannot really be anywhere as dreary and empty as it here appears. But Swift at his most cynical never presented a more dismal picture.

If American civilization is disintegrating under our eyes, we ought to know it. No one is more conscious than Miss Ware of the negative results of this careful survey. "This study of Greenwich Village has shown that the social factors dominating this community were those which led toward social disorganization and confusion": such is her theme and her conclusion, and it is corroborated on every page. We note the absence of social coherence, the lapse of old sanctions and sanctities, whether among the "local people," Irish and Italian, or among the invading "Villagers." We accord sad recognition to the hopeless cleavage between man and man, group and group. Propinquity was once supposed to create a neighborhood. In American urban life it does so no longer, and if ever "neighborliness" is to be proved compatible with freedom it must be through uniting forces on deeper levels than New York has to offer. Where may such be looked for? Not among the two hundred social agencies here shown working in valiant futility so far as large results are concerned. We cannot dispense with these, but they do not penetrate to the quick of need. The picture of recreation is peculiarly forlorn; the treatment of religion cursory. One fact may afford a certain bitter cheer: analysis of this community serves as corrective to our facile habit of throwing blame for the darker aspects of civilization on the much-abused capitalistic order. Greenwich Village is not an industrial center, and for differing reasons gradations of wealth do not here determine social status, either among the "local people" or the "Villagers." One must probe deeper; nor perhaps shall we go far wrong if we point to the failure of religion to claim control over the whole of life, as the fundamental trouble.

The book abounds in vivid detail and suggestive studies, as in case of the three types of education contending for the allegiance of the bewildered community: the parochial school, strong on spiritual discipline; the public school, intent on another kind of discipline and on the American tradition; the Progressive school, patronized by the Villagers, where the attempt is to destroy all discipline and to isolate the child completely from tradition. Each type encounters problems. It is pathetic and illuminating to read about the Italian boy under constant fire from the school for behaving as he was taught to behave at home, or of the difficulty to instill respect for the policeman as the guardian of law in children who know him chiefly as a paid protector against that hostile force. Again, one derives ironic pleasure from the demure presentation of the three types of family ideal—patriarchal, romantic, and experimental. On the whole, the "local people," despite naïf acceptance of the bootlegger and Tammany as the normal social pattern, appear to possess far sounder social elements in their corporate life than do the restless invaders of the region from another sphere; and one can do no otherwise than applaud their disgusted demand that the "Villagers" should at least draw their blinds.

Has religion anything to offer the Village, as an integrating force or as revelation of life's essential worth and beauty? Perhaps. Probably through it only can we hope to recover "the basic pattern of American life," or rather, for that special pattern is dead as the Dodo, hope to work out some new and better pattern which shall restore harmony to the tangle. The tale here told of the decay of the Protestant Churches is a sorry one indeed. But at least the Roman Catholic Church, albeit studied quite from without, is shown as the only agency supplying continuity or, one is tempted to add, dignity to life. There is keen distinction drawn based on the difference of its appeal to the Irish and the Italians; but on the whole it appears as the one institution to retain any guiding or sustaining power. And where, oh where, are we?

VIDA D. SCUDDER.

## A Study of Philo

BY LIGHT, LIGHT. By E. R. Goodenough. Yale University Press. \$5.00.

THIS BOOK is an extremely penetrating study of Philo. As such, it will make its appeal only to specialists; we may doubt if there are twenty persons alive who will be able to do the work proper justice. But it reaches conclusions of wide general interest. First and foremost among these is the demonstration that mystery concepts were naturalized in Hellenistic Judaism long before the advent of Christianity; this conclusion Dr. Goodenough establishes rigorously. As a result, much of the "mystery religion" theorizing of a generation ago has received what ought to be its final dismissal; as a matter of fact, this "mystery" doctrine has largely disappeared from scientific circles although it still persists in public literature. Extremely interesting also is Dr. Goodenough's analysis of the prayers in the seventh book of the Apostolic Constitutions. It has long been recognized that these prayers come ultimately from the Synagogue, but they have never before been subjected to such minute investigation; Dr. Goodenough's study is a real enrichment of our knowledge of liturgics. B. S. E.

## Hobbies Great and Small

HOBBIES FOR EVERYBODY. Edited by Ruth Lampland. Harper. \$3.00.

HOBBIES FOR EVERYBODY is an interesting contribution to the current interest in hobbies. This book is made up of a series of contributions from all and sundry individuals each of whom describes his or her particular hobby. The breadth of the treatment is disclosed by such contributions as New York's Director of Public Welfare, William Hodson's Social Service, describing how he came to be interested in this field and finally to make it his hobby, and Frederick S. Robinson's brief essay on Many Hobbies, down to Otto C. Lightner's Cigarette Lighters to Toy Orchestras, and Don Marquis' Beans. Some may reverse the order, but there is a good deal of meat in the volume, especially for those who feel that the cultivation of an intelligent hobby is a real source of relaxation and recreation. Altogether it is a book well worth having at one's hand. C. R. W.

## Toward Belief

TOWARD BELIEF. By Hoxie Neale Fairchild. Macmillan. Pp. 157. \$1.75.

THIS IS THE RECORD of a personal experience. The author has passed from a patronizing attitude toward Christianity to confident acquiescence. As a college professor, he is painfully aware of the supercilious attitude toward religion so often evinced by those who have never given the subject serious thought and who are not qualified to deal with Christianity at first hand. When Dr. Fairchild attempted, two years ago, to express his philosophy of life in a series of dialogues, he found to his dismay that he could not philosophize at all except from premises which were essentially religious. So he began to do some hard thinking about the religious hypothesis, with the result that he found himself a Christian. E. L. P.



# NEWS OF THE CHURCH

## Two Philadelphia Churches Coöperate

St. James' and St. Luke and the Epiphany Sharing in Leadership, Resources

PHILADELPHIA—Two of Philadelphia's largest downtown churches, St. James' Church, 22d and Walnut streets, and the Church of St. Luke and the Epiphany, 13th below Spruce street, have decided to join forces and operate under what is called an "Agreement of Association." These are two of the most prominent parishes in the diocese, and their membership includes many of Philadelphia's old and socially prominent families. The combined membership will number about 1,600 communicants, which is considerably less than it would have been several years ago before residents of the downtown districts migrated to the suburbs.

Announcement of the agreement was made at the 11 o'clock service June 16th, by the Rev. Dr. Joseph Fort Newton, co-

*(Continued on page 817)*

## Pennsylvania Masons Give High Honor to Bishop of Harrisburg

HARRISBURG, PA.—Bishop Brown of Harrisburg was installed Grand Prelate of the Grand Commandery of Knights Templar of Pennsylvania at the annual conclave held in Pittsburgh May 29th.

Bishop Brown delivered the baccalaureate addresses at the commencements of State Teachers College, Shippenburg, and of Juniata College, Huntingdon, recently.

## Lightning Strikes Maryland Rectory

SYKESVILLE, MD.—During an electrical storm the evening of June 5th, lightning struck the rectory here and started a fire which damaged the roof and second floor to the extent of about \$2,000.

## Oregon Priests, Bishop Observe Anniversaries

PORTLAND, ORE.—On the occasion of the Bishop's visitation to Grace Memorial Church, Portland, on Whitsunday, the following anniversaries were celebrated: The 50th anniversary of the ordination of the Rev. G. Taylor Griffith; the 40th of the Ven. H. D. Chambers, archdeacon of the diocese; the 32d of the Rev. Oswald W. Taylor, rector of Grace Memorial; and the 30th of Bishop Sumner to the priesthood and his 20th to the episcopate.



## OBSERVE ANNIVERSARY

Three of the many persons participating in the 35th anniversary services at St. Barnabas' Free Home, Gibsonia, Pa., June 16th are pictured above. Left to right: Brother Gouverneur, Superior, S.B.B., Bishop Ingley, Coadjutor of Colorado, and Brother Charles, S.B.B.

## St. Barnabas' Free Home Observes 35th Anniversary

2,500 Persons at Open-Air Service With 250 in Procession

*(See article on page 809)*

GIBSONIA, PA.—About 2,500 persons attended the observance of the 35th anniversary of St. Barnabas' Free Home here June 16th. The large open-air service was held in a natural wooded amphitheater back of the main building.

There were 350 persons in the procession. This included the choir of Trinity Cathedral, Pittsburgh, and the Cathedral's Choral Society. The procession formed in the chapel and wound its way through the woods to the open-air chapel.

Bishop Ingley, Coadjutor of Colorado, delivered the sermon. Bishop Mann of Pittsburgh gave an address on the work of St. Barnabas' Brotherhood and its great help.

Another speaker was the Rev. Albert E. Selcer of the Chicago Cathedral Shelter. He is known to the brothers as Brother Albert, as he was the first brother to come and work with Brother Superior Gouverneur P. Hance in the early days of the order.

"The home ended the 35 years free of debt, so we have a great deal to be thankful for," the Brother Superior said later.

## Albany Lenten Offerings \$4,000

ALBANY, N. Y.—Presentation services for the Church schools of the diocese of Albany were held May 26th, at Trinity Church, Potsdam, for the northern section, and June 1st, at the Cathedral of All Saints, Albany, for the southern section. Bishop Oldham of Albany was the preacher at both services. The total offering for the diocese amounted to more than \$4,000.

## 300 Social Workers at Montreal Meeting

Conference Joint Project of Canadian and United States Church Social Service Departments

MONTREAL—With an attendance of 300 clergymen, social workers, and volunteers from various parts of the United States and Canada, the Episcopal Social Work Conference held its 15th annual session June 9th to 14th in Montreal, the meeting place being set by the National Conference of Social Work of which it is an associate group. This was the second meeting of the Episcopal Conference to be held in Canada and its attendance was drawn from 42 American and six Canadian dioceses. Added international flavor came from the presence of two parishioners of the American Church in Geneva, Switzerland.

This year the conference was set up as a joint project of the Department of Christian Social Service of the National Council

*(Continued on next page)*

## Yale Professor Gives Address at Berkeley Commencement

NEW HAVEN, CONN.—Prof. Frederick A. Pottle of Yale University gave the graduation address at the 79th commencement of the Berkeley Divinity School June 6th in Chapel Hall. The degrees were presented by Bishop Budlong of Connecticut.

There were four seniors. The Rev. Percy L. Urban, rector of St. John's Church, North Haven, received an honorary Doctor of Divinity degree.

The Rev. Cranston Brenton was the speaker at the alumni service which followed the senior class reception, and the Rev. Francis B. Creamer, rector of Christ Church, Detroit, was the toastmaster at the alumni dinner at which nearly 50 were present.

Action on possible merger with another school was postponed.

## Nashotah-Carroll College Course is Announced

NASHOTAH, WIS.—Postulants for Holy Orders, through a new arrangement, can obtain at Nashotah House, in association with Carroll College, Waukesha, a six-year college and seminary course, the Very Rev. Dr. E. J. M. Nutter, dean of Nashotah House, announced.

This course leads to the degrees of Bachelor of Arts of Carroll College, and Bachelor of Divinity of Nashotah House.



## 300 Social Workers Convene in Montreal

(Continued from page 813)

cil and the Council for Social Service of the Church of England in Canada. Great credit for its success is due to Mrs. M. Constance Payne, acting general secretary of that council, and to the Very Rev. Dr. Arthur Carlisle, dean of Montreal, and the Rev. J. Frederick Morris, rector of the Church of the Ascension, Montreal, who formed the local committee of arrangements. Especially appreciated by the American delegates was the informal reception tendered them at the historic Chateau de Ramezay.

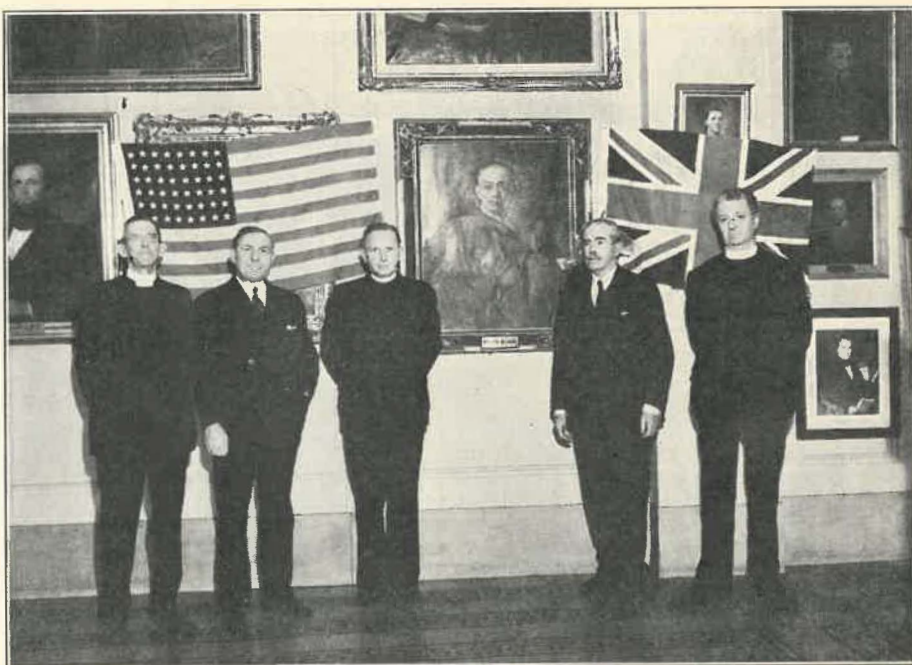
Ever since its formation in 1921, the Episcopal Conference has served primarily as a means for the exchange of methods between the various diocesan social service departments and between the leaders of the Church's social institutions. The keynote this year was a vigorous determination to keep the spiritual note dominant in the Church's social work combined with a marked impatience with outworn methods of either social case work or social group work. Speakers were convinced that any conflict lies not between the spiritual approach to and modern skills in social work, but between that spiritual approach and mere sentimentality. This was emphasized by Eric W. Gibberd, superintendent of St. Edmund's Home, Glendale, Ohio, in discussing religious child-caring institutions: "Sentiment is in the forefront as a defense of childhood's rights, yet sentimentality is one of childhood's oldest enemies. Understanding the child's need and meeting it with case work does rule out sentimentality, but it gives love a chance to function."

The annual dinner of the conference had more than usual interest, due to the presence on the program of the head of the Church of England in Canada. The Rt. Rev. John Cragg Farthing, Bishop of Montreal, presided, giving the delegates a gracious welcome to Canada and to Montreal. The Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of All Canada, discussed The Parish as a Social Instrument from the Canadian standpoint. He pointed out that the parish must prove a social instrument since social service needs the Church, the doctrine of God, and the Christian ideal of life to give it solidity, while the Church needs social service in order adequately to fulfill Christ's command to serve humanity.

### DR. NASH PRESENTS CHALLENGE

The most vigorous intellectual challenge given the conference followed in a paper on the same subject from the American viewpoint by the Rev. Dr. Norman B. Nash, professor of Christian Social Ethics at the Episcopal Theological School: "The battle for a brotherly society is still on, and the forces of evil need not prevail unless the children of light give way to despair and quit the field."

A new and greatly enjoyed type of conference procedure was a jury panel discussion at the joint meeting with the Girls' Friendly Society. In this the audience listened in on an informal discussion of Group Work Among Unemployed Girls,



### ENGLISH ENVOYS PLACE PALMS ON PORTRAIT

Canon Stacy Waddy, Secretary, and Sir Edward Midwinter, Director of Archives, of the Society for the Propagation of the Gospel which maintained missionaries in the Colony of North Carolina, 1702-1776, at the State Hall of History placing palm leaves on the portrait of Walter Hines Page, American Ambassador to England, 1913-1919 (original copy from painting by Philip A. Lazo for American Embassy at London). Left to right are Bishop Darst of East Carolina, Governor J. C. B. Ehringhaus, Bishop Penick of North Carolina, Sir Edward, and Canon Waddy.

headed by Mrs. Stephen Mahon, of Toledo. The seven other participants included clergy, G. F. S. workers, and Y. W. C. A. workers from both countries. The summarizer of the discussion was Miss Grace Coyle from the faculty of the School of Applied Social Science at Western Reserve University.

At the same session Miss Ethel Law, an Anglican from Toronto who is one of the national officers of the Canadian Y. W. C. A., discussed group work for girls in the Anglican Church in Canada. The latter officially sponsors four organizations for teen-age girls, these being, in order of numbers of local units, the Girls' Branch of the Woman's Auxiliary, the Girl Guides, Anglican groups of Canadian Girls in Training, and the Girls' Friendly Society.

### C. M. H. LUNCHEON

The annual luncheon at the conference with the Church Mission of Help was featured by an address by R. K. Atkinson, educational director, Boys' Club Federation of America. Speaking, by specific request of the Church Mission of Help, on the subject, New Attitudes Toward Young People, he emphasized the importance of realizing that adolescence is always a period of stress, marking a shift from the home to the world and from immaturity to maturity. He stated that since in the last generation there have been greater economic and social changes than in the previous millennium, it was impossible that this should not have been reflected in ethical changes. He contended that no complete integration of personality is possible without the religious element.

The work of Humewood House, Toronto, a unique Anglican agency dealing with the unmarried mother, was described by Miss Gertrude Hill, its superintendent.

## North Carolina Visited by Officials of S. P. G.

### Clergy and Laity Attend Luncheon Honoring Englishmen

RALEIGH, N. C.—Canon Stacy Waddy and Sir Edward Midwinter, the officers of the Society for the Propagation of the Gospel who are now in this country, made a visit May 30th to North Carolina at the invitation of Bishop Penick. They were accompanied by the Rev. W. H. Stowe of New Brunswick, N. J. After the Holy Communion at Christ Church, Raleigh, they visited Duke University, the University of North Carolina, and the home of the late Ambassador Page at Cary. Returning to Raleigh, they were the guests at a luncheon at the Sir Walter Hotel. There Sir Edward Midwinter read a fascinating paper on the work of the S. P. G. in the Carolinas 200 years ago, based on the letters sent by the missionaries to the secretary. Canon Waddy spoke on the great work of the society today, illustrating his talk by his own experiences in visiting the mission stations all over the world. About 100 clergymen and laymen were present at the luncheon.

Humewood House was begun and supported by the prayers and gifts of the women of St. Thomas' Church, the most influential Anglo-Catholic parish in Toronto. It is work marked by great spiritual success.

One session was devoted to the theme, Increasing Coöperation Between Clergymen and Social Workers. This was presented from the Canadian standpoint by Miss Charlotte Whitton, the executive di-



rector of the Canadian Council on Child and Family Welfare.

Miss Whitton's paper fairly bristled with challenges of one kind or another. No one could be in entire agreement with Miss Whitton, but not for an instant did she let us forget the Church's duty in first and foremost the saving of souls. Its work is primarily a spiritual not a material one.

The American approach was given by the Rev. Walter K. Morley, Jr., the chaplain of the New York City Mission Society, at its new institution "Wiltwyck," at West Park, N. Y. "Not only does the clergyman benefit personally by his contact with the social worker, but he gains a growing fund of practical knowledge that is invaluable to him in the task of training his own parish leadership," Fr. Morley said.

Speaking to the question, Church Cooperation With the Communities' Probation Program, the Rev. Francis D. McCabe, director of probation, State of Indiana, pointed out that "Probation exists for the same specific purpose as the Church, namely, that of re-adjusting, re-educating, and rehabilitating those who never had or have lost the conception of their birth-right to be sons of God."

Practical Standards for Diocesan Social Service Departments were outlined by the Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service, National Council. In a pointed address on standards for children's institutions, H. W. Hopkirk, superintendent of Albany Home for Children, Albany, N. Y., stated: "If the Church is to stay in the child welfare field it must get in the front rank; right now it is not there. It is particularly distressing to note the number of religious child-caring institutions with no adequate program of religious education."

#### JOINT SESSION POPULAR

The most largely attended meeting of the conference was a joint session with the Church Conference of Social Work and the American Social Hygiene Association, on the subject of marriage relations. The Rev. Dr. Floyd Van Keuren, executive secretary of the social service commission of the diocese of New York, discussed Pre-marital Instruction and Post-Marital Counseling. He said: "Neither wealth of worldly goods nor wealth of physical and sensuous experience seems to contribute to success in marriage. Marriage is essentially not only a spiritual enterprise for the creation of better personalities, but success in creating these better personalities is the hidden secret of happiness and permanence in marriage."

Dr. Van Keuren believes that before a priest celebrates the sacrament of marriage he should satisfy himself that (1) the contracting parties understand each other's mental abilities. Marriage requires mental dexterity and many a marriage life is marred if not broken by the inability of one to rise to the mental height and position of the other. That (2) they are old enough emotionally. "It is not *childlessness* but *childishness* which causes most trouble in marriage." When they are hurt they cry. Divorce is sought as a means of escape from one's own bad disposition

### Trinity, New York, Choir Alumni Gather for 13th Annual Service Whitsunday

NEW YORK — Seventy-four men who were for many years members of the choir of Trinity Church, assembled in the church Whitsunday for the 13th annual service of the Trinity Church Choir Alumni Association. The rector, the Rev. Dr. Frederic S. Fleming, preached and awarded the two Delafeld medals. Franklin Peterson received the gold medal for exemplary conduct, and William Vopatka the silver medal for the greatest improvement in usefulness to the choir; both are members of the present choir.

Among the alumni present were Samuel F. Howard of Hartford, Conn., who is 86 years of age, and the oldest of the alumni; Charles A. Barbier of Glen Ridge, N. J., who has not missed an Easter service in 50 years.

and inability to cope with difficult situations. That (3) they have attained social security which Dr. Van Keuren believes brings poise, courage, and strength into the home and answers for it a position of dependability in the community (this question was discussed also in Work Among the Unemployed, and many here advocated marriage among those on relief). That (4) they count for success not on luck but on personal ability, thrift, and industry, regarding pain, trouble, and hardship not as "raw deals" but as "raw materials" out of which may be fashioned growth, power, and happiness.

The rôle of counselor is beset with difficulty and requires the ability of a first class case worker. Among the more insidious dangers to marriage the speaker included *relatives*—"forsaking all others," he said, included parents.

In a complementary paper Valeria S. Parker, M.D., director of Community Relations, American Social Hygiene Association, treated The Part of the Physician and Psychiatrist in Family Consultation. In passing she uttered a kindly warning: "The interdependence of the spiritual, mental, and physical aspects of married love must be recognized by all who enter any part of the field of marriage counsel. Unless the clergyman or social worker is also qualified as a physician, unless the physician is versed in social practice and in religious principles, marriage counsel to be useful and complete must include the services of both."

The conference closed with its annual corporate Communion in Christ Church Cathedral, with the Bishop of Montreal as celebrant. Following the service the delegates were entertained at breakfast in the Cathedral parish house.

#### NEXT CONFERENCE IN WASHINGTON

The next conference will be held in Washington, D. C., presumably in June, 1936. Its officers will be: president, Fr. Barnes; first vice-president, Coleman Jennings, Washington; second vice-president, the Rev. Dr. Don Frank Fenn, Baltimore; secretary, Miss Margaret Maule, Philadelphia.

## Bishop Stewart's Fifth Anniversary Observed

Presiding Bishop Celebrant and Speaker at Chicago Service and Dinner; Bishop Rogers Preacher

CHICAGO—"The results thus far of the Centenary Campaign in Chicago signalize the sunrise, the new dawn, into which the Church is going under the impetus of the Forward Movement," declared the Presiding Bishop in Chicago June 18th. He was here to participate in services marking the fifth anniversary of Bishop Stewart's consecration and the achievements of the Centenary undertaking.

Bishop Perry was the celebrant at the service in St. Luke's Pro-Cathedral, Evanston, in the morning when Bishop Stewart repeated the vows which he took just five years previous when he was consecrated. The Presiding Bishop delivered his message to the diocese at a diocesan-wide dinner in the evening at the Hotel Sherman, attended by more than 700 men and women.

#### SPIRITUAL THINGS FIRST

The challenge of the new day which he said is dawning is to place spiritual things first, asserted the Presiding Bishop. In the future men must recognize the partnership, under obligation, between themselves and God, a partnership which involves all material possessions.

The Church is on the verge of a great advance step, Bishop Perry believes. In this forward step, the Church must strive to throw off what he termed certain old "superstitions," one of which is the idea of separation of the spiritual and material. Bishop Perry paid tribute to Bishop Stewart, saying the Church and the nation was sorely in need of such dynamic force and leadership and vision as Bishop Stewart possessed.

The day started with the impressive re-consecration service in St. Luke's Pro-Cathedral. A steady rain throughout the morning reduced the attendance but St. Luke's was comfortably filled for the service, which was a repetition, so far as possible, of that of five years ago. Clergy of the diocese, diocesan officials, the vestry of St. Luke's, and the choir of St. Luke's, as well as the participating bishops and officiants were in the procession. Bishop Perry celebrated, with the Very Rev. Gerald G. Moore, dean of St. Luke's, as deacon, and the Rev. John Heuss as sub-deacon. The Rev. Alfred Newbery, rector, Church of the Atonement, was master of ceremonies.

Bishop Moore of Dallas and Bishop White of Springfield assisted in the service.

Reports submitted to the Presiding Bishop at the dinner showed approximately \$500,000 raised in the Centenary Campaign. Bishop Stewart assured the Presiding Bishop that the campaign is to be carried forward until at least \$1,000,000 is raised.



## Final Rites Held for Bishop Booth

Presiding Bishop Celebrant of Requiem, Assisted by Bishops Oldham, Davies, Brewster, Dallas

**B**URLINGTON, VT.—The Most Rev. Dr. James DeWolf Perry, Presiding Bishop, was the celebrant at the funeral service and Requiem for Bishop Booth of Vermont, held June 20th at 11 A.M., at St. Paul's Church, with four other bishops and the rector assisting.

The church was filled with parishioners, diocesan clergy, friends of the late Bishop Booth, and pastors and members of other Burlington churches.

The procession of the choir, diocesan trustees, officers of the Woman's Auxiliary, trustees of the Episcopal Fund, trustees of the Vermont Episcopal Institute, and members of the executive council, visiting clergy, diocesan clergy, the Bishops, the pallbearers, the rector, the Rev. Vedder Van Dyck, reading the opening sentences, and the body of the late head of the diocese, in a casket covered by a purple pall, was most impressive.

### OFFICIATING BISHOPS

Bishop Oldham of Albany read the lesson, and Bishop Davies of Western Massachusetts read the prayer and intercessions.

The epistle was read by Bishop Brewster of Maine, while the gospel was read by Bishop Dallas of New Hampshire.

The musical program was arranged by Francis Brown, organist and choir director of the General Theological Seminary, who also directed the choir. Wayne Holcombe, organist at St. Paul's, was at the console.

### BURIAL AT OUTDOOR CHAPEL

Interment took place in the chancel of Bishop Booth's outdoor chapel at the tip of Rock Point. Bishop Perry read the prayers and Bishop Brewster committed the body.

The bearers were Robert Grosvenor Booth, son of the late Bishop; Henry Booth, the Bishop's brother, of Philadelphia; Robert Merry, and the Rev. Harvey Butterfield of Rosedale, Pa., the Rev. Emmett Paige of Poultney, and the Rev. J. Lynwood Smith of Shelburne, all three of whom were consecrated by Bishop Booth.

Bishop Dallas officiated at the early Requiem at 7:30 A.M., at the church, which was attended by more than 100 persons. The assisting clergy were the Rev. Morgan Ashley of Rutland and the Rev. Vedder Van Dyck.

### Dean of Chicago South Deanery Named

**CHICAGO**—Appointment of the Rev. Howard R. Brinker, rector of St. Bartholomew's Church, to be dean of the Chicago South Deanery, succeeding the late Rev. Dr. George H. Thomas, has been announced by Bishop Stewart of Chicago.

### Vermont Convention Meets July 30th to Elect Bishop

**BURLINGTON, VT.**—A special diocesan convention for the election of a successor to the late Bishop Booth of Vermont will be held at St. Paul's Church here July 30th.

The call for the convention was issued at a meeting of the standing committee in Burlington following the funeral of Bishop Booth.

### Dr. Coffin Given Degree at E. T. S. Commencement

**BOSTON**—The Rev. Dr. Henry Sloane Coffin was the recipient of the honorary degree of Doctor of Divinity at the recent commencement of the Episcopal Theological School, Cambridge, June 13th. In making the presentation, Dean Washburn used these words: "President of Union Theological Seminary; scholarly leader of scholars; thoughtful trainer of men for a thoughtful ministry; helpful pastor; faithful presbyter in the Church of Christ." Dr. Coffin was the preacher at the morning service. Bishop Lawrence gave out the diplomas.

The Rev. Dr. Phillips E. Osgood preached at the late afternoon service for the alumni, and touched upon the danger of professionalism, of looking over the shoulder to a golden past. The Very Rev. Philemon F. Sturges was the toastmaster at the alumni dinner.

New officers elected for the E. T. S. Alumni are: president, Bishop Hobson of Southern Ohio; vice-president, Bishop Scarlett of Missouri; treasurer, the Rev. Warren C. Herrick; new members of the executive committee, Bishop Jones and the Rev. Robert R. Carmichael. The Rev. Dr. Donald B. Aldrich was elected preacher for the meeting of 1936, with the Very Rev. Harry Beal as substitute preacher.

### Bishop Manning Confirms 70 on Welfare Island Visitation

**NEW YORK**—Bishop Manning of New York made his customary visitation to Welfare Island on Trinity Sunday, taking with him the eight deacons ordained that morning in the Cathedral of St. John the Divine. They were received by the chaplain at Welfare Island, the Rev. Sydney N. Usher.

Seventy candidates were presented for confirmation. Some were sick, some were aged; these the Bishop confirmed in their beds. All who were able came to the Chapel of the Good Shepherd.

As always, this was an impressive occasion. Bishop Manning had a special message for each one.

### Bishop Hornby Succumbs

**LONDON**—The Rt. Rev. W. B. Hornby, formerly Bishop of Nyassa and of Nassau, died recently at his home at Barrasford, Northumberland, at the age of 84.

## Philadelphia School Seeks More Funds

More Than \$20,000 Subscribed in Past Few Days; Joint Boards to Meet June 27th

**P**HILADELPHIA—The Philadelphia Divinity School was founded in 1863 in the midst of a great civil upheaval and new social conditions and met conditions successfully. After more than 70 years of service this school, faced again with changing conditions, seeks to broaden her basis of support and scope of efficiency by providing Clinical Theological Teaching for Seminarians. Sound accomplishments of the past years provide fitting foundation on which to build.

Bishop Philip Brooks was an original overseer of the school and the roll of graduates has furnished many great leaders to missionary and educational enterprise throughout the world.

Wide interest attaches itself to the present program for the presentation and expansion of the school's work. Bishop Beecher of Western Nebraska is chairman of a large committee of bishops, alumni, and friends who are at work to raise \$70,000 in the near future and \$160,000 in the next three years. Bishop Taitt of Pennsylvania is the honorary chairman of the campaign and has just issued a call to all of his clergy to assist in the campaign for the school.

More than \$20,000 has been subscribed within the last few days. The joint boards of the school will meet June 27th to act in regard to the election of a new dean of the school and to transact school business bearing on the future.

## Tennessee Mountain Boys Benefit Through Will

**P**HILADELPHIA—Tennessee Mountain boys will benefit under the will of the Rev. Joseph Sherlock, late pastor of the Church of St. John Chrysostom. He died more than five years ago and in his will directed that the income from a trust fund now having a principal balance of \$38,945 be paid Catherine M. Burton for life. He further ordered that at Miss Burton's death the fund go to the Order of the Holy Cross for the use of St. Andrew's School for Mountain Boys at Sewanee, Tenn. Miss Burton died last March and the Orphans' Court today formally terminated the trust.

### Albany Confirmation Service

**ALBANY**—On Trinity Sunday afternoon in the Cathedral of All Saints Bishop Oldham of Albany confirmed candidates from eight parishes, their respective rectors presenting the candidates. This service was designed specially for persons who were unable to be presented for confirmation on the occasion of the Bishop's visitation to their parishes.



## Philadelphia Churches Vote to Join Forces

(Continued from page 813)

rector of St. James' Church. At the same time Dr. Newton announced that he had tendered his resignation to the vestry of St. James' to take effect November 1st, and that it had been accepted. The congregations of both parishes were present as they had been notified in advance that an important announcement was to be made at the combined services on that day.

### DR. NEWTON'S PLANS UNANNOUNCED

Dr. Newton stated specifically that the project which the two parishes had begun had his full approval and that he had participated in the conferences at which the plan was discussed. He said that he was not ready to make any announcement as to his plans after November 1st.

The agreement of association has been formulated in such terms that the two parishes will pool their resources and under combined lists carry on the work of a metropolitan church. The "City Church" plan inaugurated at St. James' Church some time ago will be carried out on an enlarged basis. However, the two parishes will retain separate identities in some respects, particularly as to financial arrangements. St. Luke's Church will be the center of activities, but religious services will continue to be maintained at St. James'. The association becomes effective July 1st.

The formal statement read by Dr. New-

ton announcing the agreement of association follows:

"As many of you already know, conversations have been in process between the vestry of St. James' Church and the vestry of St. Luke and the Epiphany, with a view to effecting a coöperation in meeting the problem of the central city church. The vestries have jointly agreed that the human needs of the crowded population in the city's center demand that the forces of religion take action to meet this challenge, and they have decided to take the initiative. They have decided that the only way at present is through a 'City Church,' open at all times to all the varied types of human need and appeal, which call for the ministry and service of all who believe in the example and ministry exemplified by Him whom we call our Master.

"With this end in view the clergy and vestry of St. James' Church and the Church of St. Luke and the Epiphany have entered into an association to meet this challenge in human needs and to do together what a single parish working alone cannot do. The association becomes effective on July 1st. A more detailed statement has been sent to each of the communicant members of both parishes, which we believe will be carefully read and endorsed."

Unnecessary duplication of effort in neighboring parishes of the downtown district has been apparent for several years. Public attention has been focussed upon the problem several times when mergers were contemplated. Prior to the death of the late Rev. Dr. Floyd W. Tomkins, rector of the Church of the Holy Trinity, a merger of that parish with St. James' was being considered by both vestries.

Subsequently, and before the Rev. Howard R. Weir was called to be Dr. Tomkins' successor, a merger between Holy Trinity and the Church of St. Luke and the Epiphany had progressed to the point where it was recommended by the vestries. Upon being submitted to a congregational vote, as required by canonical law, the congregation of Holy Trinity voted in favor of the merger, but the people of St. Luke and the Epiphany expressed their disapproval. The present agreement of association is not considered a complete merger and, therefore, has not been submitted to congregational vote, but the vestries of both parishes have given it their approval.

The clergy staff of St. James', comprising the Rev. Dr. John Mockridge and until November 1st, the Rev. Dr. Joseph Fort Newton, and the Rev. Dr. W. G. W. Anthony, will make their headquarters at the Church of St. Luke and the Epiphany where they will have offices together with the Rev. Thomas L. Harris, rector of St. Luke's, and his assistant, the Rev. N. W. Rightmyer.

This is not the first time that these two parishes have carried out joint projects as during the summer of 1934 the two congregations worshipped together for one-half the summer at St. James' and the second half at St. Luke and the Epiphany.

### Trinity Seniors Hear Bishop Larned

HARTFORD, CONN.—Bishop Larned, Suffragan of Long Island, gave the address at the Trinity College baccalaureate service here June 16th.

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# Not Pamphleted to Death, Says Bishop

## Instead, Forward Movement Commission Stimulating Church to Life, Declares Bishop of Chicago

CINCINNATI—Fear has been expressed that the Forward Movement Commission might be pamphleting the Church to death. Not so, thinks Bishop Stewart of Chicago, "I do not think you are 'pamphleting the Church to death!' I think you are stimulating it to life. It seems to me your summer pamphlet is very timely."

Bishop Capers of West Texas writes to his clergy: "It seems to me that the Forward Movement Commission has placed in the hands of the Church literature of priceless value, for it breathes the spirit of the Christ Himself, and it should stir us all to resolute action. If this literature is given to your parishioners I am sure that it will be of incalculable value to the spiritual life of your parish."

### PARISH PRAYER GROUPS

A splendid recommendation made by Bishop Fiske to his clergy is as follows: "In every parish appoint a group of people—maybe half a dozen in a small mission; half a hundred in a large parish; any num-

ber in between—to be pledged as a prayer group to use the weekly special intentions already announced for the whole parish. Let them learn to pray in their own words."

St. Paul's Church, Syracuse, formed a group of 60 persons, pledged to pray daily for the special weekly intentions. Other parishes have varying sized groups.

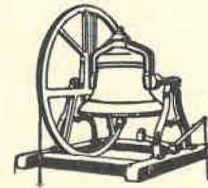
In the same diocese, Church schools carried out the special program for the Forward Movement outlined by the general committee.

The president of the Woman's Auxiliary writes of the hearty coöperation of the Auxiliary, and adds, "attendance at all services of the Church and Church meetings has been marvelous and all attributed to the Forward Movement. I feel sure all are planning to continue along the lines suggested and laid out."

The rector of Emmanuel parish, Baltimore, one of the fine old parishes in that city of vigorous Church life, writes as follows: "It may interest you to know that we are giving our entire thought in this parish now to the Forward Movement and I am delighted with the keen interest being manifested by our communicants."

Not long ago, Dr. Dri Davis, who is the head of the Y. M. C. A. work in Europe, gave a splendid address in a western city on the work of the Christian Church in nationalistic countries in Europe where Fascism and Naziism are rife. Among other things he said: "The only real dynamic teaching that there is to combat Communism and Nationalism is the religion of Jesus Christ. And what we need in this

country and throughout the world is an awakening of Christian people to the implications of Christ's religion, starting with the individual and teaching every phase and department of life." This is exactly the great objective of the Forward Movement. Each one of us must do his part in this awakening by resolving to move with the Forward Movement.



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A QUARTERLY MAGAZINE  
of Subjects Missionary and Religious

Published by the American Congregation of the  
Society of St. John the Evangelist

VOL. VIII SUMMER, 1935 NO. 30

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## Forward Movement Not Spasmodic Effort

Virginia Rector Gives Excellent Suggestions to Parish on Use of Manual, "Follow On"

CINCINNATI—The Forward Movement is not a spasmodic attempt at renewal. Under the guidance of the Holy Spirit it represents a determination to bring a new and continuing spirit into the life of the Church which will give a deeper meaning to discipleship and greater power to the Church's service in the world.

As a help toward this goal the Commission on the Forward Movement has issued a manual for Church-wide use entitled *Follow On!*, containing the Book of Acts and many other helps to Christian living.

### HOW TO USE "FOLLOW ON"

The Rev. Theodore Sinclair Will, rector of St. John's Church, Hampton, Va., gives the following fine suggestions to his parishioners for the use of this manual:

"I am enclosing the new manual of the Movement, for use through Trinitytide. It is priceless in its simple and practical usefulness. It is of convenient size to take with you every day. Carry it in your pocket or in your purse. Never be without it.

"May I say a word as to how to use it?

"For *individual* use: Read a section each day, according to directions in the inside front cover, and at some convenient time and place. Think over what you have read, and then turn to the back of the little book for your prayers and individual acts.

"For *family* use: I hope that this book will commend itself for simple usefulness for family prayers. After the family is gathered together, let some one read a paragraph of the Bible, and follow the reading with one or more prayers, from the back of the book. Some families will prefer the breakfast table, some the supper table, before or after the meal. I guarantee that there will come a strengthening of the family tie with the restoration of this custom. I pray that more families will discover the great happiness of such united religion. I hope that young married people, starting out on their voyage of life, will realize the important need of such a usage.

"For *organization* use: Please use the group devotions on the inside back cover (page xiii), at all organization meetings. The leader should take the invocation, the first half, to the semicolon, and the group should repeat in unison the petition in the second half. The Act of Adoration is to be taken by the leader, and the group should repeat the ascriptions, 'Glory be to thee, O God.' This would be followed by one or more of the prayers.

"I sincerely hope that no meeting will be held in the parish without these devotions, including the Prayer for the Forward Movement."

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## Swarthmore, Pa., Church Observes 40th Anniversary

Rev. J. Jarden Guenther Celebrates 10th Year in Ministry

SWARTHMORE, PA.—Trinity Church here observed the 40th anniversary of the first use of the original building with special services June 16th and 18th. Bishop Taitt of Pennsylvania was the preacher the evening of June 16th.

The Rev. J. Jarden Guenther, for more than five years rector of Trinity Church, celebrated the 10th anniversary of his ordination June 16th.

Of the 184 persons confirmed during the 40 years of the parish's history, 88 were confirmed in the last five classes.

The congregations have steadily increased and the budget of \$3,000 per year for 30 years has advanced to \$8,500.

## Wisconsin Church Observes 40th Year

AMHERST, WIS.—St. Olaf's Mission, Amherst, in the diocese of Fond du Lac, celebrated the 40th anniversary of its organization as a mission on the feast of the Ascension, May 30th.

The Rev. John E. Rowell, priest in charge, was celebrant at the Mass in the morning. At 5 o'clock a picnic supper was held in the Guild Hall which was largely attended. Visiting clergy who were present at the supper and assisted in the evening service included Bishop Sturtevant of Fond du Lac. A class was confirmed.

### SHRINE MONT

High in Va. Alleghenies, 100 m. due west of Washington, central in 3rd Province, 18 m. by fine motor road from Mt. Jackson, where Greyhound buses and Southern Ry trains met on notice. Group of 10 cottages about Cathedral Shrine and Refectory Hall. Many recreations. Church owned, operated at cost; welcomes Church people and friends from Easter to Advent; hd and ldg.—outings \$2 a day, vacations \$12.50 a week; also invites Church groups, retreats & conferences. Prospects. Rev. E. L. Woodward, M.D., Dir., Shrine Mont, Orkney Springs, Va.

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July, 1935 Vol. XLVI. No. 7

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## Oregon Summer School

PORTLAND, ORE.—The 20th annual session of the Gearhart Summer School of the diocese of Oregon will be July 16th to 26th. Courses will be taken by the Very Rev. Frank A. Rhea, dean of St. Michael's Cathedral, Boise; the Rev. Malcolm S. Taylor, of the National Commission on Evangelism; Mrs. Wilson Johnston, of Trinity Church, Portland; the Rev. R. A'Court Simmonds, of St. Mark's Church, Portland; the Rev. A. J. Mockford, St. Paul's, Oregon City; and Mrs. Mildred Boon Borgeson, Portland.



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## Diocesan-Wide Mission is Planned

**Bishop Perry of Rhode Island and  
Committee Now Preparing for  
Great Movement in 1936**

**P**ROVIDENCE, R. I.—The Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church and Bishop of Rhode Island, and a committee of four clergymen and one layman, of whom Bishop Bennett, assistant to the Bishop of Rhode Island, is chairman, are now laying plans for a diocesan-wide mission to be held after months of preparation, probably during the first two weeks of February, 1936. No movement on such a scale for the renewal of spiritual life within the Anglican communion has ever been carried out before in Rhode Island and probably not in the United States, clergymen assert.

As outlined by the secretary of Bishop Bennett's central committee, the Rev. Irving A. Evans, rector of Christ Church, Lonsdale, and by Bishop Bennett himself, the mission will include these features:

Twenty-one outstanding missionaries of the general Church will be invited to come to the diocese for service chiefly in the larger parishes, and 34 diocesan clergy will be assigned to the smaller parishes and missions.

A detachment of the Church Army will be drafted with the expectation that the evangelistic secretary, Capt. B. Frank Mountford, one of the most noted of all present-day Anglican missionaries, will head the detail.

### RETREAT PRECEDES MISSION

All of the missionaries will come to Bishop Perry for a three-day retreat before the opening of the mission, and one day before he will call in the diocesan missionaries for instruction and spiritual guidance. On the last Sunday afternoon of the mission at 4 o'clock a diocesan-wide service will be held at the Cathedral. It is probable that on account of the interest that will have been aroused by that time, similar services will be set for the same hour in Newport and Bristol.

The committee is at work selecting a phrase that will best summarize the spiritual content of the project. Two of especial merit are already being considered: The Necessity of Christ, offered by the Rev. Charles Townsend, rector of St. Stephen's Church; and Christ's Answer to Human Needs, suggested by Bishop Bennett.

On the central committee, besides Bishop Bennett and Dr. Evans, are the Rev. Charles Townsend, rector of St. Stephen's Church; the Rev. Anthony R. Parshley, rector of St. Michael's Church, Bristol; and Albert E. Thornley, Christ Church parish, Pawtucket.

Each rector will make his own preparations within his parish, putting most of his time and attention upon teaching. Bishop Perry is emphasizing the teaching side of the diocesan-wide mission. In a recent conference with his clergy, the Bishop said:

"We must try to avoid giving the im-

pression that the mission is an opportunity for some voice to be heard for the entertainment and excitement of the people. Let the missionaries from outside and inside the diocese be representative of Him who sent forth the disciples.

"We should discourage the practice of running around to hear this preacher here and that preacher there. The people should wait for the mission in their own parish. The effect of the adventure should be the deepening of the spiritual life of every baptized person. To this end all the parochial missions held in Rhode Island during the last 25 years will contribute.

"As never before, I believe, the state of Rhode Island recognizes such a need as this for spiritual expression and growth.

### LINKED WITH FORWARD MOVEMENT

"The mission is needed to reach individuals. For years we have been thinking of our work in terms of numbers, especially Easter Communion and financial supporters. The Forward Movement, with which our adven-

ture is linked, is summoning us back to the individual soul whom we can call by name. We must now concern ourselves with the individual, with a knowledge of his soul, first on the part of the missionary and second on the part of the rector.

"A conscious need is moving in the minds and hearts of our people in the diocese. Throughout the length and breadth of the land there is a feeling of dissatisfaction with concern merely with this and that financial plan for rehabilitation. What we are all turning to now is the need of the soul. We are asking, 'What is the meaning of life? What has Christianity to offer for a solution?'"

There will be sub-committees on publicity; clerical cooperation, methods, and assignments; lay cooperation; and finance, with, probably, a member of the central committee heading each. Albert E. Thornley will organize the laity for visitation under the direction of the various rectors.

The United Thank Offering Number of THE SPIRIT OF MISSIONS will appear about October tenth, but already Churchwomen are earnestly promoting interest in it, determined that no summer inertia shall prevent its being the most widely-read of all U.T.O. numbers.

Miss Lindley will tell what the U.T.O. has meant to the Church throughout the world; Mrs. H. H. Dodge of Scarsdale, N. Y., will suggest methods of promoting the Offering; twenty U.T.O. missionaries will contribute to a symposium on The Missionary's Life; a Diocesan Directory of U.T.O. workers will be a feature of special interest and value; and many other feature articles, with profuse use of illustrations, assure that this United Thank Offering Number will be intensely interesting, truly inspiring, highly informative, and thoroughly indispensable.

If details have not yet reached you through your officers, write and they will be mailed to you at once.

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## Church Membership Continues Increase

**Total Gain of 1,222,064 Members During 1934; Methodists Lead with Roman Catholics Second**

NEW YORK—Churches in the United States continue to increase in membership, and the total increase for 1934 is the largest since 1930, and one of the largest ever recorded, according to the *Christian Herald* Annual Report of Church Statistics appearing in the July issue of that magazine.

The Episcopal Church is credited with a gain of 22,159 communicants.

The report was prepared by Dr. George Linn Kieffer, president of the American Association of Religious Statisticians.

In 1934, Churches and religious bodies showed a total gain in membership of 1,222,064; the gain in "adult" membership, 13 years of age and over, was 910,651. The 50 largest religious bodies, alone, those having a membership of 50,000 or more, gained a total of 1,207,188.

### METHODISTS LEAD PROTESTANTS

The Methodists, whose rate of increase for several years previous was not so large, have risen to the head of the list of Protestant denominations, with a total net gain of 210,475 members in 1934. The Baptists, who have led for several years, come second, with a gain of 161,720. The Lutherans are third, with a gain of 101,118.

Other leading Churches also gained substantially; among them, the Disciples of Christ gained 29,282, the Presbyterians 21,764.

The Baptists, with a total membership of 10,027,929, still remain the largest Protestant denomination. The Methodists, with 8,976,492, are second. The Roman Catholic Church is still the largest religious body in the country, with a total membership of 20,398,509, a one-year gain of 198,915.

The per cent of gain also shows some striking increases. In the single year of 1934, the Methodist gained 3.40 per cent, the Lutherans 2.31 per cent, the Evangelical denomination 4.92 per cent, the Baptists 1.63 per cent, and the comparatively small Nazarene denomination made the remarkable gain of 9.02 per cent.

Total all purpose contributions made by Church members in 1934 amounted to \$299,416,781.35, a per capita contribution of \$12.07. Contributions in 1933 amounted to \$16.11.

## Officials Want Shanghai University Registered

SHANGHAI—The many disabilities which the graduates of St. John's University suffer as a result of the university not being registered with the Chinese government has resulted in many petitions coming from them requesting that the question be reopened.

The medical faculty, the university council, and the board of directors have all urged Bishop Graves of Shanghai to sanction the resumption of negotiations with the Chinese Board of Education. But as registration would necessarily mean the assimilation of St. John's to the national system of education and the renunciation of any evangelistic purpose in maintaining it, the Bishop hesitates to take such a step.

Meanwhile \$100,000 has been given to the university by T. V. Soong, an alumnus and the former Minister of Finance, to erect a library building to house the Sheng Kung Pao Chinese library and to endow its upkeep.

### St. Helen's Hall Commencement

PORTLAND, ORE.—St. Helen's Hall, Portland, June 10th held its 66th commencement, and on the 11th, the third commencement of St. Helen's Hall Junior College. The college and the school each graduated 30 students. The diplomas were presented by Bishop Sumner of Oregon, who gave the address to the school. Prof. Morris of the University of Oregon gave the address to the college. Both services were held in Trinity Church, Portland.

### Harrisburg Clergy Retreat

BLUE RIDGE SUMMIT, PA.—A clergy retreat for the diocese of Harrisburg was held at the Church of the Transfiguration here May 27th to 29th. The conductor of the retreat was the Rev. Wallace E. Conkling, rector of St. Luke's Church, Germantown, Pa.

### Cathedral Uses Pence Plan

HASTINGS, NEBR.—The Pence Plan has been inaugurated in St. Mark's Pro-Cathedral, Hastings, as a means for liquidating the indebtedness on the church.

### Dean Gates Officiates on "Normandie"

NEW YORK—The chapel on the new French liner, S.S. *Normandie*, was formally instituted for use by the Anglican Church at a service June 5th at which the Very Rev. Dr. Milo H. Gates, dean of the Cathedral of St. John the Divine, was the officiant. On the preceding day, the chapel had been consecrated by the Roman Catholic Church. About 250 persons were present at the Anglican service.

### Oskaloosa, Iowa, Parish Celebrates

OSKALOOSA, IOWA—St. James' parish, Oskaloosa, the Rev. A. H. Head, rector, observed its 80th anniversary May 27th and 28th. The celebration commenced with a confirmation service and was followed with a banquet at which addresses of congratulation were delivered by Bishop Longley of Iowa, the Rev. W. Ernest Stockley, and Mrs. H. S. Longley, Jr.



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JULY, 1935 Vol. XXXVIII, No. 1

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## W. N. Y. Active in Forward Movement

Diocese, in Addition to Circulating Pamphlets, Recommends Program Including Rule of Life

**B**UFFALO, N. Y.—In carrying out the principle of the Forward Movement Commission that individual dioceses work out for themselves details of the Movement, the diocese of Western New York, in addition to circulating the pamphlets of Bible reading, has adopted a program for putting the Forward Movement into effect in the diocese which includes the following points:

First, embracing the primary attitudes of discipleship it is recommended a rule of life (given below) be accepted in whole or in part as a guide to Christian living. To the observance of this rule is attributed, to a considerable extent, the increased attendance upon services, the larger confirmation classes, and the deepened interest apparent in the diocese.

Secondly, that there be held by the clergy frequent quiet days or devotional hours, leading up, when the people are awakened to the value of such times of withdrawal, to diocesan conference retreats.

Third, that there be brought to the people the vision of a great need outside themselves, rightly believing that the greatest single influence in developing the spiritual life of the Church at home has been the call of the missionary enterprise, not only in lands abroad but in the desperate situation facing the Church in America.

Fourth, that each and all face and undertake the task of bringing the unchurched and the indifferent into the fellowship of Christ's religion by personal contact. To this end members should strive to reach the children in the schools by religious education in school time; and second, that through the social agencies members of the Church be put in touch with those on relief by which a point of contact may be established and the unchurched brought into religious groups through the establishment of friendships; third, personal evangelism among lapsed or indifferent members by the channels of friendship; and lastly, earnest prayer that the Light of the world may shine in the hearts of all and into every corner of the world.

### The Rule of Discipleship:

"Desiring to learn from Jesus Christ the Way of Life, I renew my pledge of discipleship, and in order to make it effective, I will earnestly endeavor to:

"1. Worship in the church at least once every Sunday and use my Prayer Book and my will to make my worship real.

"2. Pray daily, at a stated time; and also spiritualize my activities by interspersing them constantly with brief prayers.

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"3. Read the Bible, particularly the Gospels, daily, to gain new insight into the mind of Jesus.

"4. Serve, by (a) testing my mental attitudes toward social and personal relationships by the Mind of Christ; (b) striving to influence others to take part in the Church's worship; (c) setting aside a definite percentage of my income for the Church."

The clergy are urged to keep constantly in the front of their teaching, both in the pulpit and in parish organizations, the four points of the rule—worship, prayer, study, and service, with their innumerable sub-topics.

## Bishop of Oregon Presents Diamond Crosses at Rally

PORTLAND, ORE.—The annual Whitsunday rally of the Church schools of the diocese of Oregon was held in Trinity Church, Portland. Those taking part in the service were the Rev. Messrs. F. H. Ball of Trinity Church; R. A'Court Simmonds of St. Mark's; Richard F. Ayres of St. Michael and All Angels', Portland; and A. J. Mockford of St. Paul's, Oregon City. Bishop Sumner of Oregon was the speaker. The music was furnished by the combined choirs of the schools.

At this service the Bishop presented the Diamond Cross given by the Bishop for 10 years' perfect attendance at Church schools. Those earning this award were Virginia Pearson and Julia Phipps of St. David's; Carroll Siner of St. Michael and All Angels'; Bethune deSully of St. Mark's, Portland; Dorris Smeed and Glen Smeed of St. Mary's, Eugene. The Lenten Offering was higher than last year, with 11 schools meeting their full quota or over.

### Kieff Cathedral to be Preserved

LONDON—Fears have been expressed recently that the Cathedral of St. Sofia, at Kieff, would be destroyed. But the *Times* Riga correspondent sends the reassuring statement that the Soviet authorities have now decided to restore the dilapidated parts of the building and to preserve it.

### Milwaukee Y. P. F. Conference July 12th

MILWAUKEE—The summer conference of the Young People's Fellowship of the diocese of Milwaukee will be held from July 12th to 14th at Camps Webb and Blazing Star, Nashotah. The conference leaders will include the Rev. Frs. Kilian Stimpson and John Heuss, and Sister Etheldreda, S.H.N.

### Fr. Hoffman Conducts Retreat

VERSAILLES, KY.—The Rev. William H. V. Hoffman, Jr., S.S.J.E., conducted a retreat for Associates of the Order of St. Anne, and others, June 9th through June 11th. Those in attendance came from both dioceses in Kentucky.

### Appointed to Bedford Suffragan Bishopric

LONDON—The Rev. J. L. Barkway, honorary canon in St. Alban's Cathedral, and diocesan missionary, has been appointed to the Suffragan Bishopric of Bedford.

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## Progress in Shanghai Reported by Bishop

**Baptisms, Confirmations, and Contributions from Chinese Christians Set New Record**

SHANGHAI—In every respect the previous year was marked by progress, Bishop Graves of Shanghai reported to the synod of the district of Shanghai which convened May 22d in St. John's Pro-Cathedral, Shanghai.

Never had there been so many baptisms and confirmations, or so much money contributed by the Chinese Christians, said Bishop Graves. New church premises have been acquired at both Paoying and Chinkiang. He also announced that the Rev. F. A. Cox had been appointed archdeacon.

Steps were taken by the synod to collect \$50,000 as an endowment fund to support a Chinese bishop of the district. It is expected that this will be accomplished in 10 years. The synod, in view of the approaching centenary of the American Church Mission in China, voted to appoint someone to prepare a history of the mission in Chinese, and to cooperate with the dioceses of Anking and Hankow in raising \$2,000 as a thank offering to the Board of Missions of the American Church.

Standing committee elections were: the Rev. Messrs. F. L. H. Pott, T. M. Tang, E. S. Yu, and C. C. Chu; and Messrs. Archie Tsen, O. Z. Li, T. T. Wu, and D. C. Jui.

### Georgia Council of Colored Churchmen Hears Bishop Reese

SAVANNAH, GA.—The 30th annual session of the council of Colored Churchmen met at St. Augustine's Church here May 14th and 15th. The session began with Evening Prayer on the 14th. After Evening Prayer, Bishop Reese of Georgia made his annual address to the council.

The final session of the council was in the form of a missionary mass meeting, at which the speakers were the Rev. Messrs. Charles H. Dukes, vicar of St. Mary's Church, Augusta; J. Clyde Perry, and J. Henry Brown.

Officers elected by the Laymen's League, meeting at the same time, are: J. C. DuBignon, president; Samuel A. Jones, vice-president, and N. A. Branhan, treasurer.

Officers of the Woman's Auxiliary, which also met during the council, are: Mrs. Rosa DuBignon, president; Mrs. Amanda Carter, vice-president; Mrs. P. E. Williams, secretary; Mrs. Maria Jackson, treasurer; Mrs. J. Walker, supply secretary; Mrs. Ellen Moore, custodian United Thank Offering; Mrs. F. E. B. Lanier, educational secretary.

### G. F. S. Official Gives Radio Talk

NEW YORK—The Rhode Island Congress of Parents and Teachers, which is sponsoring a series of broadcasts on The New Deal and the Forgotten Child, invited Mrs. Charles Townsend of Providence, the diocesan president of the Girls' Friendly Society, to give one of these radio talks. Mrs. Townsend spoke over Station WEAN May 28th.

### Forward Movement Developments Reported in North Texas Parish

BIG SPRING, TEX.—The Forward Movement got somewhere in North Texas on Whitsunday in the parish and adjacent missions of the Rev. P. Walter Henckell who during the post-Easter season followed suggestions of the national and district commissions and put it up to his vestry in the new St. Mary's parish, Big Spring, to bring interested persons to hear a series of sermons on Discipleship in the Church of the Living Christ.

A number of baptisms resulted and on Whitsunday the Rev. Mr. Henckell presented to Bishop Seaman of North Texas six candidates at the early Communion service in Trinity Mission, Midland, and drove with the Bishop 40 miles to the parish church in Big Spring where 18 more were confirmed. Out of the 24, 18 were adults.

A golden memorial alms basin was consecrated by the Bishop at this service.

The rector and vestry of St. Mary's are considering asking the Bishop to make their church the Bishop's Cathedral.

St. Stephen's Mission, Sweetwater, is building an addition to the church from plans drawn by the Rev. A. B. Hanson, minister in charge. The addition will include assembly room, kitchen, and sleeping quarters for the pastor during his visits from Colorado.

### Commencement at Arden, N. C., School

ARDEN, N. C.—Christ Episcopal School, Arden, ended its 35th year with the annual commencement exercises May 27th. Twenty boys received their diplomas from David P. Harris, headmaster, during the Solemn High Mass. Bishop Gribbin of Western North Carolina gave the charge to the graduating class.

### Acolytes' Festival at Danville, Pa.

DANVILLE, PA.—The Acolytes' Festival at Christ Church here June 7th and 8th was attended by 120 acolytes and 20 priests. Bishop Brown of Harrisburg pontificated at the Solemn High Mass and preached. The festival was held under the auspices of the Clerical Union, Central Pennsylvania Branch.

## Church Services

### ILLINOIS

#### Church of the Ascension, Chicago

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,

Amsterdam Avenue and 112th Street  
New York City  
Sundays: 8 and 9, Holy Communion, 10, Morning Prayer, 11, Holy Communion and Sermon, 4, Evening Prayer and Sermon.  
Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer, 5, Evening Prayer. Organ Recital, Saturdays, 4:30.

#### 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.

#### 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.

### NEW YORK—Continued

#### 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.

#### Trinity Church

Broadway and Wall Street  
In the City of New York  
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

Madison Avenue and 35th Street  
REV. GEORGE A. ROBERTSHAW, Minister in Charge  
Sunday: 8 and 11 A.M.  
Special Preacher: The Rev. Roscoe T. Foust, Chaplain of the U. S. M. A., West Point.

#### Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues  
(Served by the Cowley Fathers)  
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
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.

### 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.  
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juncau Avenue and N. Marshall Street  
VERY REV. HENRY W. ROTH, Dean  
Sunday Masses: 7:30 and 11:00 (Sung Mass and Sermon).  
Week-day Mass, 7 A.M.  
Confessions: Saturdays, 4:30-5:15, 7:30-8:15.



## News of Other Communions

### RUSSIAN LAYMEN SEEK REFORM IN CHURCH CANONS

NEW YORK (NCJC)—The New York *World-Telegram* reports that the Orthodox Church Reform Society with headquarters in Brooklyn has begun a campaign to force changes in canons and practices of the Eastern Orthodox Church which have obtained for 14 centuries. These changes, if effected, will concern more than eighty millions of Christians of which at least one-tenth are resident in the United States and Canada, the report declares.

Copies of resolutions favoring the changes proposed have been forwarded to headquarters of the organization from many newly formed branches in this country, Canada and Europe, it is declared, while it is stated that there has been no opposition up to the present.

The underlying purpose of the campaign, it is indicated, is to "demand the corrections of the various fallacies, wipe out the vast intrigues, and to restore the glories through certain reforms that will purify so that stumbling blocks to progress may forever be removed."

The first reform which is being demanded, the *World-Telegram* states, is the removal of the canon which restricts the office of Bishop to unmarried priests. According to the canonists in the organization urging the change, historical research has shown that the canon is merely the in-crusting into Church law of a condition made imperative in the fourth century by the spread of missions without educated men to head the diocese. These circumstances, it is stated, cause the placing of the most available men into a parish, but looking to the monasteries that were then the principal places of education, for candidates for the episcopate.

This situation, it is pointed out, no longer exists. It is further asserted that this practice is opposed to that of the Apostolic Church, and now some of the best men available for the episcopate are deterred by an outworn canon.

Such a reform, it is declared, will be following the example of the Holy Orthodox Catholic Synod of Russia, where two-thirds of the bishops are married.

### INTERNATIONAL YOUTH WILL DISCUSS PROBLEMS

CHAMBY-SUR-MONTREAU, SWITZERLAND (NCJC)—Youth leaders from many countries will meet here from August 2d to 8th for the annual summer camp conference held under the auspices of the Joint Youth Commission of the Universal Christian Council and the World Alliance for International Friendship Through the Churches.

The subject of the conference will be Liberty and Authority. Leaders of European thought will discuss such subjects as

Am I Free?; Does the Modern World Leave Any Place for Free Men in the Realm of Economics?; The Problem of the Conscientious Objector; What Is Freedom in the Realm of Politics?; How Can Youth Work in This Important Field of International Concern?

## Classified Advertising

### RATES

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 25 cts. per count line (10 lines to the inch).
- Resolutions and Memorials, 4 cts. per word, including one-line heading.
- All other classifications, 4 cts. per word where replies go direct to the advertiser; 5 cts. per word including box number and address when keyed in our care to be forwarded by us plus service charge of 25 cts. on first insertion.
- Minimum price per insertion, \$1.00.
- No time, space, or cash discounts on classified advertising.

## ANNOUNCEMENT

### Died

SISTER KATHARINE ANGELA—SISTER KATHARINE ANGELA, of the Community of St. John Baptist, New York (Katharine Huntington Brooks), June 2, 1935, at St. Helen's Hall, Portland, Ore., suddenly of heart collapse. Daughter of the late Mrs. Henry K. Morgan of Morristown, N. J.

## ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at ST. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

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ST. MARY'S HOSTEL, 407 West 34th St., New York City. In charge of the Sisters of St. Mary. Rooms with or without board by day, week, or month at reasonable rates. References required. For rates and reservations address the SISTER SUPERIOR, C.S.M., 407 West 34th St., New York.

SAINT MARY'S—ON THE MOUNTAIN, Sewanee, Tenn. Paying guests taken during June, July, and August. Address THE SISTER SUPERIOR, C.S.M., Saint Mary's on the Mountain, Sewanee, Tenn.

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FOR SALE: Beautiful set of green Eucharistic vestments, rich gold work. Also green cope to match. Worn only few times. Will sacrifice at half value. E. S. NEWHALL, Midvale and Stokley Sts., Philadelphia, Pa.

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## LINENS AND VESTMENTS

DURING JUNE AND JULY address MARY FAWCETT COMPANY for pure Irish linen samples or orders, 97 Rockview Ave., Plainfield, N. J.

## MISCELLANEOUS

NEEDED: USED AUTO, good engine necessary but can replace body; for extension work in Catholic mission. Address, ST. SIMON'S MISSION, care of Bethany Home, Glendale, Ohio.

WANTED: VISIONS, by Marion Law. The author's son is very anxious to obtain two or three copies, and will pay reasonable price. Address, MARION LAW, Jr., 639 Westbourne, La Jolla, Calif.

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### Clerical

THE ANNUNCIATION, Philadelphia, wants priest to supply during August; use of rectory and extremely small stipend. Write, RECTOR.

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## POSITIONS WANTED

### Clerical

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PRIEST AVAILABLE to Catholic parish in any capacity. Unmarried, young, capable. Episcopal reference. Available immediately. Write, R-56, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, ORGANIST, CHOIRMASTER, available. Preferably parish conscientiously teaching the faith with sincerity of purpose. Clergy interested write R-48, THE LIVING CHURCH, Milwaukee, Wis.



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*The Scientific Basis of Social Work.* By Eunice J. Karpf. \$3.75.
- THOMAS Y. CROWELL, New York City:  
*Fun at Happy Acres.* By Ruth C. Barlow. Il- lustrated. \$2.00.
- J. P. LIPPINCOTT COMPANY, Philadelphia, Pa.:  
*White Orchids.* By Grace Livingston Hill. \$2.00.
- THE MACMILLAN COMPANY, New York City:  
*The Budget in Governments of Today.* By A. E. Buck. \$3.00.  
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- OXFORD UNIVERSITY PRESS, New York City:  
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*A Reference Guide to the Study of Public Opinion.* By Harwood L. Childs. \$2.00.

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