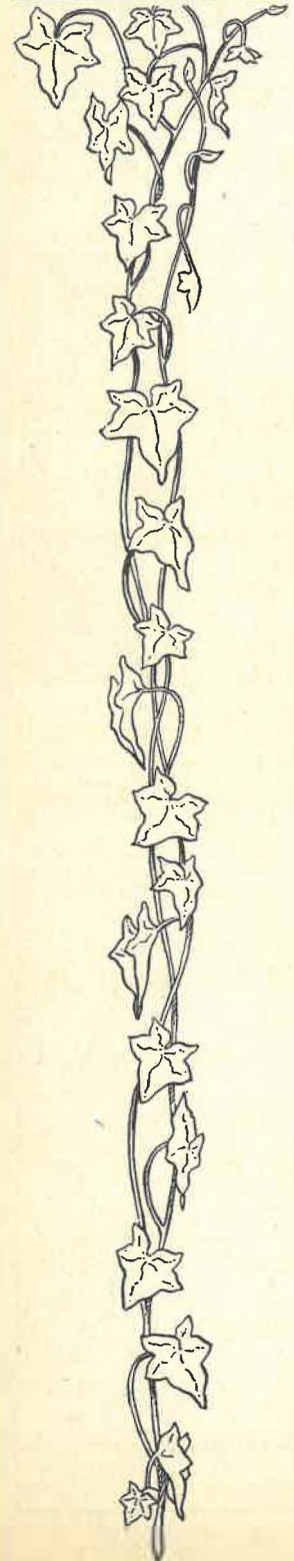
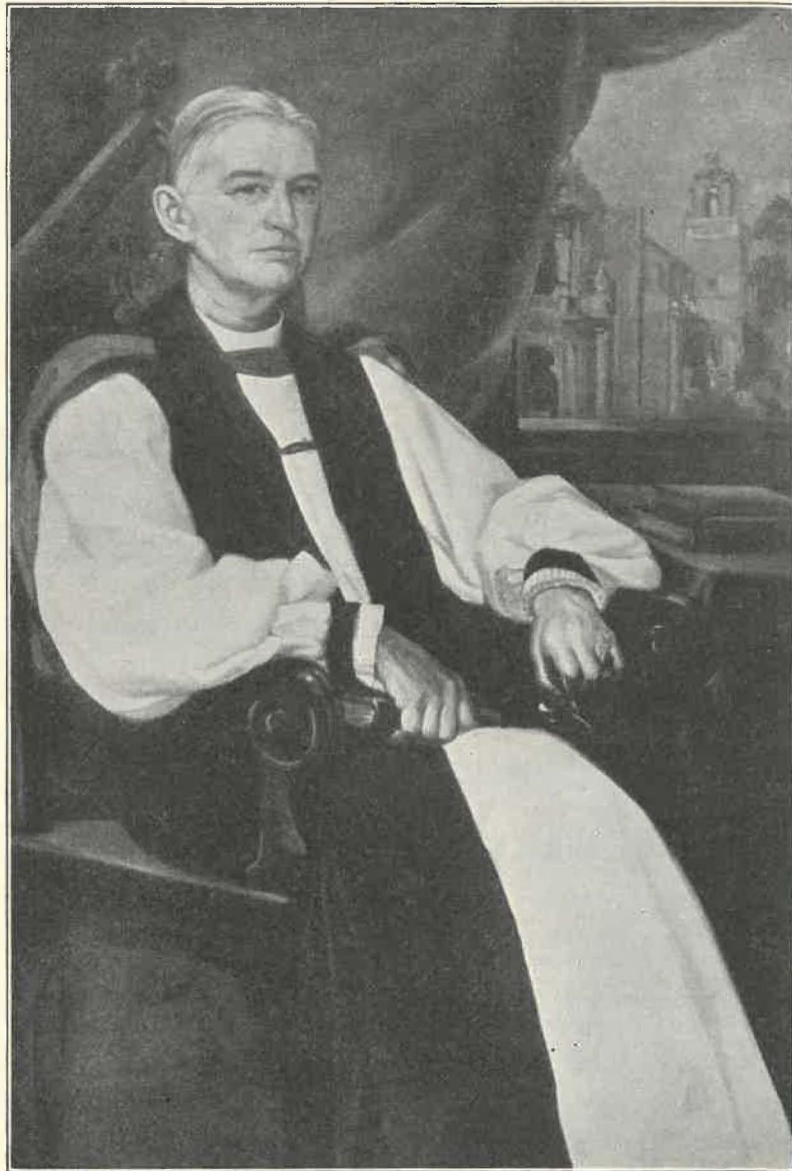


April 20, 1938



The Living Church



THE RT. REV. HIRAM RICHARD HULSE, D.D.

This picture of the Bishop of Cuba, who died of a heart attack last week, is the work of a Cuban artist. It was presented to Bishop Hulse at the 1935 convocation of his district.

(See pages 486 and 495)

Vol. XCVIII, No. 16

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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 and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Christian Refugees

TO THE EDITOR: By reason of newspaper reports and headlines, particularly the latter, there has developed in this country a feeling that the problems growing out of Nazi persecution in Germany have been largely and peculiarly Jewish. Now that Naziism has spread to Austria, a similar feeling is growing up about the Austrian refugee. To many persons the term, "Christian refugee," is strangely unfamiliar. This should not be, for actually there are many Christian refugees from Germany as there undoubtedly will be from Austria.

As the agency charged with caring for Christian refugees from Nazi persecution, the American Committee for Christian German Refugees has found that this prevalent misconception among Americans has handicapped its work. "Why," we are often asked, "collect funds for Christian refugees? There are none."

To answer this we must turn to the figures. The pre-Hider Jewish population of Germany was 550,000, thus setting a high for the total possible German-Jewish refugees. Against this, there are in Germany hundreds of thousands of so called "non-Aryan" Christians who are potential refugees. This number includes liberals, Socialists, and Christians of Jewish ancestry—that is, persons or families who have lived as Christians for many years but who have been technically declared Jews by the Nazi race laws.

It is of course readily understandable how the misconception grew that the problems of Nazi persecution were largely Jewish. The Nazi race laws are anti-Jewish and the most dramatic and most obvious results of their discriminatory practice have been leveled at Jews. Secondly, Jewry, though never suspecting a future need for helping German Jewry, was prepared to help distressed European Jewry through such permanent relief organizations as the Joint Distribution committee.

The American Committee for Christian German Refugees has worked side by side with the Joint Distribution committee. There has been no competition between us, the problem being much larger than anything either or both our organizations could handle. The American committee was created by a group of American Churchmen so that American Christians could show their Christianity to their fellow men of Germany, and now of Austria. . . . The work . . . is purely humanitarian. We are not seeking in any way to influence the political situation in Germany.

JAMES M. SPEERS, Chairman.
New York.

THE LIVING CHURCH RELIEF FUND will be glad to receive and transmit funds "for Christian German refugees," or they may be sent directly to the American Committee for Christian German Refugees, 287 Fourth avenue, New York.

—THE EDITOR.

"The Threat of War"

TO THE EDITOR: For keen analysis, statesmanship, and common sense, your editorial, The Threat of War [L. C., March 23d], deserves the highest praise and a larger circulation. The only mistake you have made

is in failing to print the last two paragraphs in capital letters.

May the undersigned state that though he inherited from one grandfather a German name, he is himself a member in good standing of the Sons of the American Revolution.

(Rev.) C. G. ZIEGLER.

Ishpeming, Mich.

Defense of Acolytes

TO THE EDITOR: THE LIVING CHURCH [April 6th] quoted Bishop Keeler as saying that candidates for the priesthood of the Church are "too often . . . from the acolytes' guild." As an active acolyte, former warden of an acolytes' guild, and as an officer of a national organization of acolytes, I believe I know what the good Bishop means and yet, at the same time, I feel impelled to protest his expression as unfortunate.

Many acolytes and others who believe there is a place for the lay ministry in the Church are apt to conclude that Bishop Keeler means that priests who have heard and responded to a call while in the service of the Altar are not especially fitted for Holy Orders. I doubt if that was his intention. Perhaps he meant that those who have assisted parish priests at the Mass have been carried away by the beauty and majesty and, concluding that this is all there is to it, have sought a vocation which, they believe, will be most likely to keep them on an ethereal and soul absorbing plane, close to God, for a lifetime. Those who so conclude are in agreement with others who believe that priests become monks as a guarantee to live unspotted from the world.

I am one of those peculiar persons who feel that God expects quite as much of a layman as of a priest, that He has just as much room for a ministry of the laity as He has for a priesthood that does not put Christianity on more than a one-day week and

that, whether priest or layman, more credit accrues to those who are compelled to live in the byways of the world and yet remain, insofar as they can, by the grace of the sacraments, unspoiled. Bishop Keeler may mean that too many priests are products of a feeling that to be good is to be apart, that concern with the pretty-pretties of religion is paramount. He may have decided, from personal observations, that such a feeling is a result of training as an acolyte. Properly understood and practised, the office of an acolyte should, I think, achieve just the opposite. An acolyte, trained in an appreciation of order, respect, and reverence, understands that there is a practical side, that although he may be momentarily near the supernatural and with the hosts of heaven, the world is near by and he must return to it, although he determines to take as much of the nurture of his soul away as he can until he is able to return.

An acolyte pledges himself to do what every layman who has had the benefit of teaching tries to do, it seems to me, to practise and understand the prayer life; to assist, through his presence at least, at Mass as often as possible; to prepare himself for receiving Holy Communion; to respect the priesthood; and to think and speak reverently of holy things. There are many other minor points but these are the fundamentals. Is there anything here which can be considered detrimental to the character of a priest? Surely not. But—and this may be what Bishop Keeler had in mind—a priest cannot clothe himself in prayer all day nor can he concern himself chiefly with the schedule of parish services. My point is that training as an acolyte, if it is all it ought to be, would tend to deny, rather than indicate, such a possibility. . . .

HENRY C. BECK.

Haddonfield, N. J.

TO THE EDITOR: Bishop Keeler is alarmed over the quantity and quality of men becoming candidates for the ministry. "Too often," he is quoted, "our candidates are from the acolytes' guild." Where would he expect them from if he admits the failure otherwise?

Do our "better known and substantial Church families" know very much about, or even keep the Ember Days?

Perhaps we had better start with the Ember Days before "groups of laymen search out upstanding, promising young men." Probably the appeal from the Altar to those who serve in acolytes' guilds, who stand the test of early rising, the few in the pews, will continue more effective than an appeal from even a bishop at a dinner.

The metropolitan newspapers recording the social events and particularly the marriages in outstanding churches on Ember Days indicate that the emphasis is not on the increase of the ministry.

The suggestion that there is a shortage of clergy is open to serious challenge. Our Heavenly Father provides priests where they are properly appreciated and supported.

Probably the divine intention is to raise up a priesthood in the American Church, rather throughout the Anglican Church, which is more in conformity with His will rather than the conventional one that we are striving to perpetuate.

Bishop Keeler and I may be in closer agreement than this letter indicates, but his

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attack on what may be God's method of calling His men is unfortunate. Law and medicine are alarmed over the failure to use their excessive "candidates." Why is not the Church?

(Rev.) HARRY S. RUTH.

Burlington, N. J.

Mormons' Report

TO THE EDITOR: The annual report of the Mormon denomination recently appeared in all Salt Lake City papers.

As the figures are certainly instructive, I want to give your readers some of them in the hope that, perhaps, some of us will "go and do likewise."

The total membership of the Latter Day Saints denomination at home and abroad, including baptized and "blessed" children, was 767,752 on December 31st last.

Missionaries at home and abroad, 4,365. Every able bodied adult, before he is 40, has to give two years, after training, to the mission field and at his own charge; the central organization caring for the family during absence.

During last year there was spent for hospitals, education, buildings, relief, and missions the respectable sum of \$4,844,058.

To my mind one very interesting feature is the fast offering established in 1936. On one Sunday in each year, appointed by the authorities, every Mormon family fasts from dinner; the amount so collected is put into the relief fund.

In 1937 the sum was \$330,885, and in 1936, \$290,317.

The security fund last year amounted to \$1,502,454. This cares for all aged, disabled, and out-of-work Mormons, and is the only sect, as far as I know, that cares for its own needy people.

All these large sums, totaling nearly five millions, are raised by the special offerings and the *tithe*—which every Mormon practises. If our people would only practise the *tithe* (a few do, but many, most, of us do not), our financial troubles would cease.

We may not like Mormon theology, yet its followers are in dead earnest and produce the fruits of their beliefs to a remarkable degree, in some respect. Have they got something which we do not seem to possess? It would seem so, although I hate to say it.

(Rev.) HERBERT C. BOISSIER.

Salt Lake City, Utah.

The Real Issue

TO THE EDITOR: It seems extraordinary that the real issue in the present controversy raging in the American Church about giving the Blessed Sacrament to sectarians, is not presented in the many letters to the Church papers. The question at issue is nothing less than whether this Protestant Episcopal Church is one of many Christian sects seeking to combine its virtues with the excellencies of other denominations, or whether it is an integral part of the Apostolic Church, outside of which there is no assurance of salvation.

If we were a mere denomination with valid orders but a sectarian mind, I for one would be done with it. There are enough varieties of opinions in the Christian world without another. We hear so much about the Church of the Future, combining all the excellent gifts that the various denominations have to give to such a combination. How about the Church of the Past and Present? Our Lord has not deserted His Church; nor is He withdrawn from the faithful. The age-long Catholic and Apostolic Church is a present reality, and we do not need to be saved by people who have voluntarily left its communion and formed their own religious societies, no matter how good and holy they may be.

We have been let down most frightfully by leaders who, moved by sentimentality, have acted contrary to the reasoned thought and experience of Catholic Christianity. It is not a question of being uncharitable to our Protestant friends, no Christian wants to be that. It is a matter of loyalty to the whole Catholic Church of which we are priests, and whose sacraments are not ours to give away to those who, most unfortunately, have not qualified themselves to receive them, according to the requirements of the Catholic Church East and West.

(Rev.) ALBERT C. LARNED.

Jamestown, R. I.

Anglican-Methodist Reunion

TO THE EDITOR: Earl B. Hurlbut's unusually able and open minded proposal for Anglican-Methodist reunion [L. C., March 9th] deserves some consideration. His spirit of charity, as well as his readiness to acknowledge the axiomatic nature of certain Catholic principles, prompts me to anticipate his willingness to regard one or two objections I would make to the premise he employs.

Mr. Hurlbut states that "there can be no union unless there is equality granted to start with." I think this is getting off to a bad start. The Catholic Church, because of her own unique structure, is compelled definitely to discern the marks of Catholicity in a particular body of Christians before she can logically ascribe equality to them. Otherwise she could define as Catholic that which is not. If a thing is equal to Catholic it is Catholic! So I would suggest that equality not be taken for granted as a starting point if we hope to get very far. Conversely, the question of equality must be considered the ultimate issue—the final thing to be determined—for when equality becomes an established fact union becomes a recognized fact without further procedure.

I should consider it a dire mistake for the Methodist Church to meet and bargain with and unite with the Society of Friends—who do not believe in baptism—all on a previously conceded basis of equality. The sacrament of holy baptism would be in peril, and thus the spiritual descendants of the resulting organization would be in peril of not having membership in Christ's Body, the Holy Catholic Church, which is necessary to salvation.

Regarding the question of Anglican-Methodist equality, Mr Hurlbut relates the historic beginnings of Methodism in this country very well, I think. He gives the correct impression that Methodists were originally validly baptized and confirmed members of the Anglican Church, practising diligently the Catholic Faith through the medium of priesthood and sacraments. When the Revolutionary war caused a lack of priests and the Bishop of London refused to assist matters the Methodist Anglicans found themselves unable to follow Mr. Wesley's urgent instructions never to neglect the sacraments as administered by the Anglican priesthood nor to depart from the Anglican Church. They were early aware that their corporate Christian acts and privileges were in danger of extinction. So rather than abide in patience the hope of an adequate priesthood and bestowal of the episcopate they courageously set out to preserve at least that which they had not yet lost, namely, the ability to practise in a corporate manner, *as laymen*, the Christian life and observance of the Lord's Day respecting public devotion.

During this period some Anglicans—a sizable group, no doubt—were content to wait. Perhaps there was no particular virtue in their patience, for the most part, but rather apathy and despair. Nevertheless, as we may see today looking back, the Anglican succession of the traditional Catholic and apostolic ministry was destined to proceed. When

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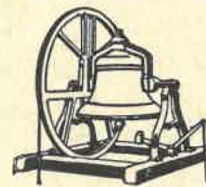
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political impediments were finally out of the way the Methodists were well along the way toward being a non-priestly and autocephalous religious sect. The misfortune at this point lay in the fact that the ultimate necessity (not so much for themselves as for the fulfilment of God's plan) of priests and sacraments had departed from their memory. The old Catholic structure, though just about alive due to the faithful witness of a few saints—both clergy and laity—and to the passive willingness of the apathetic ones, was the *only willing and valid unit of Christ's Body* into which the Holy Ghost could breathe new life when more numerous vocations to the priesthood made it possible. This is the fact which overrules Mr. Hurlbut's empirical observation—on excellent moral and ethical grounds, no doubt—that "Anglicans must face the fact that the Methodists do not need them." Right here it would be a serious misconception of God's purpose to think that this rehabilitation was in the nature of a reward to either the faithful or apathetic witnesses to Catholicity. Neither was Jacob's blessing a reward, but rather, it overruled any moral claims for or against it in Jacob's life. . . .

(Rev.) FREDERICK COOPER.

Burlington, N. J.

More on Hitler

TO THE EDITOR: I was considerably annoyed by Fred G. Mahler's letter criticizing your editorial, *A Madman's Ambition*.

Surely if any editor has a right to denounce the cruel and ruthless methods used by Chancellor Hitler in trying to make himself overlord of Europe, the editor of a Christian organ like *THE LIVING CHURCH* has such a right.

What sort of reasoning and thought does Mr. Mahler employ when he says that "he [Hitler] has not caused any native born American citizen to suffer unduly, either in a physical or financial way," and stops there? Plenty of us have suffered unduly mentally over the unhappy state of affairs in Germany, for one doesn't have to be over-sensitive to be upset by persecutions and murders. Nor does one have to be a Semitic to feel keenly the way the Jews have suffered during Hitler's régime.

AMY STANFORD.

Ossining, N. Y.

The Remote Places

TO THE EDITOR: The authority of the printed page is very great. What appears in print gives, for that simple reason, a sanction to many matters which when spoken would pass unnoticed. What may be questioned by discerning readers is swallowed whole by those who feel that in print there can be nothing wrong. Theories are accepted as facts, and plans for Christian unity have been regarded as accomplished so that the clergy in remote places encounter strange situations owing their origin to wrong impressions of something published which may be inchoate or entirely utopian.

I wonder if leaders realize how difficult they make it by broadcasting schemes from the centers of civilization which percolate into remote places. In an isolated town, a man whom I would deem to be a crank purchased copies of a book by the late Dick Sheppard for distribution. The book's influence was disquieting, operating to give the impression that the clergy lacked confidence in their cause.

Accounts of plans for Christian unity have reached the back eddies of the Church where, unfortunately, our Churchpeople do not subscribe as generally as they might to the national Church periodicals. Other bodies seem to have members who subscribe to religious

papers, reading accounts of planned Christian unity, probably quoted or misquoted from our papers. The impression gets forth in regions where our Church's appearance is more or less pathetic that we are ready to consolidate with other bodies (when the field for our work should be strongly backed). It seems that confidence in our institutional integrity is weakened so that it would appear that our "game is up," that the Episcopal Church knows it is "licked." It also conveys the idea that our leaders are very, very tired.

The local danger lurks in the possibility that if an Episcopal mission can be "blown up," some other body will gather up the fragments. Speculations on the part of those who never attend or visit Episcopal services may be colored by the hope of early annexation. Coincident with utterances on Christian unity, I sense an undercurrent, probably emanating from other bodies, to lay mines which may blow portions of the wreck of an Episcopal mission in the direction of these practical people, who show good will by patronizing bazaars but never by visiting the church or trying to understand our point of view. Doctrinal matters do not interest them.

If the Church really means to work in small places, the Christian unity theories serve more like torpedoes than influences toward union. We forget that there are people with material sagacity in other bodies with a different "ethics" from ours. There are also many everywhere to whom "one penny may be plain, but two pennies will be colored." As I go along, I find that human nature is still very human—that the practical advantage to other bodies of acquiring our real estate, etc., is not entirely overlooked.

(Rev.) GEORGE C. HOISHOLT.

Coalinga, Calif.

Bard College

TO THE EDITOR: There have been many suggestions made with reference to Bard college in recent numbers of *THE LIVING CHURCH*, and many lamentations regarding the possible closing of that institution.

On March 28th, however, a bulletin was issued by the dean assuring us that the college would go on, and that the board of trustees had rescinded its former resolution. The board of trustees of Columbia university has made available \$30,000 for Bard college for the year 1938-39 on condition that an additional \$30,000 be raised by Bard college, of which amount over \$20,000 has been paid or promised.

I believe I am right in stating that the 10-year agreement made with trustees of Columbia by the trustees of St. Stephen's college under a former warden expires this year. Whether that agreement was beneficial or detrimental to St. Stephen's, I am not in a position to judge; but I do feel that St. Stephen's college lost something when its title was changed to Bard college.

It is hoped that, when the \$30,000 needed has been raised, a new effort will be made to raise an endowment fund. This has been talked of for years, but nothing substantial has ever been done.

While many writers deplore the possible passing of Bard college, the most striking comment, to my way of thinking, is the fact that according to a letter from the president of the alumni association, received a few days ago, only 25 of the alumni had contributed to this emergency fund.

Now there are some bishops and many more clergy who are graduates of St. Stephen's college and Bard college; but if only 25 of that number are willing to help in this emergency, need we wonder that the Church generally does not care?

How can the Church care, or why should the Church care, if the clerical members of

the alumni do not care? To my way of thinking it is very difficult to get the Church as a whole interested in any one thing. The Church is constituted of parishes and missions each intent upon its own particular interest, or at least that seems to be the main object for the existence of many of these parishes and missions. The per capita giving to missions of less than \$1.00 a year for each communicant does not show a Church alive to her opportunities; and if the missionary giving of the Church is an expression of her corporate responsibility, we need not wonder that the Church has no interest in the needs of Church colleges. . . .

We need a national Church consciousness aroused not only in the matter of Church colleges, but in many other matters of vital importance to the life and welfare of the Church.

(Rev.) HERBERT HAWKINS.

Stamford, Conn.

Why?

TO THE EDITOR: Why doesn't the Episcopal Church support her schools and Colleges?

Because the members of the Church don't know a thing about them, or a thing about the work of the Church in such institutions as St. Faith's, Tarreytown, so splendidly portrayed by *Life*, but without a single reference to the Episcopal Church. If we stood up for ourselves we should join in respect, self-respect as well as others'.

Why is Kenyon college headed by a non-Churchman? Have Episcopal Church members no fit person for such a position among them? We used to be known as a Church of scholars and educators. . . .

Why, when we have a Church institution, are we so apologetic about it? Why banish all evidences of religion, such as pictures, statues, etc., from the sight of visitors, patients, pupils, or what not? Why, if children can't get to Mass at 9:30 A.M., on school days, doesn't the clergy have Mass at an hour when they can come? Why can't Church schools be run with sufficient economy to permit children of moderate income families to go to them—say for \$400?

Perhaps these "why's" sound carpingly critical, but they are only a few of those which might be asked.

R. ALLEYNE.

Annapolis, Md.

"Totalitarian Schools"

TO THE EDITOR: After reading the letter [L. C., April 6th] written by the Rev. Thomas A. Withey, rector, St. Philip's church, Belmont, N. Y., I interviewed the superintendent of schools of this village, showed him the article, and asked what he would have done in such a case.

His reply was that the children would have been excused.

The rector of St. Philip's asks what can be done in such a case. Would it not be possible for him to get a group of the influential citizens of Belmont to interview the board of education, requesting that the spring vacation be some other time than Holy Week in the future; also that children of certain religious faiths might be excused for certain religious services when requested by their parents or clergymen?

If Belmont had a parent-teachers' association it might lend assistance.

If I am not in error there is a law in this state which allows those of certain religious faiths to be absent from school a day or two at a time. Could not this be applied to Christians?

THOMAS J. POWERS, JR.

Peekskill, N. Y.



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No. 16

EDITORIALS AND COMMENTS

Emmaus, 1938

NO DOUBT it was a beautiful spring day as those two disciples walked along the dusty road from Jerusalem to Emmaus. We have never been in Palestine, and while we have read much of it it is difficult to visualize what spring is like in a climate so different from that of our own country. Had the disciples been walking along a road in rural New York state or in Wisconsin at this time of year they could scarcely have failed to notice the glorious pink apple blossoms with which the road was bordered or the delicate spring flowers that covered the hillsides and wooded areas. Yet perhaps they would not have seen even these colorful messengers of God's love, for we are told that they were deeply engaged in their conversation with one another and were sad.

It was thus that Jesus, unrecognized, came upon them and asked them: "What manner of communications are these that ye have one to another, as ye walk, and are sad?" So He might ask today if He were to come upon two of His disciples walking or driving along a country road amid the beauty of spring but gloomy and preoccupied with their conversation.

"Don't You read the newspapers?" one of the modern disciples might have replied. "Don't You know the things that are going on these days in the world?" And the Stranger might ask: "What things?"

"The things concerning the Christian Church, which once seemed to be winning the entire world. Today the Church has been condemned to death in Russia. It is undergoing persecution in Mexico and in Spain and Germany. Now it has lost its liberty in Austria. But we trusted that the Church was going to Christianize the whole world. Last Sunday we went to church and heard the Easter message, but it appears to us that Christ is being crucified anew today and we see no evidence of a new resurrection."

We 20th-century Christians are indeed like the two disciples on the way to Emmaus. We are burdened down with the cares of the world. We are so preoccupied with our hopes and our fears, our speculations, and our feeble efforts to comprehend the tremendous things that are going on in the world today that we do not see the apple blossoms and the spring flowers nor recognize the voice of the Stranger with whom we are walking. Like Cleopas and his companion, we

are still faithful to the "Prophet mighty in deed and word before God and all the people," but we have seen Him condemned and put to death not only by persecution abroad but by indifference at home. We see His sacred Body which is the Church torn by schism and heresy. We trusted in the power of Christ and the Church to redeem the world. Twenty years ago we fought a war which we then visualized in terms of a great crusade to build a better world. Our Church leaders blessed that war and encouraged us in seeing it as a great crusade. Yet out of the war has come sorrow and suffering, repression and strife, rather than the liberty and democracy for which we hoped. Today strange leaders occupy the thrones of the mighty, and the future looks even darker than the past. "But we trusted that it had been He which should have redeemed Israel: and beside all this, today is the third day since these things were done."

THE DISCIPLES on the road to Emmaus were perplexed and dismayed, but they were not unfaithful. They were still disciples of our Lord, though they were dubious about His Resurrection and they could not see what the future held for His followers.

How many of us are in similar plight today? We see the Church apparently impotent in the face of an increasingly hostile world. We have heard about the Resurrection from "certain women," but for ourselves we can see only the dark side of the picture.

What a tremendous message this Eastertide has for us if we will only heed it! "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?" Is it not true today as always that the blood of the martyrs is the seed of the Church? Will there not arise from stricken Russia, from wartorn Spain, from repressed Germany and Austria, a new Christianity born of suffering and martyrdom? Is there not perhaps more hope for the Church in those countries in which it costs dearly to be a Christian than in our own country, where indifference and neglect threaten to rot away the very foundations of our faith?

For Christ is risen and He continues to dwell in His

Church even in these dark days. As in the first Eastertide, we know Him in the breaking of bread. In the quiet early morning hour in which we seek Him in the Blessed Sacrament our eyes are opened and we know Him. When the disciples recognized Him at Emmaus they said to one another: "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

Once they recognized Him those early disciples did not waste any time. "They rose up the same hour, and returned to Jerusalem." They found their place in the Church and they proclaimed the message that they had received. "And they told what things were done in the way, and how He was known of them in breaking of bread."

There is the true test of discipleship, today as in every age. Have we found Christ? Have we recognized Him in the breaking of bread? Have our confessions and communions brought to us a new perspective, a new vision, a new determination to put first things first and to go forward in the building of His kingdom?

If so the message is not ours alone. We must tell others what things were done in our own life and how He was made known to us in the breaking of bread.

Here is the Easter challenge to our discipleship. Will we measure up to it? Shall we not rise up this same hour and proclaim, not only with our lips but in our lives, the new power that we have found as we knelt before God's Altar and received His Body and Blood in our Easter Communion? For it is a paradox that only by sharing our Easter joy with others can we retain it in our own lives.

Bishop Hulse

QUIET and self-effacing heroism marked the character of Bishop Hulse of Cuba who died in his see city of Havana last week.

Bishop Hulse was truly a self-made man. Running away from home at the age of 12, he spent his youth working days and studying nights to gain the education of which he felt the need. He was drawn into the priesthood by a genuine conviction that Christianity alone held the cure for the world's evils, the nature and extent of which his own experience had taught him. In his ministry in New York City and later in his episcopate in Cuba he worked hard at the various tasks that came before him. He never shirked his duty even in the face of the grave personal danger with which he was so often confronted in the turbulent country in which he was called to exercise his episcopate. The same quiet courage characterized him and Mrs. Hulse in the *Morro Castle* disaster, in which each thought the other lost until they were reunited in New York.

Like St. Paul, Bishop Hulse was "in journeyings often, in perils of waters, in perils of robbers . . . beside those things that are without, that which cometh upon me daily, the care of all the churches." May he rest in peace and may light perpetual shine upon him.

Our New Cathedral Series

ONE OF the most popular educational series of articles that we have had the pleasure of publishing in recent years was that on American cathedrals written by Clinton Rogers Woodruff and published in *THE LIVING CHURCH* in the spring of 1936. The great cathedrals now in process of construction at Washington and New York began the series, which included the cathedral at Faribault, Minn., said

to be the oldest Anglican cathedral in the United States, the New England cathedrals, and those of Albany, Long Island, Rhode Island, Connecticut, Newark, New Jersey, Pittsburgh, Western New York, Maryland, Atlanta, South Florida, Tennessee, Kentucky, Louisiana, Arkansas, Dallas, Pennsylvania, Harrisburg, and Delaware. The series was then discontinued owing to pressure of space.

We are glad to begin in this issue of *THE LIVING CHURCH* a second cathedral series. Mr. Woodruff's article this week deals with three Eastern cathedrals, those of Bethlehem, Pa., Erie, Pa., and Easton, Md. Two weeks from now we shall have an article on certain cathedrals in the Middle West and thereafter we hope to continue this series with articles in alternate issues during the summer. We are confident that this second series of articles on our cathedrals will be as favorably received as was the former series two years ago.

The New "Commonweal"

TWO WEEKS AGO we commented on the pending change in the ownership and editorship of one of our most highly esteemed contemporaries, the *Commonweal*. The April 15th issue of this periodical, the first under the new management, is now at hand and we are happy to see that it shows promise of keeping up the high standard that it maintained for 14 years under the editorship of Michael Williams.

The new editors of the *Commonweal* are Philip Burnham and Edward Skillin, Jr., with Harry Lorin Binsse as managing editor. Mr. Williams continues as special editor and contributes a signed column entitled Views and Reviews. Jean Charlot is to contribute a weekly cartoon, the first of which, entitled Plebiscite in Austria, appears in this issue.

Among the contributors to the first of the new issues are Dorothy Day, editor of the *Catholic Worker*, Robert Speaight, star of the present New York production of *Murder in the Cathedral*, Robert P. Tristram Coffin, professor of English at Bowdoin college, Agnes Repplier, well known author, and our own Vida D. Scudder, professor emeritus at Wellesley college. Thus it will be seen that a wide range of interests is reflected in the columns of this weekly review of literature, the arts, and public affairs.

We wish the *Commonweal* every success under its new leadership. Certainly there is a place in the American scene for a vigorous, liberal, and Catholic periodical of this calibre and we look to the *Commonweal* to continue and enlarge upon its splendid record.

The Russian Academy

THE RUSSIAN Orthodox Theological seminary in Paris, in which many of our readers are interested, is at present without money for current expenses and is in urgent need of \$2,500 by May 1st. This is the gist of a cablegram received by the organization of "Friends of the Russian Church" from the Metropolitan Eulogius and Dean Bulgakov.

It will be recalled that the last General Convention gave enthusiastic endorsement to the work of the Russian academy and authorized the appointment of an official council to bring the need of the academy to the attention of American Churchmen. Bishop Perry of Rhode Island is the honorary president and Rear Admiral Reginald R. Belknap the chairman of the council, known as "Friends of the Russian Church," entrusted with this responsibility.

Admiral Belknap informs us that about \$500 is going

forward from the New York and Boston committees and as much more may be expected soon from regular contributors through these committees, but additional gifts are urgently needed to enable the academy to complete the current academic year. Bare subsistence is the normal condition at the academy and at present they have not the means to pay for even that minimum.

This editor has visited the Russian academy in Paris and knows many of the members of its faculty. He can vouch personally for the value of the work done by the academy in the preparation of clergy, teachers, and workers in the Russian Orthodox Church, and also for the splendid leadership that these men are giving in the cause of Christian unity. It would be a splendid thing if the members of THE LIVING CHURCH FAMILY would respond quickly to this appeal so that the remaining \$1,500 needed by May 1st could be assured.

Contributions may be sent to THE LIVING CHURCH RELIEF FUND marked "For the Russian Seminary in Paris" or may be sent directly to Admiral R. R. Belknap at 175 Ninth avenue, New York City.

The Athenian Oath

KANSAS CITY, MO. (for there are two cities by that name, one on the east of the Kaw river and the other on the west side in Kansas), has a national reputation for its politics. It has a political machine which, for efficiency and ruthlessness at the present time, it would be hard to beat. It has just been through a campaign in which it was opposed by a strong opposition of aroused and courageous citizens, but it won again by a majority of over 40,000, notwithstanding leading lifelong Democrats charged "the 'system' controls the law enforcement agencies not only of the city, but of the county as well. It is notorious that the county prosecuting attorney's office has abdicated to the 'system' and takes its orders from it. . . . There is almost a complete breakdown of enforcement of the criminal law in Jackson county." Nevertheless correspondents in Kansas City feel encouraged because the majority was a greatly reduced one. The Citizens' league, which was a leading factor, is authority for the statement that supporting the machine were about 5,000 city and county officials who were not only required to vote as the machine dictated, but were expected to account for the votes of their relatives and friends. They were also required to work in the precincts. The machine had a huge campaign fund. A powerful organization manned every precinct with seasoned workers, who skilfully attended to details. The coalitionists had no office holders to assist them. They had only meager financial resources, but they were supported by the city Republican committee and labor unions. The battle was lost, however.

Many years ago, the discouraged prophet Elijah fled from the vengeance of a boss-ridden government. He hid himself in a cave and the voice of Jehovah said to him, "What dost thou here, Elijah?" And Elijah said, "I have been very jealous for Jehovah, the God of Hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine Altars; and slain Thy prophets with a sword; and I, even I only, am left; and they seek my life to take it away." But Elijah was told that Jehovah had yet 7,000 men in Israel who had not bowed the knee to Baal, nor sworn him allegiance and that it was Elijah's business to keep up the good fight.

There are 10 times 7,000 voters in Kansas City, the Citizens' league pointed out, who have not bowed the knee to vice, gambling, and violations of law, and if they will only

persist in their good work they will win. The trouble with so many communities is that they lack persistence; and that is one thing characterizing the machine or system. They are at work day in and day out for the ends they always have in view, whereas those who seek the elimination of evil practices and the establishment of higher standards are apt to relax after the election until within a short time before the next one. Preparedness and persistence should be the slogan of all such. In this connection it might be well not only for the Kansas City coalitionists, but for all who are interested in redeeming their communities, and establishing it on a fundamentally sounder foundation, to take the oath required of the Athenian youths in ancient times:

"We will fight for the ideals and sacred things of the city, both alone and with many;

"We will revere and obey the city's laws and do our best to incite a like respect and reverence in those above us who are prone to annul and set them at naught;

"We will strive unceasingly to quicken the public's sense of civic duty; and thus, in all these ways, we may transmit this city, not only not less, but greater, better, and more beautiful than it was transmitted to us."

Through the Editor's Window

LIVY, the Office Cat, following his usual policy of keeping us in touch with religious developments in the Animal Kingdom, purred with glee as he brought us a clipping from a Wyoming paper beginning: "If you should hear the Rev. E. M. Lofstrom, pastor of the Cody Episcopal church, muttering nervously, 'It's the cat's meow,' don't blame him for resurrecting an age-worn expression." It seems that on a recent Sunday morning an alley cat became wedged in one of the organ pipes and provided an obligato to the musical portions of the service that the organist had not intended. He also heckled the preacher during the sermon until he was located, removed, and sent scurrying back to the alley from whence he had come.

A GENEVA dispatch of the NCWC News Service tells how a German bishop turned the tables on a Nazi heckler in his cathedral. The bishop was preaching about the influence of the Church on the education of youth when a uniformed Nazi stood up and exclaimed: "How can anybody talk about youth if he himself has neither wife nor child?" The bishop answered in a thundering voice: "In this house I will allow no offensive remarks against the Fuehrer!"

A TEXAS correspondent writes anent the negotiations between our Church and the Presbyterians: "I don't want to be too previous but I have a name for the new Church: Episcoterian. We will have to give in on so many other points, Presbyterians should consent to this. Anyway, Presbytalian wouldn't sound quite right."

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 West Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

CHINA EMERGENCY FUND

Rev. L. Fitz-James Hindry, St. Augustine, Fla. \$10.00
 Rev. Roy Farrel Duffield, Garden City, L. I., N. Y. 5.00
 Rev. William B. Hamilton, Yreka, Calif. 2.00

\$17.00

FOR RELIEF IN SPAIN

Rev. A. G. Miller, Hardwick, Vt. \$5.00

The Forward Movement and the Laity

By Austin J. Lindstrom

National Council Member

THE PROBLEM of the Church, as I see it, is to awaken communicants to a realization of the opportunities awaiting them: first, a more complete life, here and now, by fully accepting all the responsibilities of discipleship; and second, the joy and privilege of Christianity, expressed through the Church.

Our liturgical form of worship, rich as it is, and inspiring as it can be, has with some of us become a mere observance of prescribed formulæ. We need, I believe, to be aroused from our lethargy and brought to realize the glorious opportunities we are missing. Baptism and confirmation are not enough, for rigid compliance with the "solemn promises and vows" therein made is our bounden duty.

We are prone to find comfort in our so-called virtues. We do not break the moral law. We are considerate of family and friends. We contribute to the community chest and something to the Church. Once in a while we get a thrill out of some good personal deed. We are good citizens. We are quite self-sufficient. We do not seem to realize that all these virtues are the fruit of Christianity, and that they can be enhanced and our lives greatly enriched by an intimate personal acquaintance with Him who is the source of all goodness.

We work neither for nor with the Church. We contribute what we can spare and leave for others the great privilege, and it is a great privilege, of performing the countless tasks necessary to be done in the Church. We may even place our value of the Church on the sordid plane of personal secular advantage.

Unpleasant as these reflections are, I believe they are with many of us too true to be ignored.

Leaders in the Church and in General Convention have sensed the necessity of awakening in our individual lives a more personal relationship with God. As a result, the Forward Movement Commission was appointed by the General Convention in 1934, and by unanimous action of both houses it was commended and continued in 1937.

The first purpose of the Forward Movement, it seems to me, is to excite in the minds of our people an interest that will compel a decision to accept honestly the full responsibility of the Christian faith.

There is a real danger in having laymen, devout and enthusiastic, go out among their fellows and try to bring them into this fellowship. I have no quarrel with lay evangelism, but if it is to be effective there must be a training and a knowledge which can meet every condition. We, as laymen, can very properly create an interest on the part of other laymen, but we should use our experts to close the sale. Our priests are trained to do this. They have the answers, so to speak, and always welcome the opportunity. As laymen, most of us have vulnerable points which weaken our approach. Can we not bring men to the clergy for instruction and guidance? I think we can.

In trying to meet the challenge of the Forward Movement, we should learn individually all there is to know about Christianity and the Church. My contact with laymen, covering many years, convinces me that most of us do not know what it is all about. We come into the Church. We receive a glow from our participation in its services. We feel a real

satisfaction in doing what we can in our parishes. But as Churchmen we truly are woefully ignorant. Asked about any simple question relating to our devotional life, we betray an appalling lack of experience.

We need to learn. We need to experience a nearness to Christ which is reflected in our daily activities but not advertised in blatant headlines. Therefore, we cannot say, "Come and learn from us." We can say only, "Come, let us learn together." Even without our experts, we can accomplish something; but under the leadership of our priests, we can accomplish much.

In the initial stages of study we should avoid, as much as possible, the emphasis upon the formularies of the Church. The entire emphasis should be upon the necessity of becoming acquainted with God and how this can be accomplished. The use of the Church and its Book of Common Prayer very naturally becomes a part of the means necessary to attain even a degree of perfection.

As we learn, we are drawn into the succeeding steps of discipleship and our study is advanced into the realm of very personal religion.

May I suggest that we limit our first effort to small groups? As interest deepens, and we find ourselves greatly aided in our quest for knowledge and satisfaction, other groups can be formed or our own group enlarged. This opportunity is so very personal that I fear there is some loss in too large a number's attempting to do corporately what must be done individually.

In our foreign missionary fields, it is a condition of baptism that previous instruction be had over a long period, and converts must be missionaries in bringing their fellows to instruction. Conversion there is a serious decision, not lightly made. It should be so with us. We all need a rededication of our lives to the Master.

We must look to our clergy for leadership, and never have they been given so adequate a program as is now offered. I am confident this leadership will assert itself, particularly where laymen will interest themselves in matters of the Church not dealing exclusively with secular activities. The privilege is ours, as never before, to interest men in the real purposes of the Church. Reinvigorate the whole body of our communicants and the Church will stand forth as something virile, attractive, and compelling.

So let us start with ourselves. As we make some progress, let us invite others to join us. Then as our strength grows let us begin to assume definite tasks in the parish. These tasks should have a direct relationship to our secular qualifications. A good accountant is not necessarily a good organizer and *vice versa*. But an accountant can dedicate to the Church his ability in giving the parish adequate financial records and intelligent reports. Put the square pegs in square holes. Place the experience and training of men at the disposal of the Church.

Work is a very definite factor in our lives, both secular and religious. We can no more be idle in progressive religion than we can be unemployed and succeed in business.

Men respond to a challenge. When you have an oppor-

(Continued on page 490)

American Cathedrals

Bethlehem, Erie, and Easton

By Clinton Rogers Woodruff

Associate Editor of THE LIVING CHURCH

WHEN the former cathedral series closed, the cathedrals of three of the five dioceses of Pennsylvania had been discussed. The other dioceses, of course, also have bishops' churches. In Bethlehem there is the Pro-Cathedral Church of the Nativity of Bethlehem. This is the commonly accepted name and has been used for 35 years; the corporate title, however, is "Church of the Nativity, Bethlehem South." It was originally a parish church, having been converted into a cathedral in 1900. Understanding that the Rt. Rev. Ethelbert Talbot, then Bishop of the diocese of Central Pennsylvania, desired a cathedral church, the vestry tendered the church to him as a pro-cathedral, and he accepted it as such. This was also done with Bishop Sterrett, who succeeded Bishop Talbot.

The pro-cathedral is available to the Bishop for cathedral use. Upon his request to the rector for any purpose he may desire, the rector may grant such a request, and the Bishop is then in charge of the service or other occasion, the rector acting as dean. The Bishop has no other control or authority over it except such as he would have over any other parish. Except insofar as the Bishop represents the diocese, the diocese has no direct relation to the pro-cathedral other than that which 35 years of cathedral use have built up as sentiment regarding the "Bishop's church." The diocese has no greater control over it than it has over any other parish.

Last May the 72d anniversary of the consecration of the original church building was celebrated.

In commenting on this Bethlehem plan, former Dean Gray observed:

"My personal opinion from some years of observation is that this is the ideal set-up. The Bishop very properly has frequent need for a church of his own to which he can always easily turn for ordination or any other event. It also gives him that which has been taken from him by his election, *i.e.*, an Altar where he may hold his own services with the feeling that it is peculiarly his own proper place. It also provides him with a parish home.

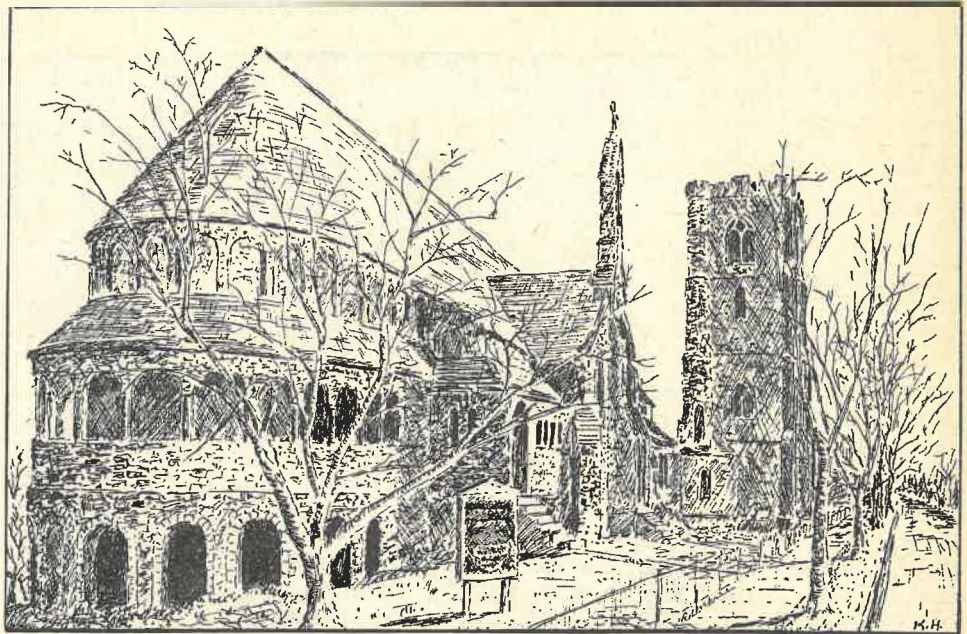
"At the same time, he is relieved of all responsibility of administration, this being properly placed upon the rector. I have always felt that it is something of an anomaly to have the Bishop preside at cathedral chapter meetings when the Dean usually and actually does the administrative work.

"Here it is our custom to have the Bishop preach and celebrate at Thanksgiving, Christmas, and Easter regularly and such other times as we can prevail upon him to do so. However, the three dates mentioned are more or less 'standing engagements.' This makes definitely clear the fact that the pro-cathedral is actually his 'seat.'"

THE CATHEDRAL of St. Paul, Erie, Pa., is a parish church, with necessary changes made in the years 1914 and 1915 in its charter to permit its being called a cathedral. Under this charter the Bishop has all power of presiding at meetings and is the executive of the cathedral chapter, which is composed of six members locally resident and elected by the congregation; and six members, three lay and three clerical, elected by the convention of the diocese; this is increased by the appointment of one member by the Bishop and by a treasurer elected by the chapter. All of this is provided by the act of incorporation.

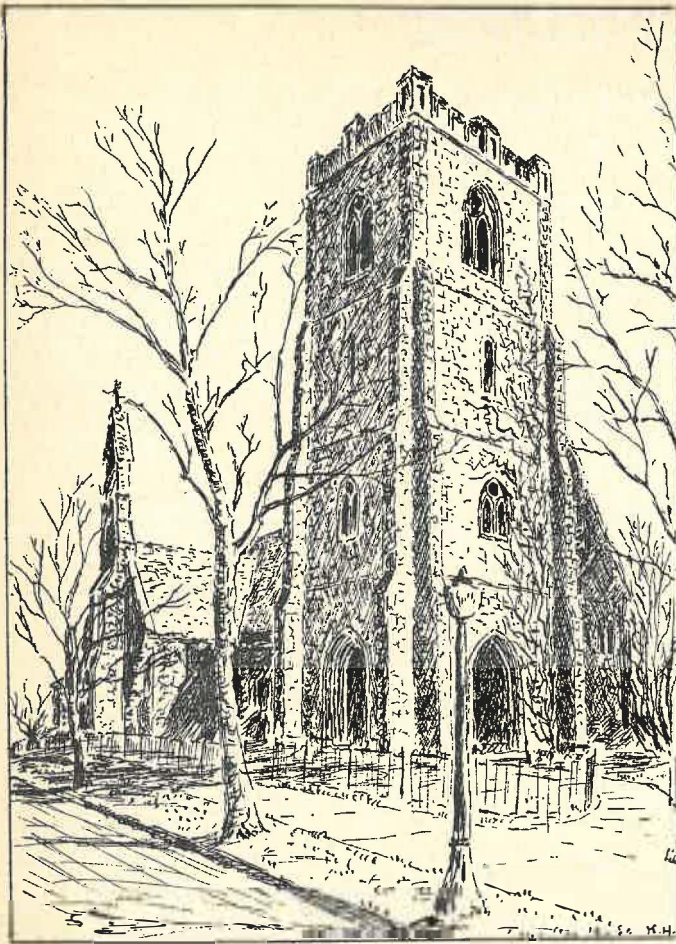
Practically, at the death of Bishop Israel and the succession of Bishop Ward with the consequent election of another Dean, all of the cathedral structure was allowed to lapse, and the cathedral became for all practical purposes, what it had been before, a parish church with the "lesser chapter" as the vestry and the Dean as the rector, presiding at all vestry meetings. As the work of the diocese has developed it is evident that the principal duty and privilege of the Bishop is to be the chief missionary of the diocese. This means that it would be impossible for him to give continuous attention to any one parish. It would be unfair both to the cathedral and to the diocese if in the present situation the Bishop were to try to cover the diocese and also have direct and detailed charge of the cathedral. In Dean Blodgett's opinion, Erie is not large enough to sustain a proper cathedral, *i.e.*, one without parochial lists and support. Nevertheless, the Bishop and the Dean are coöperating in completing alterations and redecorating the interior. Moreover, some interesting memorials have been installed.

Easton is on the Eastern Shore of Maryland, and a near neighbor of Wilmington, Del., so near in fact that at one time there was a suggestion that the dioceses of Delaware and Easton



PRO-CATHEDRAL OF THE NATIVITY OF BETHLEHEM

This and the drawing on the following page are the work of Kent L. Haley



TOWER OF THE BETHLEHEM CATHEDRAL

be united in one. It also borders on Pennsylvania, so that it seems fitting to deal with Easton, as with Delaware [L. C., June 13, 1936], in the articles on the Pennsylvania dioceses.

Easton has a cathedral known as Trinity Cathedral which was organized as one. The property is held by trustees and the Bishop is rector. The diocese exercises control through the election of trustees nominated to the convention by the Bishop. In such a small community as this where there is a well-established parish church and where there is little need for a cathedral except for an occasional diocesan gathering the cathedral operates largely as a parish church.

All that can be said about St. Paul's Cathedral, Erie, can be said about Trinity Cathedral, Easton. While they may not be able to maintain majestic structures, they afford the Bishop an Altar of his own, they embody the diocesan idea, and they afford a common meeting place and center. These are certainly highly desirable ends

and should be encouraged, for in widely scattered jurisdictions there is great need for the development of a diocesan consciousness. A cathedral focus is of inestimable value for this purpose—a fact which has been demonstrated in Erie and Easton, and many other dioceses as well.

The Forward Movement and the Laity

(Continued from page 488)

tunity to present our cause, dare them to come in and assume a rigid adherence to a disciplined life. Of course you will speak of the reward in a fuller and more satisfying life in this world. But do not try to sell the idea that it is a free and easy existence. You know it is not. The greater the price paid, the greater is the reward.

I would suggest that you aid in the Forward Movement.

First, by seeing to it that *Forward—day by day*, every issue, is in the hands of every communicant in your parish. Mail them to your members. Ask your rector to use the prayers wherever possible in public service referring to the proper page in the manual. Sermons may follow the general theme of the manual, and it can thus be made a great help to the worship of the Church as provided in our Book of Common Prayer.

Second, form study groups under the leadership of your priests. The Forward Movement Commission has a fine assortment of helps for group study.

Third, acquaint yourself with the several tracts which the Commission has published. These are short concise statements full of help on a variety of subjects.

Last, but most important, consider yourself, under your priest, responsible for the reinvigorating of the lives in your parish, starting with yourself. Read the manuals daily, keep this great missionary movement constantly before you, and do not weary in your efforts.

We have, I wish to repeat, a well rounded program, such as has never before been so adequately presented. I believe it has been divinely inspired and that if you and I, as humble laymen, will only recognize our responsibility in this great organization, our Church, and do the tasks which are ours, we shall find a revitalized Church.



TRINITY CATHEDRAL, EASTON

William George McDowell*

Fifth Bishop of Alabama

By the Rev. C. C. J. Carpenter

Rector, Church of the Advent, Birmingham, Ala.

“THERE WAS a man,”† “sun-crowned, who lived above the fog in public duty and in private thinking”; whose power to think clearly, with a mind attuned to the will of the Heavenly Father, as revealed in His Son, our Christ, whom this man loved with a vital devotion, made him a true leader of men and worthy Bishop of Christ’s Church.

“There was a man,” in whom the prophetic vision—the power to analyze and crystallize situations—to see ahead through fog and storm to ultimate values—was firmly founded and recognized by all who knew him. Leaders of men turned to this man for direction when in doubt, and found always the calm assurance and unruffled clarity of a mind able to direct them through the intricacies of human thinking, baffled by the doubts and fears of a troubled world. To most of us, it is given but to see a step or two beyond today, but this man had a power—the true prophet’s power—to see into the future and plan accordingly—with perfect faith in the ultimate victory of Christ’s kingdom.

“There was a man” who seldom appeared in the ecclesiastical processions of the Church assembled at General Convention, but who was sought after as a capable strategist and director of policy, and who could always be found where the work was most difficult, and the need for clear thinking most necessary. Bishops turned to him for wise counsel, and much of the vital planning of the Church ultimately passed through his hands, and bore the stamp of his wise deliberation.

“There was a man” who expressed in his every action a deep understanding of the Christian attitude of humility, which being interpreted means the recognition of authority. In thought and deed he recognized the authority of the Father God, to direct him, and by his constant practice of the felt Presence of our Lord, he attained to that true humility of spirit, which is found only in the really great, and which, paradoxical as it seems, has as its natural complement a radiance of authority which men perforce must recognize. Blessed indeed are the humble and meek; for they alone, because they have recognized and made vital in their lives the Supreme Authority, know the quiet assurance of rightness in divinely directed action.

“There was a man” who never sought preferment for himself—who although he was elected to the episcopate on the first ballot, by an overwhelming majority, felt that he was not qualified for the high office and would have refused to accept, if certain of his trusted friends had not persuaded him that it was his clear duty to assume this responsibility. Later, and quite recently, this man sought to prevent his colleagues from nominating him to the highest office in the Church, feeling, with inborn modesty, that others were better qualified, and that his present work was not finished.

“There was a man” for whom the pomp and show of the world were but the empty baubles of nothingness—who had that rare quality of the connoisseur of human values—who could differentiate with crystal clarity between

the worth while and the meaningless, and who recognized values wherever he found them. He knew men and men knew that he knew them, and men trusted him with their inmost secrets, and knew that he would understand.

“There was a man” who knew not the meaning of idleness, and never had time to find out what it meant to stop working—a man whose work was his joy and who found happiness in the infinite variety of his work—a man who had the driving force of the explorer—who knew the romance of living.

“THERE WAS a man” whose thought was always for others—a true *pastor pastorum*—pastor of pastors—who watched painstakingly over his clergy, and worked overtime for them, that they might have the rest of which he himself had no knowledge. Their intimate problems were his personal concern—their welfare and the care of their families was always on his heart. Seldom has the Church been privileged to know a Bishop who so carefully shepherded his flock.

“There was a man” who had learned the secret of never appearing harassed or hurried no matter how great the burden of work on his shoulders—who was always ready to stop and spend as much time as was necessary with whomsoever sought his godly counsel and advice. He exemplified that greatly desired quality of the priesthood—accessibility. He was always available to all who sought him, and had that rare gift of making one feel that he had all the time in the world, and that there was no hurry. Bishop or beggar, it made no difference to him—all alike were God’s children—his brothers—all alike received his sincere attention—all alike were assured of his interest in their problems.

“There was a man” who was not shocked by the sins of the sinner, who was perfectly at home with the virtues of the saint. The sinner found in him one who seemed to understand—who could direct a way out of the sin’s grasp. The saint found in him one whose simplicity and honesty inspired to higher aspirations.

“There was a man” in whom loyalty was as natural as breathing—who would stop anything to go to the side of a friend in trouble and remain at his side, strengthening and supporting until the danger was over and assurance restored.

“There was a man” in whom duty and desire were majestically blended and became one and the same thing. What he should do was what he wanted to do and the resultant was a controlled personality in which was exemplified the harmony and radiance of Christian living, centered upon the reality of the Comrade Christ, whose presence he so keenly felt—whose authority he so completely accepted.

“There was a man,” William George McDowell, sent by God to quicken the Church in Alabama, whose influence will be enduring, and whose manly devotion to the Christ and His Church will never be forgotten, but will be forever an inspiration to those who were privileged to call him their Bishop and their friend.

“Nor blame I Death because he bare
The use of virtue out of earth
I know transplanted human worth
Will bloom to profit, elsewhere.”

*A sermon preached at the Church of the Advent, Birmingham, Ala., March 27th.

† St. John 1: 6.

You and the Stars

By Edith M. Almedingen

WHEN YOU WERE A CHILD, a starry sky must have been a source of endless mystery to you. Its beauty must have often appealed to the sense of wonder hidden in all of you since babyhood. Its remoteness may have sometimes awed you. Personally, in my own childhood, I had an idea that the stars were all kept in God's pocket during the day, and, as soon as night fell, He took them out one by one and put them in the sky "to make the night brighter," and I am not sure if I have ever quite abandoned this idea. There is something warming about it.

Now, children hardly ever make mistakes in their intuitions. There is a whole world of wonder hidden in the stars. Astronomical knowledge and research have indeed increased by leaps and bounds during the last 30 years. Countless new stars are being added to the heavenly map, year by year—I was almost going to say day by day. We know things our grandfathers could not even have dreamt of, but all the same the well of wonder has not been drained dry in human consciousness, and I doubt if it ever will be.

Our own earth is less than a tiny speck in that immensity that our limited knowledge calls "heaven" and that astronomers refer to as "cosmos." If the whole earth is less than a speck, then what are you and I?

Less than the grass that is here today and is withered tomorrow? Less than a fitful tongue of flame dying on the ashes of a hearth? Less than the very breath we draw?

Yes, in a way, when we consider the greatness of the whole creation, we know that we are infinitesimal, we are smaller than atoms, of less concern than a pebble.

Materially so, please remember that.

We, who are less than specks living in a world which is nothing but a speck in a myriad of others, we, whose earthly lives are less than a moment in the sea of eternity, we are, nevertheless, the children of God, the same God, who rules the stars, whom a fine hymn calls "eternal Ruler of the ceaseless round of circling planets singing on their way . . . we are of Thee, the children of Thy Love, the brothers of Thy well-beloved Son. . . ." We have our own share in the world which is so immense that our eyes could never embrace it, we are citizens of a world born of a wisdom our puny understanding could never fathom. We have a worthy heritage, specks though we are, born on another speck, whirling round and round in a vast sea, where countless worlds are born almost every day.

Why? Because God so loved this particular speck, this earth of ours, that He would not spare His only beloved Son but sent Him down to live among us and to teach us how to live so that we might not betray our final heritage.

You need not be a scholar. You need not be an astronomer to be at home here. You need not be clever either. You need not say to yourself, "The stars are so remote. What can I possibly have to do with them? And He, who made them, must be so great—He can't possibly bother Himself about me."

The stars are indeed remote. Yet the spirit within you knows no boundaries set by mere space. He who made them is indeed beyond all human idea of greatness, but, please, don't forget that you were made in His own image and likeness. And also He, who is Greatness itself, chose to humble Himself entirely for your own sake. Had He come among us in all His greatness, surrounded by the galaxy of all the starry worlds, who would have dared to follow Him, who would have dared to

draw near to Him? His Greatness would have dazzled everyone, but it would not have won souls over to His cause.

So He left the stars and came down among us.

Sometimes, in the winter, when the air is very clear and the very darkness seems spun of blue silken threads, and the stars are so bright that you feel you could count them all and not grow weary, sometimes, on such evenings, remote as the stars are, they become friendly. On those occasions I like to think of them as of so many heralds, standing round the gates of a city built by no human hands, or else, as of so many watchfires kindled upon the walls of that city. There is such a feeling of "home" about the stars on nights like these. Their splendor does not appall. It may indeed humble, as it should, but it does not frighten. It carries a depth of reassurance. It lifts us far beyond all the necessarily petty framework of our lives, it comes to us with a royal reminder that we are indeed "pilgrims and sojourners here," that our real home is elsewhere, "where neither tears nor sorrows" have any room left to them in the sea of God's love.

THERE IS a beautiful legend about the stars singing on the first Christmas Eve. "Glory to God in the Highest," sung by the angels, as is reported by St. Luke, was the harmony of starry sound that the shepherds heard, and, of course they could not account for it.

I can't help thinking the story is more than just a mere legend could ever be. For, if you listen hard enough, weaning yourself from all sounds and noises around you, you may be fortunate in catching a faint echo of some music which is not born of earth. It comes like a soft wind, and none may tell whence it came and whither it went, yet your soul is awake to the sound, and the remoteness of the stars becomes as soothing and satisfying as a child's prayer.

A great Russian poet, Lermontoff, once wrote a lyric, called *The Angel*. It was about a human soul being carried down to earth in an angel's arms, and, as he carried it he sang a song together with the stars, and all its life the soul could not quite forget the burden of that song. There were no words in it, but something of its echo lived on in the soul and all its life long it could not forget the desire for higher aims and ideals than anything in the world could offer it. "No songs of the earth, dull as they were, could make up to it for the lost strains of heaven."

That poem is largely applicable to all of us. We are all born with a fragment of the starry world within us. Sometimes, this fragment will insist on thrusting itself almost to the surface, and fills us with a wistfulness we cannot quite account for. Yet "star-gazing," brought down to a contemptuous level by modern parlance, deserves no scorn. For it is nothing less than an outward effort to express what we cannot find words for. Each upward look of our eyes has a meaning. We want to be reminded of our heritage, of our sonship with God, we raise our eyes, and, there, studding the blue bowl of the night sky, are the stars, looking down at us. So very remote, ah yes, but we know there is a bridge built between them and our puny little lives, and the spans of that bridge were welded together by the blood once spilt on a hill outside Jerusalem.

God has names for all the worlds of His making, but God also says to all of us, quite irrespective of what we may want to say to Him, "I have called thee by thy name: thou art Mine."

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Dr. Goodspeed's New Book

NEW CHAPTERS IN NEW TESTAMENT STUDY. By Edgar J. Goodspeed. Macmillan. \$2.00.

A VOLUME of essays that should be used in conjunction with Dr. Goodspeed's recently published *Introduction to the New Testament*. Chapters 2, 3, and in part 7 deal with the author's very important contention for the collection and publication of nine Pauline epistles, with Ephesians written by the collector as a "covering letter." As the years go on Dr. Goodspeed adds persuasively to his arguments for his theory, and with each year advances it still further toward general acceptance: it is still too soon for a final decision, but the theory certainly solves problems that have perplexed New Testament scholars for a century. Unless a basic corpus of the kind is to be assumed, how else can we explain that an "epistle corpus" immediately became enormously popular in Christianity but only in Christianity? To wait until Marcion's day is to wait too long; the "epistle corpus" was an established fact a generation earlier. As Dr. Goodspeed very properly observes, his assumption immensely clarifies the method to be used in New Testament introduction and gives it a logic that it has never had.

Dr. Knox's theory that the compiler was the Onesimus of Philemon (to be identified with the early second-century bishop of Ephesus) is again commended. But was Onesimus a Jew? Can we think of the author of Ephesians as anything else? And is it true that the silence of the earlier period about St. Paul is as complete as Dr. Goodspeed thinks? Personally I am unable to explain St. Mark 8:27-9:8 without invoking a very definite Pauline background, with II Corinthians 3 as concretely in the evangelist's mind. And as regards St. Luke-Acts there does not seem to be so much ignorance of St. Paul's thought as a deliberate ignoring of it; while the account of the Apostle's conversion in Acts 26 is Pauline enough, that in Acts 9 has been carefully rewritten to make it fit the Lukan apologetic. Nonetheless, I certainly feel that Dr. Goodspeed's arguments have real weight and that perhaps "knowledge of the Apostle's thought" and not "knowledge of the actual epistles" is all that ought to be claimed.

Chapter 1 on Publication and Early Christian Literature is fascinating; how many of us know how the classical publishers worked? And Dr. Goodspeed has some delicious citations from Martial, telling his friends not to ask for gift-copies but to buy his works from the booksellers. About a year ago Sir Frederic Kenyon suggested that leaf-books (as opposed to rolls) were invented by the Christians in the second century; Dr. Goodspeed shows that such books go back into the first century, and it is their popularity, not their invention, that is due to Christianity.

Chapter 6 should be read by all those who find the "Aramaic theory" attractive; after all, expert knowledge of Aramaic is not the only qualification needed in New Testament critical study. And Chapter 10, *Modern Apocrypha*, collects out-of-the-way information on curious documents that enjoy a curious vogue among the ignorant—occasionally aided by unscrupulous publishers. To the works Dr. Goodspeed cites might be added *The Archko Volume*, an imposture that seems now to be taking a new lease on life.

BURTON SCOTT EASTON.

Dr. Richard Cabot's Book on Christianity and Sex

CHRISTIANITY AND SEX. By Richard C. Cabot. Macmillan. Pp. 78. \$1.00.

RATHER than being a textbook on the subject, this small volume consists of four essays in the author's easy, readable style. He is convinced that the virtue of purity cannot be taught in a compartment by itself, but will be caught through contagion with great personalities. Cordially disliking the phrase "sex hygiene," he states: "If anyone asks if education is the way out, I would say yes and no; yes, if one takes it in the Christian sense, no, if one thinks of education as merely the conveying of information."

Dr. Cabot regards sex as just one aspect of the fundamental

longing of the human being, the longing for God. "We ought to relate the sex life, first, last, and all the time, to the highest of facts—the life of Christ." The essence of chastity is the consecration of affection, in which deep calls to deep, in which the best in us calls to the best in someone else. This may be reinforced by touch with the elemental, with beauty, with patriotism, with work, and with worship.

This latest volume from Dr. Cabot's versatile pen shows an increased grasp on the sacramental principle. He insists upon "the constant necessity of symbolism in any spiritual life." "The union of spiritual and physical is what needs recognition and encouragement." "Christianity demands the incarnation of spirit in flesh and the resisting of all attempts to take them apart."

On the whole, however, the book lacks the realism necessary to be of any great help to the younger generation. Its comfortable, academic atmosphere is too far removed from this driving, competitive world.

C. RANKIN BARNES.

The Wards and Roman Catholic Modernism

INSURRECTION VERSUS RESURRECTION. By Maisie Ward. Sheed and Ward. Pp. x-588. \$3.75.

THIS VOLUME, continuing the author's life of her father and mother, Wilfrid and Josephine Ward, is of particular interest because it is one of the first more or less objective studies of Roman Catholic Modernism, written by a Romanist. It is hardly a fair treatment, in some respects; but at any rate every effort is made to understand the reasons for Modernism, and considerable effort is made to understand the Modernists themselves. And it may be said that the lamentable condition of Roman Catholic scholarship in seminaries and in the pulpit is frankly admitted as one of the major causes of the whole "modernizing" attempt.

We have had many books on this subject lately. Miss Maude D. Petre has given us her own autobiography, a long and illuminating book in which she discusses the Modernist movement in great detail. Her collection of letters between Tyrrell and Von Hügel has been published in England, and will soon appear in this country; here again we have useful material for a study of the movement. L'Abbé Nédoncelle's fine sketch of Von Hügel has been translated, and is of assistance—although the English edition omits much that bears on our question, and what is left is often sadly altered (at the behest of the *ensor deputatus*?). And now *Insurrection and Resurrection* has appeared.

It is profoundly interesting, revealing as it does the inside of a home where the issues of the day were most poignantly felt. Wilfrid Ward was not a Modernist; but he sought the "modernizing" of Catholic thought along Newman's lines. He was accused from both sides of disloyalty; but his daughter manages to save his reputation in this sketch. Ward was not a great man, but he did a great service through the *Dublin Review*, and helped to prepare for the Roman Catholic renaissance which came with and after the World war.

Here is a book which is well written, even charmingly written—it reads delightfully like a novel. Much that is said is true; all of it is interesting. And yet, as one puts the book down, one wonders if anything has come to light which changes the verdict of Fr. Alec Vidler, the Anglican authority on Modernism in the Roman Church. In his book on the subject he has said: "Ultimately, no doubt, the Roman Church will be unable to maintain its intransigent attitude toward all that conflicts with its traditional teaching. . . . Sooner or later the doctrinal and disciplinary absolutism in which ultramontanism has issued, will have to undergo radical change. Those who believe that the truth ultimately prevails will believe also that the truths for which the Modernist movement was an attempt to win acceptance, mingled there as they inevitably were with error, are bound to triumph in the end. The history of the movement, however, prompts the reflection that certain parts of the truth are at present likely to prevail in the Roman Church much later than elsewhere."

A reading of the Report of the Anglican Archbishops' Com-

mission on Doctrine prompts one to feel that there are other and better (and, dare we add, more Christlike?) methods of dealing with new thought and the errors which that may involve, than the method taken by the Roman Church in the first decade of this century.

W. NORMAN PITTEGER.

A Healthy Book, Deserving Wide Reading

I BELIEVE IN THE CHURCH. By Conrad Bergendoff. Augustana Book Concern. Pp. 140. \$1.00.

IT IS GOOD to read a book from an author possessed of real and consistent convictions. The book contains five chapters and a reprint of Dr. Bergendoff's inaugural address as president of Augustana college. The viewpoint is definitely Lutheran, appealing with an air of finality to the confessional statements of Martin Luther. The fourth chapter on Reason and the Confession of the Lutheran Church would seem to be the least satisfactory of them all because of the reiterated appeal to Luther. It is a little reminiscent of the way in which the Christian Scientist settles everything by resort to *Science and Health*.

The third chapter on Theology or Sociology is a thoughtful analysis of liberal Protestantism, "Form-criticism" of the Scriptures, Barthianism, etc. The author has read widely and with discrimination. His reasoning is sound, penetrating, and clearly stated. He deprecates the contemporary tendency to divert religion off on a tangent of sanctified sociology. In the opening chapter on The Church and Social Change he points out that programs of social adjustment are at best only methods of attaining an end. Christianity is concerned with the end rather than with the methods. Society has to deal with persons and no amount of shuffling of social conditions can answer human needs apart from the slow process of perfecting Christian character. It is with this last that the Church is particularly concerned and it should not be distracted from its purpose under the pressure of popular demands for some sort of change. This leads on to The Kingship of Christ in the Christian Church, where he deals admirably with the Christian demand for personal loyalty to a Person.

The fifth chapter on The Christian College and the Modern State reaches the heart of his thesis, namely, the place of Christian education in a world where the prestige of the State assumes disproportionate emphasis. Here Dr. Bergendoff's observations are worthy of the careful consideration of those who take their religion seriously. It is a healthy book and deserves a wide reading.

F. E. W.

A Full-Length Investigation of Religious Experience

THE VALIDITY OF RELIGIOUS EXPERIENCE. By F. E. England. Harpers. Pp. 288. \$3.00.

THIS STUDY is in the International Library of Christian Knowledge, edited in America by Dr. W. A. Brown of Union seminary. It is a full-length, admirably detailed investigation of the nature of religious experience, and the truth-value of religious knowledge; and will repay careful reading. The approach is along broad philosophical lines. Dr. England will have nothing to do with a *merely* psychological investigation, for as he so well points out, such an investigation can prove nothing more than the importance for the experient of the experience which he has. It requires a whole philosophical outlook to justify the validity of religion.

There is an excellent critique of the pragmatic argument for religion when it is taken as the *only* valid defense of its truth. A good discussion of the meaning of intuition, as contrasted with reason, is also found; there is no contradiction between the two, we are told; the difficulty comes when intuition is regarded as a mere "hunch" or when reason is regarded as mere logical manipulation. The general epistemological background of the book is a chastened critical realism, of the type made familiar to many of us by Prof. G. Dawes Hicks.

When the final summing-up appears, we are a bit disappointed to find Dr. England resting back on Alexander and Whitehead rather more than seems (to the reviewer, anyway) either necessary or sound. Yet there is an astute criticism of both thinkers, and the conclusion is that God is Supreme Reality who enters into the human world (and into the more widely understood world-order) to "release His life and love and joy in the life of man." We need not always agree with the author to feel that he is worth reading, and genuinely helpful in constructing a Christian metaphysics.

W. NORMAN PITTEGER.

CHURCH MUSIC

Rev. John W. Norris, Editor

The Easter Hymn

IN THE YEAR 1708, in London, there appeared a collection of hymns and hymn tunes known as *Lyra Davidica*. The book was the work of an unknown compiler who selected his tunes from German chorales, from Latin, and from English tunes. Included in that list of tunes is one known to us today under the different titles of Resurrection, Easter Hymn, and Worgan. This tune, like the tune of "*Adeste fidelis*," has become one of the most famous of all the hymn tunes of the Western Church. It is the tune to which have been set the words "Jesus Christ is risen today."

It is in this now exceedingly rare book that we also find the first form of the hymn in English. It is a translation from the Latin hymn, "*Surrexit Christe hodie*," which is traceable to the 14th century. The author is unknown. It appears in the early manuscripts in the form of a Trope to *Benedicamus*.

In its original form the English version differs greatly from the present hymn, it containing but two stanzas and a doxology. It appears in Julian thus:

"Jesus Christ is risen today, Halle—Halle-lujah.
Our triumphant holy day,
Who so lately on the Cross
Suffer'd to redeem our loss.

"Haste ye females from your fright,
Take to Galilee your flight;
To His sad disciples say,
Jesus Christ is risen today.

"In our Paschal joy and feast
Let the Lord of life be blest;
Let the Holy Trine be prais'd
And thankful hearts to heaven be rais'd."

The modern form of the hymn appears first in the *Compleat Psalmody* by Arnold, which appeared in 1749. In this book only the first verse of the original translation is retained. The second and third verses are entirely new and bear no relationship to the Latin original. In the Tate and Brady supplement of 1816, a version similar in most points to that of Arnold's book, is included. The only difference is that in the latter the first verse of the third stanza is made to read, "But the pains which He endured" rather than, "But the pains that He endured," as it had appeared in the former work. In Tate and Brady, also, there had been added, by an unknown author, a doxology which read as follows:

"Now be God the Father prais'd,
With the Son from death uprais'd
And the Spirit, ever blest;
One true God, by all confest. Hallelujah."

The form of the doxology which constitutes the fourth stanza in most of our modern hymnals is from the pen of Charles Wesley. It appeared as early as 1740.

Like the author of the hymn, the composer of the tune is unknown to us. It first made its appearance in the *Lyra* and has since passed through certain modifications. The original form of the tune appears in *Songs of Praise* as No. 172. By a comparison of this with the modern form the alterations will be easily recognized. The present form of the tune, like the form of the words, comes to us from Arnold.

NEWS OF THE CHURCH

\$18,730 Cut Made in Church's Budget

Contributions From Churchpeople Reduce Deficit Estimated by the February Council Meeting

NEW YORK—Only \$18,730 is to be cut from the budget tentatively adopted by the National Council at its February meeting, it was announced April 1st. The cut of \$47,554 ordered by the Council to make up the deficit in the Church's budget has been restored in part by the contributions of Churchpeople in response to an appeal.

Meeting on February 8th to 10th, the National Council estimated the income for the present year was \$263,955 below the amount needed to execute the budget of \$2,450,000 adopted by General Convention.

Definite and final reductions were first made in appropriations in the amount of \$104,920. A \$100,000 legacy designated for missionary work and a balance of \$11,481 in the missionary reserve account were then made available. There still remained the shortage of \$47,554. The further reductions were voted to take effect, unless covered by additional assured income.

The bishops of the several dioceses were notified of the situation, in some instances by personal visits from Council members. They were asked to try to overcome the deficit.

To balance the budget tentative reductions in some administrative items have now been made effective in full, others in the same group to the extent of 50%. Designated gifts were received sufficient to restore in full some appropriations, and other reductions in appropriations for missionary work now amount to 30% of the sum tentatively fixed at the February meeting.

National Council officers have stated that they wish to extend thanks to everyone who has helped in this work, and to assure anyone who still desires to share in preventing this reduction in missionary work that his gift will be useful.

The reductions are effected as follows:

Foreign Missions	\$ 8,265
Domestic Missions	6,675*
General Administration	2,650
Total	\$18,730

*This amount includes \$4,315, a saving on salary and pension premium because of a part time executive secretary.

Such reductions left the final budget for 1938 at \$2,326,350.

[A full account of the action on the budget of the February National Council meeting, together with the budget as adopted at that time, appeared in the February 23d issue of THE LIVING CHURCH.]

Bishop Morris Delegates Ecclesiastical Authority

NEW ORLEANS, LA.—The standing committee of the diocese of Louisiana has formally assumed the duties and responsibilities of the ecclesiastical authority, according to a letter sent to all the diocesan clergy. Bishop Morris was compelled to delegate his work to the committee because of his illness. He had been advised by his physician that it is necessary for him to refrain from all work in order to regain health and strength.

Dr. Eshleman, the Bishop's family physician, has stated that during the last few weeks the Bishop has greatly improved. He considers, however, that it will be several months before Bishop Morris may safely again assume the routine responsibilities of his office.

Palm Sunday in Chicago Has Record Observance

CHICAGO—Congregations of Easter proportions were the rule in Chicago parishes on Palm Sunday. In fact churches of all faiths reported marked increases in attendance over last year.

Bishop Stewart opened his Holy Week addresses in a Loop theater with a record crowd. The present business recession is as nothing compared to the present recession in human liberty, freedom of speech and of press which is rampant in the world, said the Bishop.

"The world is in a bigger recession than the markets report," he declared. "A recession back to Genghis Khan and Tamerlane, back to Attila and Generic, back to Domitian and Diocletian. Brute force is plunging through treaties, agreements, national honor; through human liberty and freedom of speech and press, and even through conscience.

"But when it comes up against religion, it will discover what history records over and over: that it is opposing an impregnable position. For religion grows on persecution. Out of the darkest hours prophesy flames up. And the darkest hour of Christianity at Calvary gave us a triumphant symbol and Saviour."

Time and Place Set for Next Meeting of Bishops

NEW YORK—The Presiding Bishop has issued informal notice of the next annual meeting of the House of Bishops, designating November 2d and 3d because the customary October date coincides with several provincial synods and a meeting of the National Council. The meeting will be held in Memphis, Tenn., in response to invitation by Bishop Maxon of Tennessee.

The election of a Bishop of Cuba will be one of the duties of the meeting. It will be the first to meet under the presidency of Bishop Tucker.

Bishop Hulse Dies From Heart Attack

Buried in Havana Where He Spent 20 of His 69 Years in Building Up the Missionary District

HAVANA—The Rt. Rev. Dr. Hiram Richard Hulse, Bishop of Cuba, was buried in Colon cemetery April 13th. His death, caused by heart attack, occurred April 10th at the Anglo-American hospital here.

Bishop Hulse came to Havana to take over his missionary duties in 1915.

The Bishop's body lay in state at Holy Trinity cathedral from April 11th until the time of the funeral on the 13th. Dean Blankingship officiated, assisted by the archdeacons, the Ven. J. M. Lopez-Guillen and the Ven. J. H. Townsend, and by the Rev. Canon R. D. Barrios.

All the clergy of the diocese were present at the funeral. Masonic services were conducted at the grave in addition to the committal.

By J. H. TOWNSEND

Bishop Hulse, the son of Frederick Brewster Hulse and Selina Richards Hulse, was born near Middletown, N. Y., on September 15, 1868, at his father's grist mill in Otisville. Unhappy at home after the death of his mother, he ran away at the age of 12 and took refuge with relatives in New York City. Almost immediately he began to work for the United States Express company, making his home with relatives. His education he continued in night school.

At the age of 24, while attending St. George's church, New York, he felt drawn to the ministry. He had become aware of unhappy conditions in the world and believed that Christianity offered the only method of establishing God's reign on earth. He entered the Philadelphia Divinity school, studying philosophy and economics during the summers at the University of Pennsylvania.

ORDAINED BY BISHOP POTTER

Ordained deacon in St. George's church in 1896 by Bishop Potter, and priest the same year, Mr. Hulse was assigned to the staff of the pro-cathedral, New York City, where he remained until called to be rector of St. Mary's, Manhattanville, New York City, in 1899.

This was his first and only parish. During his rectorship, the new church and plant of St. Mary's were erected and the church school was increased to an enrolment of 600. Some of his outside activities included at this time the post of examining chaplain for the Bishop of New York and the

(Continued on page 500)

Happiness Possible Even in Shanghai

Nurse Writes of Way that Staffs
and Congregations Carry Forward
After Destruction of Buildings

NEW YORK—Despite the hardships of life in war-torn China, one of the Shanghai nurses writes that she finds a lot to be glad about. She has been impressed especially by the manner in which a staff or a congregation carries on even after its buildings are destroyed by enemy fire. If they can keep together at all, she observes, they re-begin their corporate life wherever they are.

"St. Luke's hospital," she writes, "has moved three times, you know, and we are full of patients and hunting empty beds. The nurses' training school is carrying on as usual. St. John's university and St. Mary's school are around the corner. Today a St. Mary's class came over here and we demonstrated human bones. The class was one in biology, and they'd no skeleton."

BOY SAVES FATHER'S LIFE

"I wish," writes another nurse, "you could see a small boy and his father who are out at the St. Luke's refugee hospital. The father was bayoneted all over his body by a Japanese soldier. He lay in the fields for several days, and then his six-year-old son managed to get him into Shanghai."

"The child had no money, had to come miles, get a helpless man through the Japanese lines, and find the hospital, all of which he did. You know the size of a six-year-old Chinese child. The first night he slept on the floor by his father's bed. Then we found some skin disease or something and admitted him as a patient. The father almost died, but is now improving."

CHILDREN SCATTERED FAR AND WIDE

An American who has lived long in Anking writes:

"Anking had thousands of primary school children. The streets used to teem with them at certain hours. There were also thousands of high school students, as they came from the surrounding towns to the provincial schools and private schools. St. Paul's, the Episcopal Church school, had 650 boys."

"And this year . . . ? These children are scattered far and wide, living in isolated hamlets, learning only of the demonic forces loose in the land, daily murder, rape, looting. Nor will they all escape first hand experience."

A PEOPLE HOPELESSLY LOST

One of the American missionary wives went with her children from Anking to Kuling to Hankow to Hongkong to Shanghai. She writes:

"We may have grown gray in the outward trek but . . . our hearts are torn at the thought of thousands going westward under infinitely worse circumstances than ours, going they know not whither."

"In hundreds of cases they are losing their work and all hope of salary. Sometimes even the money with which they start the journey is stolen. Illness comes. The picture is an agonizing one. It is with a sense of gratitude that we have been given opportunity to be a part, albeit a small part, of this country's travail."

Missionaries Protest Vandalism of Japanese

NEW YORK—American owned mission property in the lower Yangtze valley has been looted, damaged, and many of the buildings destroyed by fire since the Japanese occupation of China, according to a petition filed with Secretary of State Hull by 10 American missionaries in that country. They point out that they have been forbidden access to this property for from three to six months.

In the petition they asked Secretary Hull to make formal protest to the Japanese government against the continued occupation of much American owned mission property by the Japanese army. The petition was sent to Secretary Hull by the Ten Mission Group, of which Bishop Roberts of Shanghai is chairman, and the Rev. M. T. Rankin of the Southern Baptist Convention is secretary.

Student Churchmen See Own Bishops Officiate

Seattle Church Interests Students by
Series of New Services

SEATTLE, WASH.—Effort was made at Christ church here, during the past winter, to establish contact with Episcopal Church students by means of a series of services at which their own bishops officiated. Christ church is adjacent to the University of Washington campus.

Of those students registering membership in the Episcopal Church, or showing a preference for it, 420 were from outside the city of Seattle and 145 from outside the diocese of Olympia. The greater number of the latter came from the missionary districts of Spokane and Alaska and the diocese of Oregon.

After the survey was completed, the following bishops were called to officiate: Bishops Rowe of Alaska, Cross of Spokane, Huston of Olympia, and Dagwell of Oregon.

Each bishop served as the celebrant at an early Communion service. This was followed by breakfast in a hotel one block from the church. At 11 o'clock the bishop preached.

The program thus provided attracted a large number of students and was a happy means of bridging the gap between the college parish and the home background of the student Churchmen. It will very likely be continued in the future.

Rev. Leon Palmer Ordained Priest

BIRMINGHAM, ALA.—Bishop Clingman of Kentucky advanced the Rev. Leon C. Palmer to the priesthood recently, and on the same day, in St. Mary's church, he confirmed 80 persons.

His recent visitations in Alabama, all for confirmations, were Christ church, Tuscaloosa; St. John's, Montgomery; St. John's, Ensley; Trinity church, Florence; and Grace church, Sheffield.

Disease Spreading Across All China

20,000 Children Die in Shanghai in
Week; Increase of Diphtheria and
Influenza Great

NEW YORK—Health conditions among the civilian refugees in China are becoming so bad that reports in the office of the Foreign Missions conference from missionaries throughout China are expressing serious alarm over the spread of disease and plagues of various types.

Twenty thousand children died in a few weeks in Shanghai alone of epidemic measles, according to a report made by Dr. Thomas Dunn of the Shanghai International Red Cross to the committee, and sent to the health bureaus of many nations. Diphtheria and influenza are raging in many camps and the number of day by day deaths is appalling.

Part of a report indicating the needs at Nanking is as follows:

"Practically speaking, the only medical service available for civilians is that of the university hospital, which is now operating with reduced staff and small means applied to limited fields of work. Upon that basis should be built an adequate clinical service at the hospital, a group of out-clinics at various camps and centers; and a program of public health and sanitary supervision. There is no hope for a long time to come that the self-government committee (Japanese appointed) will be able to do more than to open one nominal hospital.

"Venereal disease contracted by women who have been raped is now a serious problem. It is hoped that we can expand clinic services rapidly enough to take care of it and give free treatment.

"The problem of mothers who come to have an abortion performed on their unmarried daughters who were raped presents an even more poignant and difficult problem. To date the university hospital has felt compelled to refuse such service. But as a result the families are resorting to techniques which may seriously endanger the health of the young women.

"Smallpox vaccination is another matter we have not been able as yet to promote on a large scale. With the arrival of another doctor next week, it is hoped that this can be done."

GTS Courses on Religion and Personality to Begin in April

NEW YORK—A course of four lectures for men and women on Religion and Personality will be given in Seabury hall at the General Theological seminary on the following Monday evenings at 8 o'clock:

April 25th—Normal Personality and Its Stages of Development. May 2d—Behavior and the Hidden Mechanism of the Mind. May 9th—Some Subversive Tactics of the Mind. May 16th—Religious and Psychological Aids for Emotional Difficulties.

Those attending these lectures can obtain dinner at the seminary at 6:30 P.M., after Evensong, at a charge of 75 cts., provided they notify the seminary office in advance. Chelsea square, New York City, is the address.

To Dedicate English Church as Memorial

Bishop Says Word Christendom is Misnomer; Observance of Mothering Sunday Popular

LONDON—The Church of the Community of the Resurrection, at Mirfield, in Yorkshire, which is a memorial to Bishop Gore, founder of the order, will be dedicated on July 6th, in the presence of the Archbishop of York. The church will contain a chantry chapel, where the late Bishop's remains will rest.

On the Altar of this chapel will be placed the cross and candlesticks which were presented to Bishop Talbot at his consecration by his fellow *Lux Mundi* writers, the gift of the Talbot family.

NAME OF CHRISTENDOM IS MISNOMER

Consecrating extensions to a parish church in his diocese, Dr. Hensley Henson, the forthright Bishop of Durham, remarked that today the very name of Christendom is a misnomer over a large part of the area nominally under its sway.

Germany, the motherland of the Reformation, fell into a postwar confusion which was all but anarchy, and only regained unity and power at the cost of subjection to a persecuting tyranny. Italy presents a woeful spectacle of the Church of Christ in its proudest version of prelatric pretension, tied hand and foot to an aggressive tyranny, which keeps no faith and respects no right.

Spain, the native land of crusading zeal, the home of inexorable orthodoxy, is filled with savage violence which covers the country with the charred remains of churches and monasteries, and scatters corpses in almost every town.

CRITICIZES IRRESPONSIBLE DEBTORS

Dr. Michael Furse, Bishop of St. Albans, has sternly reprimanded the great number of apparently "quite respectable" people who have little or no conscience about buying things for which they cannot pay.

"In plain English," he said, "not to pay for goods obtained is a breach of the eighth commandment, 'Thou shalt not steal,' and brings misery and unhappiness to others.

"From time to time, I have come across cases of men and women who invested their all in some business, and by careful management, hard work, and real self-denial were doing well, and—if their customers would only have paid their bills—would have been able to carry on happily and put aside a competence on which to retire. But no, they have had to sell, close the shutters, and get out just because of the bad debts."

OBSERVE MOTHERING SUNDAY

The observance of the fourth Sunday in Lent as a day of special remembrance, with thanksgiving to Mother Church and human mothers, has become widespread in the country, since its revival was initiated by Miss Penswick-Smith, the founder of the Mothering Sunday movement.

Naturally, in the diocese of Southwark, where Miss Penswick-Smith has her home,

\$240,000 Already Raised for New York Cathedral

NEW YORK—Mayor La Guardia of New York announced, April 9th, that the committee formed to raise \$1,000,000 to complete the choir and sanctuary of the Cathedral of St. John the Divine, of which he is chairman, had already received over \$240,000 in money and pledges—almost a fourth of the entire amount.

The mayor expressed the confident hope that other contributions would soon be made and the whole sum be made up in time to finish the work planned before the opening of the World's Fair in 1939. He said, in part:

"I can now report to the great number of persons who are interested that there is assured in cash and pledges more than \$240,000 of the \$1,000,000 required. Many other persons are, I know, intending to contribute. It is, I think, well understood that the money contributed for this purpose will be expended for labor and will be of aid in meeting the unemployment problem.

"This movement to open the great cathedral interior has aroused wide public interest. People in many parts of our country are eager to see this accomplished and are sending contributions toward it."

the observance is more the rule than the exception in parish churches. In Nottingham, for instance, so great was the demand for simnel cakes that, when the vicar of a church there went to buy one on Saturday, he found himself 15th in a queue outside the baker's shop.

"Clipping" the church—parishioners joining hands and encircling the exterior of the building—was observed in a Welsh parish and in many other places. In the city of London and in a Cornish parish simnel cakes were blessed and distributed in the church.

Niemöller Moved from Prison

BERLIN—Release from the concentration camp at Sachsenhausen came to the Rev. Martin Niemöller, German Protestant leader, during the first week in April. It was then reported that he might be transferred to honorable "fortress imprisonment." This action on the government's part is believed by Niemöller's friends to indicate that the minister is to be definitely freed soon.

Course on Ecumenical Conferences Published

CINCINNATI—*Getting Together* is the title of a new study course published by the Forward Movement Commission. Its subject is the ecumenical movement within Christendom, and its aim is a better understanding of the ecumenical conferences being urged by the Commission.

The text is based on the findings of the recent World Conferences at Oxford and Edinburgh. The price is 15 cts. for single copies, with reduced prices for quantities of a dozen or more.

\$195,870 Received by National Council

April Expectations Due Amount to \$250,901; Shortage Not Worse Than 1937, Treasurer Says.

NEW YORK—The National Council through Dr. Lewis B. Franklin, treasurer, announces that monthly payments on expectations, up until April 1st, totaled \$195,870.45. The amount due on expectations at the same date was \$250,901.

In his letter Dr. Franklin states:

"The statement of receipts for the first three months of the year reveals a situation which has existed for a long while. Many dioceses, and this year more than ever, are sending in each month the full proportion of collections. Others . . . ! We suggest that the others read the story quoted below, which was contributed by one of our clergy.

"The soil of California is fertile. All it needs is water. But there is no rain in summer, and not much in winter. So the fruit growers must depend on irrigation. The streams that flow down from the mountain snows are distributed through ditches to the orchards. The right to use that water is valuable. And the various growers are entitled to their share of it.

"Now suppose the grower whose orchard lies farthest up the stream turns all the water into his orchard. The orchards below will be dry. Suppose the stream dwindles during the summer months. If he says to the other growers, 'You shall have your water later. I'm just taking all I want now. Along in December I will let the whole stream flow on to you, and you will get your share then,' they will laugh at him. Because their orchards need water during the dry summer. They can't wait till December.

"The National Council, which is in charge of the missionary work of our Church in this country and abroad, has been in a position like that of the fruit grower lowest down the stream. The growers farther up have been helping themselves to the water during the dry months, and then letting the water flow through to the National Council at the end of the year."

"The statement is no worse than that for last year but let us make the one for next month much better."

Redecorating Problem Solved With "Living Church" Story

GOSHEN, IND.—The Rev. Ernest William Scully of St. James' church here faced the problem of redecorating his church. Remembering his newly organized men's club, he called it together and distributed copies of *THE LIVING CHURCH* for March 9th, pointing out a news story telling how the men of St. Elisabeth's church, Philadelphia, had solved this problem by doing the work themselves. As a result, his men's club soon raised the necessary funds for redecorating.

The next work to be done, the rector feels, is the pointing of the brick on the church and the parish house. Again the men's club has assumed the responsibility. Work will probably begin soon.

President of the men's club is Gerald Shipman, a recent convert to the Church.

Candidates Considered for Arkansas Bishopric

EL DORADO, ARK.—Ten candidates for the bishopric of Arkansas were selected April 5th in Little Rock, when the clergy and the leading laymen of the diocese met to exchange ideas and information about the fitness of the various men. The Rev. George L. Stowell presided over the conference.

The 10 are: the Rev. Thomas N. Carruthers of Houston, Tex.; the Rev. Dr. George Davidson of Los Angeles; the Rev. Dr. Oliver J. Hart of Washington; the Rev. Dr. Malcolm W. Lockhart of Jacksonville, Fla.; the Rev. Alfred Lyman-Wheaton of Jersey City, N. J.; the Rev. Dr. Arthur R. McKinstry of San Antonio, Tex.; the Rev. Dr. R. Bland Mitchell of Birmingham, Ala.; the Very Rev. Frank A. Rhea of Boise, Idaho; the Very Rev. Claude W. Sprouse of Kansas City, Mo.; and the Very Rev. John Williamson of Little Rock, Ark.

Three clergymen and three laymen were appointed a committee to make further inquiries as to the availability of these men, in order that a wise choice may be made at the convention April 27th in Helena, Ark.

At the same meeting the Rev. Bradner J. Moore of El Dorado was elected treasurer of the Church Program fund, to take the place of the Rev. Charles F. Collins. Fr. Collins has resigned because of ill health.

Drive 55 Miles to Confirmation

HELENA, MONT.—A confirmation class of 31, five of whom drove 55 miles from Hardin, was presented here on Passior Sunday by the Rev. Charles Wilson.

In Hardin there is no church building, but Mr. Wilson manages to hold an occasional service there, and give pastoral oversight to the people of that community, as well as other small neighboring ones.

The classes this year, Bishop Fox reports, are larger than in corresponding months of last year.

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Urges Spreading of Birth Control Facts

Dean Kinsolving Declares Moral Duty of Christians is to Give Information to the Poor

NEW YORK (RNS)—The dissemination of birth control information among the poor and underprivileged is a moral duty implicit in Christianity, declared the Very Rev. Arthur B. Kinsolving, dean of the Cathedral of the Incarnation, Garden City, Long Island, speaking at a dinner sponsored by the Citizens' Committee for Planned Parenthood.

Dean Kinsolving, who is a former West Point chaplain, declared that most of the prejudice against birth control is "based on Biblical injunctions supposing only two people on earth in the Garden of Eden and scarcely more than a dozen after the flood."

URGES AVOIDING RECRIMINATIONS

He urged birth control advocates, however, to avoid recriminations "which put religious backs up."

"Some sincerely religious people," he said, "object to the scientific planning and spacing of children in families.

"Sincerely religious people once also condemned lightning rods, because God had a right to strike any house He chose and no one had a right to stop Him."

Making clear his own viewpoint, he added:

"The marriage act deliberately performed without intent of procreating is moral. It is the essential right of the individual to be properly born, and that is moral. To have children born under the most normal conditions is a moral obligation that is inescapable."

International Relations Group to Review Contemporary Scene

CHICAGO—The contemporary international scene will be reviewed from June 20th to July 1st, at the seventh annual Midwest institute of international relations, to be held at North Central college, Naperville, Ill.

Prominent statesmen, educators, journalists, and international authorities have places on the 12-day program, which offers Francis B. Sayre, Assistant Secretary of State; William Arnold-Forster, who has served in the British Admiralty during the World war; and Otto Nathan, prominent German economist. Among other faculty members is Carroll Binder, foreign editor of the Chicago *Daily News*.

The Midwest institute of international relations is one of 11 similar projects in the United States for the advancement of international understanding. The studies this year will deal with American relations in the Sino-Japanese conflict, the problem of security in present-day Europe, the problem of international cooperation for world security, religious and racial factors contributing to peace and war, and community projects for international education.

Bishop Stewart of Chicago is one of the sponsors.

Daughters of King Plan Prayer Cycle for Peace

NEW YORK—An intensive prayer cycle for world peace, to last from Ascension day to Whitsunday, is to be undertaken by all chapters of the Daughters of the King, it was decided at the semi-annual meeting of the order's national council, held here April 5th to 7th. A dozen representatives from widely separated sections of the country were in attendance, under the presidency of Miss Bertha P. Kimball.

The first day was devoted to open discussion, the chairman of each standing committee in turn making her recommendations. Each problem was considered, but no action taken. On the second and third days reports were read in full and formal action was taken on the several resolutions and recommendations.

This somewhat novel order of business permitted full discussion but obviated the delay sometimes caused by inadequate understanding of a question at the time of voting. Much useful legislation was accomplished.

More than enough money was on hand, it was discovered, to pay the salary of Miss Gertrude Selzer, China mission worker who is supported by the order. After discussion with Dr. John W. Wood, executive secretary of the Foreign Missions Department of the National Council, it was voted that the remaining money be used in part to replace personal belongings of Miss Selzer lost in the war, and in part for other missionary needs.

CLID Seminar to Consider What Clergy Can Do on Social Front

NEW YORK—What the Minister of a Middle Class Parish Can Do on the Social Front is to be the theme of a seminar for the clergy to be presented as a part of the New England conference of the Church League for Industrial Democracy. The Rev. Reinhold Niebuhr of the Union seminary will conduct the class.

Besides Mr. Niebuhr, other leaders of the conference are the Rev. A. J. Muste of the Labor temple in this city, and Stanley Matthews, field secretary of the league. The conference will continue through two days, April 24th and 25th. It is to gather in Trinity church, Boston.

Mr. Matthews will speak on the extension of the CLID, since he has just made a tour of the South and Midwest for this purpose. Dr. Muste's subject will be A Christian in the World Today.

The national executive committee and the administrative committee will hold a combined meeting on the last day of the conference.

Honor Canon Schuyler

TRENTON, N. J.—Bishop Gardner of New Jersey recently dedicated an Altar to the honor of Canon Hamilton Schuyler in the crypt of Trinity cathedral here. The Very Rev. Frederic M. Adams, Dean of the cathedral, assisted him.

Howard L. Hughes, for many years a close associate of Canon Schuyler, paid tribute to the clergyman.

Diocese of North Carolina Plans Summer School for Church School Instructors

CHAPEL HILL, N. C.—Among its summer conferences, the diocese of North Carolina this year offers an entirely new departure—a week's school for church school teachers. It will come at the end of the season and be under the direction of the Rev. John L. Jackson. Mr. Jackson has been successful in running similar schools at Kanuga.

There will be three conferences, the first of which is for college girls. Miss C. A. Clark, Dr. Wedel, and the Rev. F. W. Williams will be in charge. A week's conference of the Woman's Auxiliary will come later. So successful was a similar conference last year that a large attendance is expected. The laymen's league, too, will have a conference.

The full schedule of the summer camps and conferences, according to a release just made public by the director, the Rev. A. S. Lawrence, Jr., includes, besides the four regular camps for junior and senior boys and girls, a week's scholarship camp. This will take care of boys who otherwise could not afford to attend. The scholarship has been made possible largely by the layman's league.

The camp grounds are at Vade Mecum, 27 miles from Winston Salem.

Editor of Mothers' Union Journal to Visit America

NEW YORK—Mrs. M. G. Woodward, editor of the *Mothers' Union Journal* (London) and one of the well-known speakers of the Mothers' Union of the British empire, will arrive in New York on the *Queen Mary* on April 25th.

On April 26th the national Church club will give a tea for Mrs. Woodward at the club headquarters in the Allerton house. Invitations have been issued, through the various parishes, to all Churchpeople who may be interested. Following the tea, Mrs. Woodward will speak on the objects and work of the union, which is the largest society of Christian women in the world, numbering over half a million listed members.

After her visit in New York, Mrs. Woodward will go to Philadelphia, to attend a meeting arranged by the local branch of the Mothers' Union. Thence, she will go to California.

The New York meeting is sponsored by Bishop Manning and the Rev. Dr. Frederic S. Fleming, rector of Trinity parish. It will be recalled that the General Convention, in Cincinnati, passed a resolution endorsing the Mothers' Union of the Church of England and advocating that efforts be made by the clergy and laity to establish branches of the union in the American Church.

Installs Memorial Organ

LOUISVILLE, KY.—The Emmanuel diocesan mission here has recently installed a Hammond electric organ, which had been given to the mission by Mrs. James Glazebrook.

Joint Conference of Pastors, Students to Be Held in Iowa

AMES, IA.—The program of the sixth annual conference of college pastors and meeting of the department of religious education of the province of the Northwest, set for April 26th to 28th, has just been released. The conference, which will meet at St. John's-by-the-Campus, the Rev. LeRoy S. Burroughs, rector, is to be held jointly with the conference on the ministry for college students.

Conference leaders include the Rev. Stephen F. Bayne, Trinity church, St. Louis; and Bishop Keeler of Minnesota. They will be assisted by the Very Rev. V. O. Ward, the Rev. H. B. Morris, the Rev. William F. Creighton, and the Rev. L. W. McMillin.

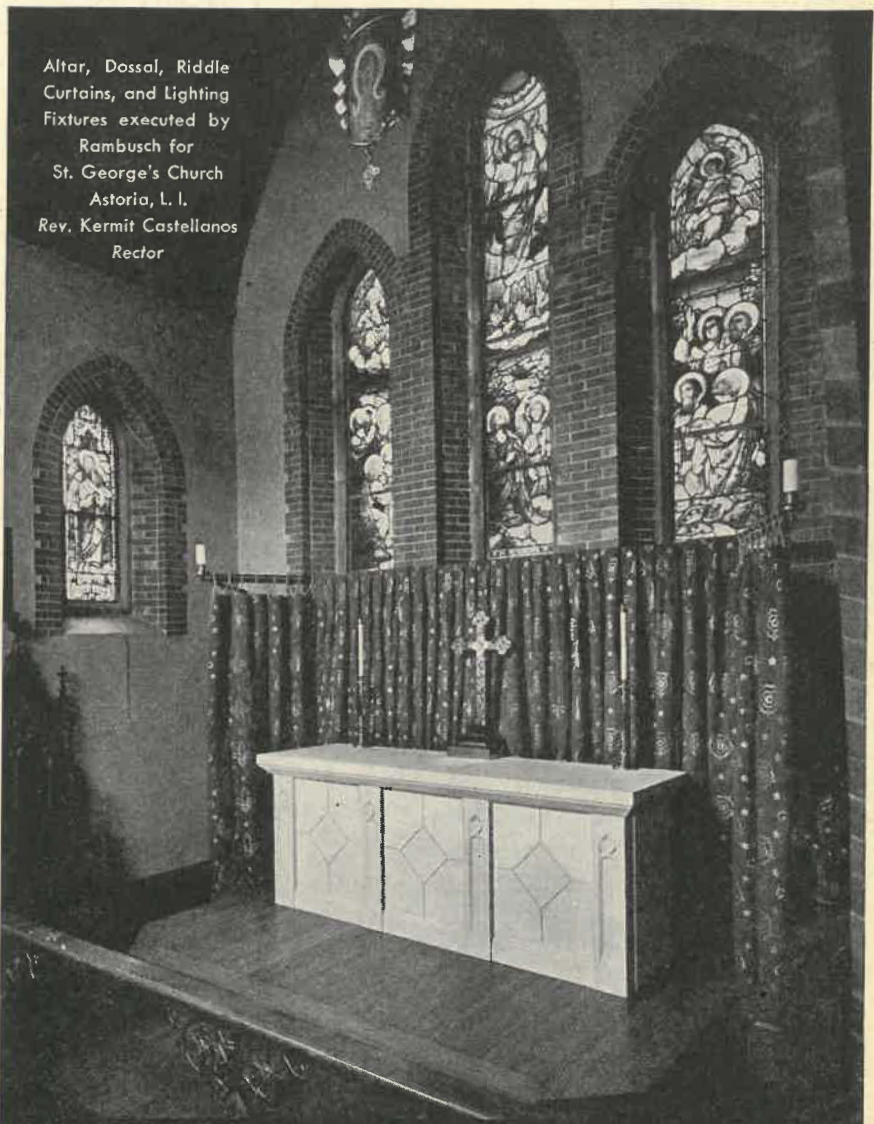
One important aspect of the conference will be an address, Vocation to the Ministry, which Bishop Keeler will deliver on the first day of the gathering.

St. Luke's in Manila Erects New Buildings

MANILA, P. I.—The efforts undertaken to make St. Luke's hospital here an institution of efficiency and high standards are stated in its annual report recently made public. Two new buildings have been constructed, a dormitory for boys employed in the hospital and a concrete annex to Mosher hall. The latter is to provide housing from a modern children's unit.

The report notes that 3,425 patients were treated during the year, 885 on the private floor and 2,286 in the wards (of these 840 were children); 218 maternity cases were admitted; and 1,081 operations were performed.

The out patient department, or dispensary, treated 43,800 patients—8,630 more than last year and an average of 143 a day in 305 clinic days. Males numbered 27,098 and females 16,702.



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Bishop Hulse Dies From Heart Attack

Continued from page 495

secretaryship of the Church Missionary society, which he later helped to merge with the National Council.

In 1903 he married Miss Frances Seymour of Northampton, Mass.

In 1906-7, at the commemoration of 300 years of American Christianity, he was among those instrumental in promoting the Missionary Thank Offering and the Every Member Canvass which was born of the General Convention in Richmond.

From 1912 to 1915 Dr. Hulse was archdeacon of New York—until his election as Bishop of Cuba. He was the first bishop to be consecrated in the new Cathedral of St. John the Divine. At his consecration, January 12, 1915, the consecrating bishops were Greer, Leonard, Wells, Burgess, Knight, Lines, Atwood, Guerry, Harding, Lloyd, Burch, Garland, Courtney, and the Old Catholic Bishop de Landes Berghe et de Roche, of Belgium, who joined in the laying on of hands and signed the certificate of consecration. Bishop de Landes later died in communion with the Roman Church.

THREATENED WITH ASSASSINATION

Bishop Hulse began his difficult task in Cuba during the World war and was confronted on one of his first visitations by the *chambelona* or rising of the Blacks. He was warned not to return to Havana as all White foreigners were marked for assassination. Bishop Hulse remarked with the laconic and Coolidge-like phlegm characteristic of him, "It will be better to keep our appointments," and returned forthwith from the interior.

His calm and judicious temperament were to stand him in good stead all during the postwar inflation period, called the Dance of the Millions; the subsequent depression which began in Cuba in 1925, years ahead of the United States; the long bloody struggle against the Machado, culminating in the fall of the dictator and the fiasco of the young revolutionists under Grau San Martin; and the spectacular rise of Batista. Truly a trying episcopate!

During all these turbulent years, the Bishop went about as usual, considering it better to keep his appointments and becoming rather bored at being frequently held up at the bayonet's point to be

searched. And if he were not bored, he was quite accustomed to the nightly bombings in Havana and the dangers of travel in the interior.

A few months after Bishop Hulse arrived in Cuba on February 2, 1915, he sent back a statement to the board of missions. It was called *Why We Are in Cuba*, and was characteristic of the comprehensive and clear cut reports which he continued to write. More than those of most bishops, his reports have included a picture of the conditions of the country and the Church's relations to it.

THREE-FOLD WORK

As he saw the work in Cuba, it fell into three classes, among Americans, among Cubans, and among West Indians who were mostly Anglicans from other islands. With no intention of proselytizing from or interfering with the work of the Roman communion, he constantly strove to push the Church's work out into the wholly neglected rural fields, a task rendered more difficult by lack of adequate funds for equipment and transportation.

The work which had begun under Bishop Knight was steadily maintained and the Cuban part of the work gradually became the most important.

One of the Bishop's most harrowing experiences was finding himself and Mrs. Hulse on the ill-fated *S. S. Morro Castle*, which burned off the Jersey coast September 8, 1934. Both Mrs. Hulse and the Bishop had to slide down ropes from deck D to the water. They were picked up by lifeboats and taken to a hospital. Both made a complete recovery.

Bishop Hulse was always insisting on the need of the Every Member Canvass in all parishes and missions. He believed it would automatically end the problem of Church support and missionary budgets if properly carried out.

The Bishop received the degree of Doctor of Divinity from his seminary in Philadelphia and the degree of Doctor of Sacred Theology from Hobart college. His theology was that of the old-fashioned Broad Churchman, liberal, and evangelical, but with a certain Catholic breadth and tolerance of the opinions of others.

His son Frederick is an anthropologist on the staff of the Washington State university; and his daughter, Mrs. J. W. Stickney, with another daughter, Charity, lives in Asheville, N. C. Also surviving him is his sister, Miss Emma Hulse of New York, in addition to Mrs. Hulse and five grandchildren.

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World Calvinistic Congress to Meet in Edinburgh This Summer

EDINBURGH, SCOTLAND (RNS)—The World Calvinistic Congress will meet here from July 6th to 11th, it was announced by W. Rounsfell Brown, honorary secretary. The Congress, successor to a small conference of the Evangelical Churches held in Geneva in 1936, will be devoted to the general topic: *The Reformed Faith and Its Ethical Consequences.*

Representatives from the United States, Holland, France, Germany, Hungary, and Switzerland have already signified their intention of attending the Congress.

NECROLOGY

† May they rest in peace. †

MRS. ANNIE WADDELL BOCAGE

PINE BLUFF, ARK.—The death of Mrs. Annie Waddell Bocage, who for 45 years was organist in Trinity church here, occurred March 30th. Illness compelled her to retire two years ago. The parish, however, continued her salary, in appreciation of faithful service.

Mrs. Bocage was a member of distinguished families. She was a Bolling, and among her first cousins were the late Dr. Rudolph Bolling Teusler and Mrs. Woodrow Wilson. By marriage she had allied herself with the du Bocage family, one prominent in French history. She is said to be the last American to bear the name.

FREDERICK FOLLETT BUELL

TROY, N. Y.—Frederick Follett Buell died here March 27th. He was 82 years old. Funeral services were held at St. Paul's church on March 29th, Bishop Coley and the Rev. A. A. Hastings officiating. Among his survivors are his wife, who has removed to Canada, and his nephew and niece, Mr. and Mrs. Edward F. Carter.

MRS. ANNA B. H. DENNEN

BOSTON—Mrs. Anna Blake Hayden Dennen, widow of the Ven. Ernest J. Dennen, late archdeacon of Boston and superintendent of the Episcopal city mission, died April 4th at her home in Cambridge.

Mrs. Dennen was born in Boston, the daughter of the late Dr. David Hyslop Hayden and Elizabeth Cabot Blake Hayden. In 1903 she married Mr. Dennen while he was minister in charge of Trinity church, Newport, R. I. In 1905 they moved to Lynn, Mass., where Mr. Dennen became rector of St. Stephen's church. During the 10 years of their residence there Mrs. Dennen was active in the work of the Girls' Friendly society, acting as branch president. This interest she kept for the remainder of her life, being an honorary associate of St. Stephen's branch up to the time of her death. In connection with the GFS, she was also a member of the holiday house corporation and of the executive committee for the diocese. She was much interested in religious education and, for a number of years, was a member of the diocesan department and was secretary of the Middlesex branch of the church school union.

As camp mother at Camp O-At-Ka, at Sebago Lake, Me., Mrs. Dennen was beloved by the many boys who attended the camp as members of the Order of Sir Galahad, an order founded by Mr. Dennen.

The funeral was held at Christ church, Cambridge, on April 6th and the burial was at Newport, R. I.

Mrs. Dennen is survived by three daughters, Mrs. Thomas Martin of Cambridge,

Mrs. William G. Berndt of Perth Amboy, N. J., and Miss Susan Dennen of Cambridge, and one son, William I. Dennen, a senior at Dartmouth college.

MRS. LOUETTA PLITT CROWDER

NEW YORK—Mrs. Louetta Plitt Crowder, widow of the former rector of St. James', the Rev. Dr. Frank Warfield Crowder, died on March 30th. Since the death of her husband, Mrs. Crowder had been making her home in Baltimore. Her illness was prolonged for several months.

MRS. NELSON B. GILDERSLEEVE

EAST ORANGE, N. J.—Mrs. Willetta Courter Gildersleeve, wife of the Rev. Nelson B. Gildersleeve, rector of St. Agnes' church here, died on April 2d, after an illness of three months. Born in Brooklyn, N. Y., the daughter of William and Grace Douglas Courter, she was married in 1919. After six years of parish work with her

husband in the cathedral at Portland, Me., and in St. Michael's church, Auburn, Me., she came to East Orange. There she continued her active Church life.

Besides her husband and her parents, she is survived by a son, Nelson Burroughs, Jr., and a daughter, Mary Elizabeth.

Plan Chicago Children's Offering

CHICAGO—Church school children of the diocese of Chicago will assemble in five churches in different sections of the diocese on May 1st, to present Lenten offerings and to hold annual rally services. Increased interest in the Lenten offering indicates an enlarged offering will be presented, according to Miss Vera C. Gardner, diocesan director.

Rally points include: Emmanuel church, La Grange; St. Bartholomew's, Chicago; St. Paul's, Kankakee; St. Luke's pro-cathedral, Evanston; St. Peter's, Grand Detour.

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Dr. Wilder, Student Volunteer Founder, Dies in Oslo, Norway

OSLO, NORWAY—Dr. Robert P. Wilder, Presbyterian, died here March 27th. Throughout his life, he had been identified with the Christian missionary enterprise, not only in America but also in Great Britain, Scandinavia, India, and the Near East.

He was one of the founders of the Student Volunteer Movement for Foreign

Missions in the United States, which had its beginnings in 1886 at Mount Hermon, Mass., and was active in the spread of the movement to other lands.

Dr. Wilder was born of Presbyterian missionary parents at Kolapur, India, August 2, 1863. Having been graduated from Princeton university in 1888 and Union Theological seminary in 1891, he went to India to work with students, leaving only when his health failed.

His wife and four daughters survive.

Brooklyn Church Plans Memorial Service for George F. Peabody

BROOKLYN, N. Y.—April 24th a community memorial service to George Foster Peabody will be held in the Church of the Holy Trinity here.

The Bishop of Long Island and Dr. John H. Finley of the New York *Times* will make the addresses. The Peabody memorial organ will be played by Miss Ruth Tressel.

CLASSIFIED

ANNOUNCEMENTS

Died

GILDERSLEEVE—WILLETTA COURTER, beloved wife of the Rev. Nelson B. Gildersleeve, entered into Life April 2d, 1938.

"The strife is o'er, the battle done, the victory of life is won."

OSBORNE—Dr. WILLIAM H., Episcopal priest, died December 10th, 1937, at his home in Pasadena, Calif., at the age of 90 years.

Memorial

ELIZABETH C. HARE

HARE—ELIZABETH C., daughter of the late Rev. George Emlen Hare (at one time head of the Episcopal academy and a professor in the Philadelphia Divinity school) and a sister of the late Bishop of South Dakota, the Rt. Rev. William Hobart Hare, died after a short illness at her home in Germantown, Pa., on March 13th at the advanced age of 88 years.

Miss Hare was a devoted Churchwoman, and carried on the traditions of her family by her interest and activity in Church work. As a younger woman she conducted a very large and successful mission study class at Atlantic City, as well as giving her help and interest to other work there.

A woman of unusually amiable and generous disposition, she endeared herself to all those with whom she came in contact, and her example will continue to be an inspiration to her family and friends.

Funeral services were held on March 15th in the Church of St. James the Less, interment being in the churchyard adjoining.

KATIE C. THOMPSON

THOMPSON—KATIE C., widow of the late Rev. J. J. N. Thompson, formerly of St. Athanasius' church, Brunswick, Ga., died March 10th at Milledgeville State hospital, Milledgeville, Ga.

She was born 65 years ago in Marshall, Tex., where she completed both her early and higher education. After finishing Wiley university, she taught school for several years.

In 1895 she married the Rev. Mr. Thompson and ceased her educational activities. In Texas, Alabama, and Georgia, where her husband had charges she was very active in Church and civic affairs.

She is survived by two daughters, Maude Morris, Detroit, Mich.; and Julia Lord, New York City; a son, William; and two grandchildren, Erma Morris and James Balasco, all of Detroit.

Father Edmund Trotman, of St. Augustine church, Asbury Park, N. J., conducted the funeral and burial services. Interment was at Prospect cemetery.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BYRON, Rev. JOHN L., formerly of the diocese of Rhode Island; to be rector of the Church of Our Saviour, Little Falls, Minn. (D.), effective June 15th. Address, 109 4th St., N. E.

COVELL, Rev. CHARLES V., formerly rector of St. Anne's Parish, Essex county, Va.; is rector of St. Thomas' Parish, Orange, Va.

GARRETT, Rev. VAN FRANCIS, acting rector of St. Paul's Church, Flint, Mich.; to be assistant to the rector of Trinity Church, New Orleans, La.

HENRY, Rev. ROBERT F., formerly rector of St. Andrew's Church, Grand Ridge, Ill. (C.); is rector of King George Parish in the diocese of Washington. Address, R. F. D. 4, Anacostia, D. C.

JONES, Rev. ALFRED LEE, of the diocese of Erie; is vicar of St. John's Church, Green River, Wyo. Address, 551 First St.

PURRINGTON, Rev. ROBERT G., formerly rector of St. Thomas' Church, Alamosa, and general missionary in the San Lius Valley, Colo.; to be in charge of the Church of the Good Shepherd, Athens, Ohio (S. O.), effective May 1st.

TABB, Rev. A. MORGAN, reported in *The Living Church* of April 13th as taking charge of St. Stephen's Church, Benton Harbor, Mich. (W. M.); has reconsidered and will remain in charge of St. Philip's Church, Cumberland, Maryland. Address, 225 Wallace St.

THOMAS, Rev. ROBERT H., formerly rector of Trinity Parish, Louisa county, Va.; to be vicar of St. Mary's Church, Waynesboro, and of the Chapel of the Prince of Peace, Gettysburg, Pa. (Har.), effective May 1st. Address, 207 W. 2d St., Waynesboro, Pa.

WHITE, Rev. BEVERLEY T., formerly rector of Ivy Parish, Albemarle county; to be rector of Rockingham Parish, Harrisonburg, Va., effective May 1st. Address, 660 S. Main St.

NEW ADDRESSES

CORDICK, Rev. WILLIAM J., formerly 1206 E. 67th St., Chicago, Ill.; 705 Lincoln Way East, South Bend, Ind.

DOYLE, Rev. WILLIS R., formerly Y.M.C.A., Berwick; 311 E. 3d St., Berwick, Pa.

HANNUM, Rev. ELLWOOD, formerly 2305 W. Lanvale St.; 2329 Arunah Ave., Baltimore, Maryland.

MEZICK, Rev. FRANK, formerly 588 Eastern Ave.; 17 Eastern Ave., Eastport, Maryland.

PRESTON, Rev. GEORGE W., formerly 325 E. Monument St.; 512 N. Wahsatch Ave., Colorado Springs, Colo.

RICHARDSON, Rev. WILLIAM P., formerly 276 Dorchester Rd.; 141 Browncroft Blvd., Rochester, N. Y.

ORDINATION

PRIEST

MARYLAND—The Rev. GEORGE F. PACKARD was advanced to the priesthood by Bishop Helfenstein of Maryland in the Church of the Good Shepherd, Ruxton, April 9th. The ordinand was presented by the Rev. Dr. William O. Smith, Jr., and is rector of the Church of the Epiphany, Govans, with address at 600 Arlington Ave., Govans, Baltimore, Maryland. The Rev. Dr. Charles W. Lowry preached the sermon.

AMERICAN CHURCH UNION CYCLE OF PRAYER

APRIL

- 25. St. Edward the Martyr, New York City.
- 26. St. James, Washington.
- 27. Cathedral of St. John, Wilmington, Del.
- 28. Grace church, Newark, N. J.
- 29. Sisters of St. Mary, Peekskill, N. Y.
- 30. St. Mary the Virgin, New York City.

CHURCH CALENDAR

APRIL

- 24. First Sunday after Easter.
- 25. St. Mark. (Monday.)
- 30. (Saturday.)

MAY

- 1. SS. Philip and James. Second Sunday after Easter.
- 8. Third Sunday after Easter.
- 15. Fourth Sunday after Easter.
- 22. Fifth (Rogation) Sunday after Easter.
- 23, 24, 25. Rogation Days.

- 26. Ascension Day. (Thursday.)
- 29. Sunday after Ascension.
- 31. (Tuesday.)

CALENDAR OF COMING EVENTS

APRIL

- 26-27. Convention of Sacramento; Convocations of Salina, Western Nebraska.
- 26-28. National Council Meeting.
- 27. Convention of Arkansas, to elect a Bishop; Convocation of Southern Brazil.
- 27-28. Convention of Alabama, to elect a Bishop.

CHURCH SERVICES

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4:00 P.M., Evensong.

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NEW YORK—Continued

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THE REV. H. W. B. DONEGAN, Rector

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