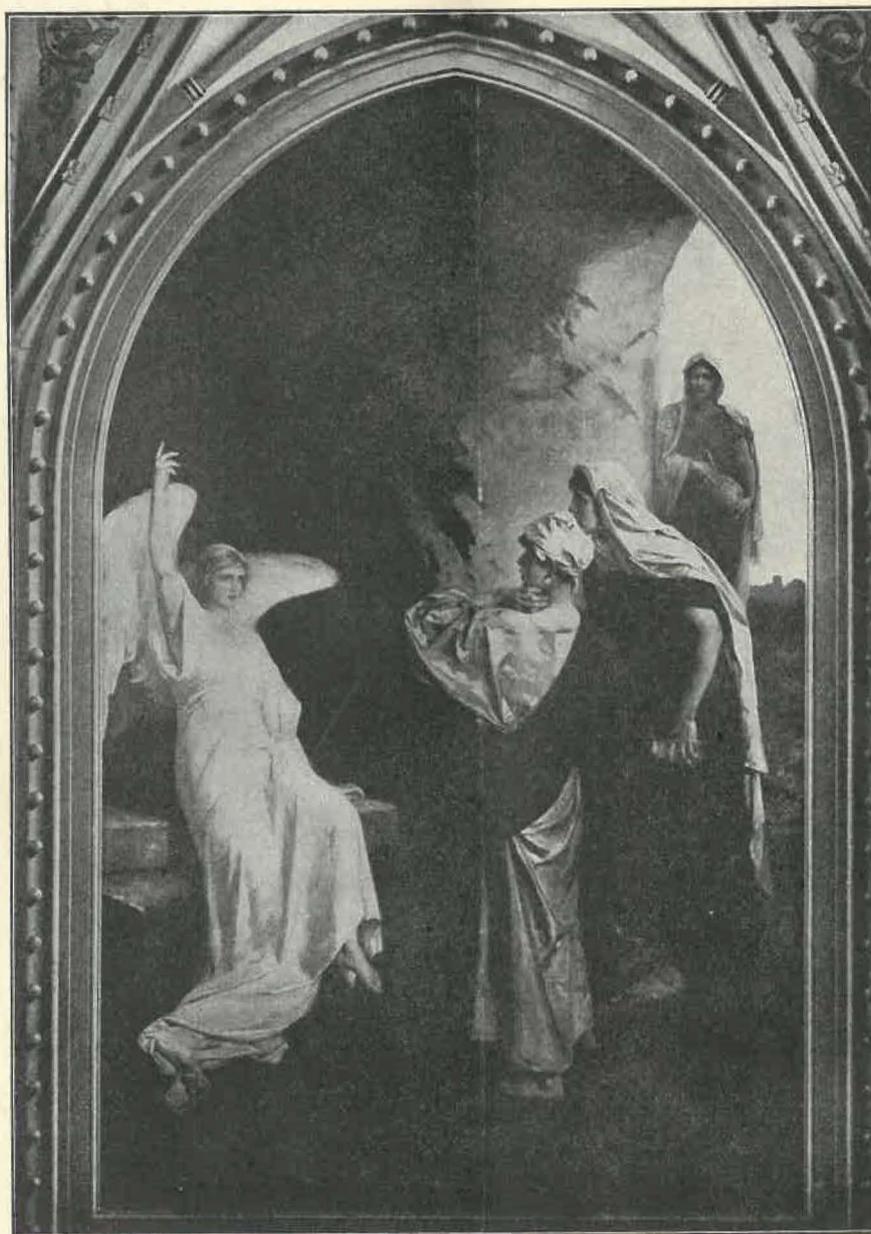


The Living Church

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No. 21



Alex. Knauer.

"HE IS RISEN!"



Building for the Future

Announcement

THE TRUSTEES of the Church Literature Foundation wish to announce a campaign for an endowment of \$250,000.00, the income from which is to be used (1) to aid in financing the publication of THE LIVING CHURCH, and (2) for the publishing and distributing of other Churchly Literature.

Copies of a brochure entitled *Building for the Future* are being mailed this week to all subscribers to THE LIVING CHURCH. The trustees would like to call personally upon every person interested in THE LIVING CHURCH but as that is impossible the brochure has been prepared to tell the entire story. Will you not give it your earnest and prayerful attention?

Additional copies of *Building for the Future* will gladly be sent to anyone requesting them.

*Church Literature
Foundation, Inc.
1801 W. Fond du Lac Ave.
Milwaukee, Wis.*



The Living Church

Easter Day

(FROM *The Christian Year*, BY JOHN KEBLE)

And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen.—ST. LUKE 24: 5, 6.

OH! day of days! shall hearts set free
No "minstrel rapture" find for thee?
Thou art the Sun of other days,
They shine by giving back thy rays:

Enthroned in thy sovereign sphere
Thou shedd'st thy light on all the year;
Sundays by thee more glorious break,
An Easter Day in every week.

And week days, following in their train,
The fulness of thy blessing gain,
Till all, both resting and employ,
Be one Lord's day of holy joy.

Then wake, my soul, to high desires,
And earlier light thine altar fires:
The World some hours is on her way,
Nor thinks on thee, thou blessed day:

Or, if she think, it is in scorn:
The vernal light of Easter morn
To her dark gaze no brighter seems
Than Reason's or the Law's pale beams.

"Where is your Lord?" she scornful asks:
"Where is His hire? we know His tasks;
Sons of a King ye boast to be;
Let us your crowns and treasures see."

We in the words of Truth reply,
(An Angel brought them from the sky.)
"Our crown, our treasure is not here,
'Tis stor'd above the highest sphere:

"Methinks your wisdom guides amiss,
To seek on earth a Christian's bliss;
We watch not now the lifeless stone;
Our only Lord is risen and gone."

Yet even the lifeless stone is dear
For thoughts of Him who late lay here;
And the base world, now Christ hath died,
Ennobled is and glorified.

No more a charnel-house, to fence
The relics of lost innocence,
A vault of ruin and decay;—
Th' imprisoning stone is roll'd away:

'Tis now a cell, where angels use
To come and go with heavenly news,
And in the ears of mourners say,
"Come, see the place where Jesus lay:"

'Tis now a fane, where Love can find
Christ everywhere embalm'd and shrin'd;
Aye gathering up memorials sweet,
Where'er she sets her duteous feet.

Oh! joy to Mary first allow'd,
When rous'd from weeping o'er His shroud,
By His own calm, soul-soothing tone,
Breathing her name, as still His own!

Joy to the faithful Three renew'd,
As their glad errand they pursued!
Happy, who so Christ's word convey,
That He may meet them on their way!

So is it still: to holy tears,
In lonely hours, Christ risen appears:
In social hours, who Christ would see
Must turn all tasks to Charity.

EDITORIALS & COMMENTS

American Saints

DID the Anglican Church cease to produce saints in the sixteenth century? Have there been no martyrs, no confessors, no saintly doctors in the Anglican communion since the time of the Reformation? Such, certainly, would be the inevitable conclusion of the inquirer who confined his investigation to the kalendars and Prayer Books of the Churches in communion with the see of Canterbury. Indeed, if he confined his study to the American Prayer Book he would doubtless conclude that the Church considered no one since the time of the Apostles worthy of official recognition as a saint, for no Christian born later than the first century is accorded such recognition in our present kalendar.

The suggestion made by Miss Rosamond Crompton in our Correspondence department this week emphasizes this curious fact, and suggests steps to remedy a defect that we are sure is widely felt in the Church. Why not, indeed, post-Reformation Anglican saints? Why not even American Episcopalian saints? Surely there are many men and women departed within the past four centuries whose lives and deeds amply entitle them to official recognition of their sanctity, and we can think of no plausible reason why the Church should withhold such recognition.

The Church Kalendar has had a varied history in the English and American Churches. In the earliest Christian days the practice in England, as in the rest of Christendom, was doubtless to commemorate only the martyrs—a practice which dates back at least to the death of St. Polycarp, in the second century. To the lists of martyrs were later added the names of other saintly persons—locally at first, under the guidance of diocesan bishops. Gradually these diocesan lists began to borrow from one another, and with the increase in the power of the Papacy, the official recognition of sainthood came to be vested in the Pope. Probably the earliest authentic canonization by a Bishop of Rome was in 993, when John XV declared Ulric of Augsburg a saint.

The earliest known kalendar of the English Church is one known as *Calendarium Floriacense*, attributed to the Venerable Bede and dating from the earlier half of the eighth century. It contains comparatively few names, though they are surprisingly representative, while the similarity between this kalendar and certain early Byzantine ones seems to indicate an early connection between the English and Oriental Churches.

During the course of the centuries the number of saints commemorated in the kalendars naturally increased, though not nearly so rapidly in England as in the Latin countries. By the twelfth century the privilege of canonization was taken from the diocesan bishops and reserved to the Popes, and from this time on the names ceased to be those of martyrs or confessors only. In England, however, the kalendar remained primarily local, comparatively few names being added during the medieval period. Nevertheless, by the time of Henry VIII the holy days had become so numerous as to be felt a burden, and certain ones (including the

commemoration of St. Thomas of Canterbury, which was obnoxious to the king) were abrogated.

In the first English Prayer Book of 1549, only the chief New Testament commemorations were carried over from the Salisbury use. With very few changes, this Kalendar remains the "Red Letter" one of the Church of England today, and the only official kalendar of the American Church.

As to the commemoration of later saints, or "black-letter" days, these, taken from the Salisbury kalendar with three or four omissions, were printed in the Primer of Edward VI and in private prayer books in the reign of Queen Elizabeth, but not until 1561 was a selected list of them added to the Prayer Book. The present English kalendar contains seventy-three commemorations, of which twenty-one are especially connected with our Lord, twenty are of early martyrs, twenty-one of pre-Reformation English Churchmen, and eleven of pre-Reformation French and other saints. There are no post-Reformation commemorations, that of King Charles I having been dropped in 1859. The kalendars of other national Anglican Churches are similar to the English one though some, notably the Scottish one adopted in 1929, are much richer. So far as we know, none of these contain post-Reformation commemorations, except of national days, as Independence Day in this country.

THE American Prayer Book had its inception in an age of materialism that had little appreciation either of sainthood or of the commemoration of the past. Consequently only the "red-letter" or New Testament saints' days were carried over from the English Prayer Book and these alone have been continued to the present day. During the latest revision of the Prayer Book an enlargement of the kalendar to include a carefully compiled series of "black-letter" days was proposed, but not adopted. If we recall the circumstances correctly, one of the principal objections to this list was that it contained no post-Reformation names.

However, a collect, epistle, and gospel for "A Saint's Day" were added to the Prayer Book, thus recognizing the desirability of additional commemorations.

We believe that the time has now come for the provision of some means for recognizing sainthood among members of our own Church since the Reformation. Moreover, we feel that General Convention is entirely competent to accord such recognition, and that it is unnecessary to refer the question to the Lambeth Conference. The Anglican communion is a group of independent national Churches; surely each of these is best fitted to determine its own members worthy of official recognition as saints. As to the saints of our sister Churches, they can be added to the American kalendar if desired after their own Churches have passed upon their merits.

We beg to draw the attention of the House of Bishops to this whole question, suggesting that they discuss it at their special meeting next month and, if it seems feasible, authorize a commission of bishops, presbyters, and laymen to study the matter and report

to the next General Convention, proposing at that time, if they see fit, a constitutional amendment defining a method of official recognition of the sainthood of departed members of this Church.

IF, as the Christian religion teaches, suicide is a sin, should the Church condone it by burying the unrepentant sinner with its full rites as if he had not committed that act, or had repented before his death? The question, which may seem easy to answer in the abstract, becomes very difficult when applied to a concrete case, in which many extraneous elements tend to confuse the fundamental issue. We appreciate the complexity of the problem that was faced by the Bishop of Rochester and the other clergymen who officiated at the funeral of George Eastman. Doubtless they were influenced by very compelling considerations to perform an apparent act of mercy which nevertheless has set before the world a very poor example of the Church's attitude on this subject. We feel that the Bishop of Albany is entirely justified in the disapproval that he voices in our Correspondence department this week, and we wish to add our own protest to his.

Condoning
Suicide

To George Eastman the citizen, sharing his success in worldly affairs by his many and generous philanthropies, we unite with the nation in paying honor. To his bereaved family and friends we extend our sincere sympathy. But we cannot condone his sin of self-destruction and we confess to real alarm at the increasing growth in this country of the essentially pagan, un-Christian, irreverent, and anti-social practice of suicide.

Positive and direct self-destruction, committed by a sane individual, is not merely a personal act, but is a crime against society and a sin against God. Dominion over life and death is a prerogative of God, not of man, and to take this dominion into one's own hands is a very grave responsibility and a sin that the Church cannot gloss over. If in particular cases, such as the one in question, high dignitaries of the Church seem to obscure this teaching by their actions, it is an indication of regrettable weakness, not of charity or justifiable leniency.

THREE widely known priests of the Church have died during the past fortnight. Each was talented in a particular phase of the ministry, and each won distinction and acclaim in his own sphere.

Requiescant

Dr. Francis J. Hall, whose death was chronicled in our columns last week, was one of the greatest theologians that the American Church has yet produced. Moreover his clear, straightforward method of writing made his published works easily comprehensible despite the profundity of thought underlying the words. Dr. Hall has been an important factor in the intellectual growth of the Church in this country, and his published works will long remain as a witness and memorial to his life's work.

Also a seminary professor, but noted as an authority on liturgics and canon law rather than theology, Dr. Lucien Moore Robinson will be missed by a wide circle of friends. Dr. Robinson's name was brought into prominence last autumn by certain critics of the *American Missal*, who subjected him to severe criticism for certifying that the parts of that book taken from the Prayer Book were in accordance with the Standard, forgetting that similar certifications had been given to all sorts of unofficial books of prayer by Dr. Robinson's predecessors for nearly a century, without question. The fact that both Houses of General Convention

unanimously reelected Dr. Robinson as custodian of the Standard Prayer Book was a notable tribute to the high esteem in which he was held by the Church.

This week we record the death of one of the veteran priests of New York City, Dr. George Francis Nelson, honorary canon of the Cathedral of St. John the Divine and registrar of the diocese. For over half a century Dr. Nelson was intimately connected with the diocese of New York, as assistant and later secretary to Bishop Potter, as vicar of Grace Chapel, and as canon, archdeacon, and registrar. He was also for some years registrar of General Convention and secretary of the House of Bishops, and was known and loved throughout the Church.

Three priests—distinguished in three different phases of the ministry but each widely known and loved, known for his accomplishments and loved for his life—may they rest in peace, and may light perpetual shine upon them.

WE ARE gratified to learn that the board of trustees of Columbia University has appointed a committee to investigate and report on the alleged attack upon Christian marriage said to be contained in a compulsory course given by that institution.

At
Columbia

We are confident that the investigation will result in the elimination of any objectionable features contained in the course in question, and indeed Dr. Butler has already denied that the radical book by Miss Reed is used as a text. As yet, however, no explanation has been given of the reported distribution among students of a 40-page mimeographed folder containing a definite attack upon Christian marriage, as shown by quotations in *THE LIVING CHURCH* of February 27th. The public is entitled to a full and clear statement on the whole matter, and the report of the investigating committee, which we assume will be a public one, is awaited with great interest.

FROM the society column of a daily paper on Monday in Holy Week: "Several parties are being given this week for Miss _____, whose marriage to _____ will take place March 28th in the chapel of [an Episcopal] church." The parties include luncheons on Tuesday, Good Friday, and Holy Saturday, while the principal celebration is a large dinner party Good Friday night.

Parties in
Holy Week

One wonders what sort of instruction the bride's rector gave the young couple in accordance with the canonical requirement.

ANSWERS TO CORRESPONDENTS

E. S. W.—We understand that the McCall Mission is an interdenominational institution devoted to Protestant foreign missions, chiefly in France. It is not officially sponsored by the Presbyterian Church, so far as we know.

ACKNOWLEDGMENTS

CHURCH RELIEF FUND FOR CHINA	
"A. T. & J. M. H."	\$ 10.00
Missionary District of Nevada	2.30
"A Churchwoman"	1.00
Petaluma, Calif. St. John's Church School	5.00
	\$ 18.30
FLOOD RELIEF IN CHINA	
Miss L. S. Kennett, St. Louis, Mo.	\$ 10.00
Mrs. J. S. Warren, Hydeville, Vt.	5.00
Rev. Arthur R. Price, New Orleans, La.	1.00
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RELIEF OF RUSSIAN CLERGY	
"M. L. W."	\$ 5.00
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"M. L. W."	\$ 5.00

The Living Church Pulpit

Sermonette for Easter



ARCHDEACON PATERSON-SMYTH

BY THE VEN. WILLIAM P. ROBERTSON
RECTOR OF ST. THOMAS' CHURCH, HAMILTON, ONTARIO

OLD IN YEARS, but young as ever in heart and mind, John Paterson-Smyth has set out on that great Adventure to which, as he constantly said, he looked forward "with eager, intense, glad curiosity." His ministry falls into two nearly equal parts, twenty-seven years spent in Ireland and twenty-five in Canada. In May 1907 he stood for the first time in the pulpit of St. George's, Montreal. A few weeks earlier Dublin traffic had been disorganized by the immense crowd struggling to gain admission to St. Ann's to hear the farewell sermon of the man who in five years had drawn all Dublin to his feet by his fearless preaching. Not since the days of the great Evangelicals a generation earlier had Irish congregations thronged to a preacher as they did to Paterson-Smyth. This Dublin ministry was the high-water-mark of his pulpit power. He preached in those days with a wealth of appropriate gesture that he abandoned in later years. The sermons sometimes exceeded an hour but he cast such a spell upon the hearers that they seemed but five minutes. If his preaching power waned somewhat with increasing years, his fame and influence as a writer extended to reach an ever widening public. A total of twenty-three books have come from his pen. Two of these, written as rector of St. George's, *The Gospel of the Hereafter*, and *A People's Life of Christ*, along with his first book, *How We Got Our Bible*, have already reached a combined circulation of over half a million. It is not generally known that one or both of the two former works have been translated into eleven languages and produced in Braille type for the blind. It is a remarkable record. No other contemporary writer of popular religious works, with the exception of Bishop Gore, has reached such a public. And can it be said that even Gore has had his books translated into Swedish, Norwegian, Finnish, Russian, Dutch, Italian, South American Spanish, Formosan, Arabic, Urdu, and Hindustani?

Yet these achievements are but a background against which those who knew him intimately will ever see a most lovable and loving man. He declared it to be the supreme duty of a clergyman to think the best and believe the best of all men. That was the ruling principle of his own life. Ever the friend of the poor, some imagined that it was easy to impose upon him. The real fact was that, while he detected the professional beggar as quickly as any of our social experts, his pitying eye saw in every one of them a brother man and a son of God. He possessed the same vast sympathy as Father Stanton who made a whimsical bequest for "the undeserving poor." His keen sense of humor was a marked characteristic. How he loved to hear and tell funny stories! A bishop has testified that when nerves were frayed and tempers getting short in those endless committees on the revision of the Prayer Book, Paterson-Smyth often cleared the air by some droll remark or flash of wit. There was much discussion as to how the article of the Creed "He descended into Hell" should be treated. One proposal was to mark it with an asterisk. The mellow brogue rolled out: "I think you'd be an ass to risk it." When the Prolocutor of the General Synod announced that there had come from the Upper House "Message G. G.," Paterson-Smyth rose to his feet: "Mr. Prolocutor, I move that we send back the bishops' gee-gee with a rider."

His whole ministry was governed by four great themes. They were: 1. The Bible. 2. Social Service. 3. The Reunion of Christendom. 4. The Hereafter. To each topic and to every project he brought an infectious enthusiasm. As professor of pastoral theology in Trinity College, Dublin, he introduced a new atmosphere of devotion into the Divinity School that in those days was inclined to concentrate almost exclusively upon the intellectual training of the ordinands. Reverent mention must be made of his adoration of his wife. None can estimate to what extent the man was made by this great love nor what he owed to her devoted care in times of prolonged physical suffering.

Ever a boy at heart, he passed while the church bells were ringing for Evensong on the First Sunday in Lent, to join another boy in the Unseen, the boy to whom he dedicated *A People's Life of Christ*.

"God, accept him. Christ, receive him."

OUR REASSURANCE

BY THE RT. REV. BOYD VINCENT, D.D.
RETIRED BISHOP OF SOUTHERN OHIO

WE SAY IN OUR CREED: "I look for the Resurrection of the dead and the Life of the world to come."

Here, in this hope of a survival after death, we have an aspiration almost as natural and universal as the instinct of self-preservation in this life. It is confessedly part of our Christian faith. It is encouraged by many beautiful analogies in Nature. For most of us, it rests mainly on the story of our Lord's own bodily resurrection.

And yet the striking analogies in the case of the flower and the butterfly are not conclusive—for us. Natural science sees no sign of such human survival. Philosophy admits the reasonableness of such an aspiration in us, but refuses so far to commit itself to the hope. Criticism finds many difficulties in the Resurrection story. Reason sees great improbabilities in an identical bodily resurrection. Certainly—all this is discouraging!

"What, then: your little candle-flame blown out,
And all the world in darkness—for a minute?
Why, even so? The stars still shine, no doubt—
Enough to strike a match by; and God's in it!"

Ah! there's the point. "God's in His heaven; all's right with the world!" For God Himself is only Life, from everlasting to everlasting.

And so, to Jesus, it is Life—Life, not death—which is the dominant fact in the universe. "God," He said, "is not the God of the dead, but of the living." For Him the Resurrection is far more than mere bodily restoration; it is the inevitable triumph of Life in the Spirit, in God. For us, it is the truth that Jesus Himself still lives, and so the pledge that, because He lives, we, who live in Him and He in us, live also. He said so. Indeed, Jesus does not so much proclaim the Resurrection as He proclaims Himself: "I am Resurrection and Life." But He does deny the dominance of death and He does declare the indestructibility of all life remaining in communion with God. Think of the Day of Pentecost and its reassurance on this point. Yesterday, the disciples utterly incredulous and disheartened. Today, suddenly aware of the tremendous meaning of all that they had heard and seen, and as suddenly sure; too, that their beloved Master was still alive and still with them, by His Spirit of new life and love and fellowship in their own hearts. In that wonderful experience the Christian Church was then born; and in the strength of that same consciousness of her Living Lord's perpetual Presence with her she has been doing her work ever since.

AND HERE, in just such a personal experience in ourselves is Jesus' reassurance of our hope of a life to come. In Dean Inge's striking words: "The Christ in us witnesses to the Christ for us." To be conscious of His Spirit in us, to be sure that we have risen up in Him to a new life in God—this is to have the witness in ourselves; this is to be sure that we are already sharing in eternal life. It was this experience which gave Paul his final certitude even as to the historic Resurrection. For "it is no more I that live," he said, "but Christ that is living in me."

And so again I say, this is still Jesus' reassurance of our hope of "the Resurrection of the dead and the Life of the world to come." Let us accept thankfully that reassurance and rejoice in it greatly. Such reassurance may not convince others, who have not had the experience. It is enough that, with the vast army of the faithful in the Church's long life, we, too, have the witness—and so the reassurance—in ourselves!

HAUNTED

I MUST go away from this place,
Where everything mirrors your haunting face;
Give me new voices and a new house
Where the beams are gnawed by an unfamiliar mouse.

EVANGELINE C. COZZENS.

"The Pale Horse"

By the Very Rev. E. J. M. Nutter, D.D.

Dean of Nashotah House, Nashotah, Wis.

"Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea."

—Exodus 15:21.

SO SANG MIRIAM, sister of Moses, as the hosts of the oppressors of Israel perished miserably in the waters. A wild, barbaric folk tale, the song of Moses and Miriam, but an epic which well expresses the sentiments of Christendom as Easter bursts upon the world.

The story is told that when Louis XIV, King of France, signed the treaty which gave his second son, Philip, the crown of the adjoining kingdom of Spain, he summed up the new international situation in the laconic epigram, "Gentlemen, there are no more Pyrenees!" Today we are celebrating the utterance of another epigram, far more illustrious and dazzling, for today our Lord Jesus Christ comes back from Hades with the crown of a new kingdom on His brow and the keys of the city at His belt, and tells us that the icy barrier which separates this world from the unknown has been rolled out flat! "Gentlemen, there is no more death!" "I am He that liveth, and was dead, and behold I am alive for evermore." Says St. Paul, "The last enemy that shall be destroyed is death; for God hath put all things in subjection under Christ's feet." Says St. John, gazing in mystic rapture at things scarcely lawful for him to utter, "I saw, and behold a pale horse; and he that sat thereon, his name was Death." And in a burst of splendid song the Church echoes Miriam, sister of Moses, "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea."

We strike two notes at Easter. Two sentiments fill our thoughts. One of them is the feeling of relief. A weight has rolled off our souls, just as the stone was swept by the risen Lord from the mouth of His tomb. There is no more death. How we have hated death from time immemorial, we men. How we have feared and cringed before that grisly thing that has stalked grinning through our gladness. This it is that has soured the wine in the cup of life and robbed our songs of sweetness.

We muse sometimes on the joys of pagan life, of its gaities and brightness; and then, like a cloud, comes the memory of the end. Beautifully described a pagan death can be, but its beauty masks a skeleton beneath:

"From too much love of living,
From hope and fear set free,
We thank with brief thanksgiving
Whatever gods may be,
That no life lives for ever,
That dead men rise up never,
That even the weariest river
Winds somewhere safe to sea.

"Then star nor sun shall waken,
Nor any change of light,
Nor sound of waters shaken,
Nor any sound or sight,
Nor wintry leaves, nor vernal,
Nor days, nor things diurnal,
Only a sleep eternal
In an eternal night."

Paganism, beautiful and damnable. What was it they wrote on their tombs? "I was, I am no more; farewell, ye passers-by." "I was not, I came to be, I shall not be." You can see it for the blight it was.

To every one of us there comes, sometimes, the unbidden thought that life must end, somewhere, somehow, perhaps soon; and for a few seconds we are uneasy, or panic-stricken. But for the Christian this recurring shock is made bearable, nay, insignificant, by the message of Easter. There is no more death, for "death is swallowed up in victory." Henceforth we go to no black night, but to a certainty, the certainty of everlasting life. The details we do not know, in spite of the mediums, though we are shaping them here and now; but of the fact there is no more doubt. "Christ is risen from the dead, and is become the firstfruits of them that slept. . . . Each, in his own order: Christ the firstfruits, afterward they that are

Christ's, at His coming." If this were not true, then would our preaching and our faith be alike in vain. Then should be written on our tombstones, "Farewell, ye passers-by." But seeing that it is true, we look on death as an experience through which we pass with supreme confidence to a wider and a better world.

"Jesus lives! Henceforth is death
But the gate of life immortal;
This shall calm our trembling breath
When we pass its gloomy portal."

And oh, how the hearts of men have longed just for that, from the beginning of the world.

But after all, what is uppermost in our minds today is not relief, but joy; not hope, but triumph! Today we are thinking not so much of ourselves as of our Lord and Saviour. The prevailing note of our high thanksgiving is, thank God, unselfish. Just as a city pours her thousands into her streets to welcome some hero home from battle, while the sky is brilliant with rainbow banners and the towers rock with greeting, so Christendom today pours out her millions, elate, ecstatic, triumphant, to meet the risen Lord.

AND WHAT A LORD! On Friday we saw Him mocked, derided, put to a felon's death. Today He has come forth from His chamber like a giant refreshed with wine, rejoicing as a giant to run his course. He has smitten His enemies in the hinder parts and put them to a perpetual shame. Devils tempted Him, men slew Him, hell gripped His soul, but—"I am He that liveth, and was dead; and behold, I am alive for evermore. Amen; and I have the keys, I have the keys of death and of hell." So we have hung out our banners, we have decked our altars with the springtime and the resurrection, we have thronged His temples in our millions today to meet Him, to greet Him, to cheer Him as He passes on His conquering way, our Captain, our Hero, our Warrior-God.

And what a hero! See the battered armor which He wears. Look at the marks of the devil's weapons. He is a shrewd fighter, this same devil. He knows where to strike, and how; and he hits hard. Our Hero did not win through scot-free. Five wounds He bears in His Body, wounds from which the blood has oozed and dripped for you and me. But that is over now. He has forgotten it. He can laugh at it, so complete has been His conquest. He sought out His foe in his final stronghold. He met in mortal combat him that rideth on the pale horse. He has dismounted him and beaten him, and has slain both him and his horse, and has sunk the carrion carcase in the depths of the sea.

"To Thee and to Thy Christ, O God,
We sing, we ever sing,
For He hath trampled under foot
The world's proud, rebel king.
Relentless depths of hell their prey
At His command restore,
His robes are with the winepress stained,
Red with the wine of war."

Thus He comes back to us. "Upon His head are many diadems; and He hath a Name written which no one knoweth but He Himself. And He is clothed in a garment dipped in blood; and His name is called The Word of God."

So this is our day of triumph and of joy. Today once more we sing Alleluia, that cry which has been silent in our churches for nine weeks; and today the shout of it has girdled the globe. Last night, away in some tiny islet of the Pacific, while we were preparing for our rest, watchers were waiting on the hilltop for the first sign of the sunrise. And when at last the rosy finger of the dawn was flung across the heaving gray of ocean, the cry arose from the hills, "The Lord is risen, Alleluia!" and up from the little mission church in the vale came back the answering call, "And hath appeared unto Simon, Alleluia, Alleluia!" And as the golden rim of day swung across the face of our mother earth, the new sun was greeted everywhere where men profess the Name of Christ, in China,

(Continued on page 664)

THE CRISES IN THE CHURCH

BY THE REV. GEORGE PARKIN ATWATER, D.D.
RECTOR OF GRACE CHURCH, BROOKLYN HEIGHTS

AT THE GENERAL CONVENTION IN NEW ORLEANS the National Council, which has charge of all the foreign and domestic missionary work of the Church, reported to the Convention that there was a deficit in its funds of about \$1,400,000. The country was prosperous and rich men were liberal. One great layman, now dead, pledged at once, from the floor of the Convention, the sum of \$100,000 toward the deficit. The dioceses likewise made pledges. In some manner the crisis was met.

After four years of prosperity and two years of depression the National Council again reports a deficit in its receipts in 1931 and in its expectancies for its budget of 1932. This time the total deficit is \$1,250,000.

The heart of the trouble which produces the deficit is this: The National Council creates an annual budget of its needs, and apportions to each diocese a sum which represents what it hopes the diocese will pay toward the budget. But the dioceses have failed to promise the whole sum for 1932. They have promised to attempt to pay a sum which is one million dollars less than the National Council needs for its budget. Hence the crisis.

To pursue the matter another step, it may be asked, "Why do not the dioceses pay the sum expected?" The answer is simple. The parishes do not give enough money.

It must be clearly understood that whatever sum the parishes send to the diocesan treasurer is divided into two parts, according to a percentage fixed by the diocese. One part the diocese sends to the treasurer of the National Council, and the other part it retains for its diocesan work.

So if a parish fails to meet all the expectations created for it, then both the National Council budget and the diocesan budget suffer.

The result of this system is that the income of the National Council fluctuates with the giving capacity of the parishes. And it is amazing that the parishes have done as well as they have. They have made sacrifices in order to pay the quota. But their giving capacity fluctuates. The National Council is therefore required to administer a work requiring a constant and stable income, with resources that have wide fluctuations.

That is the heart of our trouble. It is the same kind of trouble that has overtaken our government, which has a fixed budget, and fluctuating income from taxes. But the government has power to collect additional taxes. The National Council has no such power.

It is utter folly for our Church to commit to the National Council a specific task, and then to provide for that task a fluctuating income. For the disaster falls not on "things in general" but on human beings, on the hundreds of missionaries who are giving their lives to the work of the Church.

THE NATIONAL COUNCIL needs a fixed and stable income. With such an income it could do the work assigned to it effectively, economically, and with security.

A very simple change in our financial method would produce this result.

(1) The diocese should guarantee to the National Council a fixed sum, for each year of the triennium.

(2) The diocese, in order to pay the sum without fail should make it a prior claim on the receipts from parishes.

If this were done the National Council would know exactly what to expect from the dioceses each year for three years.

The dioceses should pledge to the National Council a sum that is somewhat less than the average of performance of the diocese over five years past. This makes the pledge reasonable. To have it the first charge against payments from parishes makes it safe.

Thus the national Church would be freed from debts, panics, crises, emergencies, cuts, and distress.

It is true that the diocese would have a fluctuating income from parishes. It has a variable income now. But the diocese can more readily find compensation and relief for a fluctuating income than can the National Council. The Bishop and other diocesan officers have immediate personal contact with people of wealth, from whom special gifts can be secured. And the close relationship of the parish and diocese serves to create more interest in the parish toward projects near at hand.

Parishes with excess giving capacity could more readily be approached for diocesan works. At present parishes fear to give more than their quotas because they realize that it tempts the authorities to increase the quota.

The parishes would benefit by such a method because they can more readily have the advantage of the generous assistance of persons with special interests.

At the present time a person whose sole interest is foreign missions must give several dollars to the quota in order that one dollar reach foreign missions. This restricts giving. If, as has occurred, the person sends his gift directly to 281 Fourth avenue for missionary work, it does not count on the quota of the parish or diocese.

Under the proposed plan the parish could classify the purpose for which it gives its quota, and thus secure gifts according to the major interests of various people.

The clergy and people would benefit by the method because they would work in an atmosphere of achievement and success, instead of in an atmosphere of deficits and failure.

The work of the National Council would grow and develop by income from endowment and legacies. The education of the rich in the possibility of endowing missions by gift or legacy would soon bring an increasing income. The work would be always on a secure and stable basis.

Nor would the diocese suffer. As its people prospered, it would prosper. It has all the giving capacity of persons and parishes to summon to its aid. The diocese would greatly benefit in the long run from having a reasonable and fixed obligation toward the National Council.

We stand today at the cross roads. Any further venture into the realm of speculation and flimsy financing in the realm of missions will bring further disaster. A bold effort to face reality and build on solid foundations will bring security and development in our mission fields.

EASTER THOUGHT

SPRINGTIME upon the hills—
And I asleep
Before the morning watch
From crest to deep?

Springtime upon the hills—
And I content
Only to lift my eyes
Unto its sacrament?

Springtime upon the hills—
And I afraid
That voice of living bloom
Shall fail my dead?

LILLA VASS SHEPHERD.

"THE PALE HORSE"

(Continued from page 663)

and Japan, in Australia and the isles of the sea, in India, Burma, and Ceylon, in the same way, in the same words, "The Lord is risen from the tomb, Alleluia, Alleluia." So on and on, across the crowded continent of Europe, where steeples danced with pealing bells, where the dawn was welcomed with salvos of cannon and the pomp of marching kings, the same shout rose to the fading stars, "The Lord is risen, Alleluia; as He said unto you, Alleluia, Alleluia!"

And, last of all, over Atlantic waters Easter has come to us; has come, is here, is passing, and will soon be lost again beyond the Golden Gate. But every Christian heart has felt the tug of joy, the spring of happiness; and every Christian tongue has cried aloud for joy, "Christ is risen from the dead, and is become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. Behold, He was dead, and is alive for evermore, Amen, and He has the keys of hell and of death."

"I looked, and behold, a pale horse; and he that sat thereon, his name was Death."

"Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea."

Christian gentlemen, there is no more death!

"The Second Coming of Our Lord"

By the Rev. William H. Dunphy

Professor of Moral and Dogmatic Theology, Nashotah House, Nashotah, Wis.

THE SECOND COMING OF CHRIST at the end of the world, as the Judge of all, is so plainly taught by our Lord Himself, and has been so continuously proclaimed by His Church in every age as a fundamental article of the Christian faith, that it is a wonder that any follower of His should be found to deny it. Reason itself would seem to lend its confirmation to the voice of Revelation that God must some day come into His own, that the process of Judgment of men and nations and civilizations which is going on all the time must be consummated in one supreme and final Judgment, when all things shall be subjected to Christ, when the complete overthrow of evil and the complete triumph of righteousness and love shall be achieved and shall be manifested, when God shall be all in all. There are, however, no small number of persons, even within the Church, who believe that they have repeated this article of the Creed and abolished the Last Judgment. Abolishing the Last Judgment is like abolishing the law of gravitation (or the curvature of space?), or the laws of thermo-dynamics. What these laws are in the physical world, judgment is in the spiritual. The partial and veiled judgments of God from time to time must as surely issue in the universal, patent, and final Judgment as the partial and veiled victories of righteousness must issue in the universal, patent, and final triumph of righteousness and God.

The mawkish sentimentality of our age shrinks from this stern and unpalatable truth as it shrinks from the offense of the Cross. It demands a de-supernaturalized, purely humanized if not feminized Christ, whom it absurdly pictures as the "historic Jesus"; it concentrates on His love of the flowers and the birds and the little children, but refuses to face the other side of the picture:

"Lo, He comes, with clouds descending,
Once for our salvation slain,
Thousand thousand saints attending
Swell the triumph of His train:
Alleluia!
Christ, the Lord, returns to reign.

"Every eye shall now behold Him,
Robed in dreadful majesty;
Those who set at naught and sold Him,
Pierced, and nailed Him to the tree,
Deeply wailing,
Shall the true Messiah see." (Hymn No. 57).

The pregnant little expression from the Apocalypse—"the wrath of the Lamb"—invites serious and awe-struck contemplation.

There are some who suppose that there is a contradiction between the first three (Synoptic) Gospels and the Fourth Gospel upon this subject. The Synoptic Gospels, they maintain, teach the apocalyptic coming of our Lord at the end of the world, whereas the Fourth Evangelist teaches His coming at Pentecost, through the gift of the Holy Spirit, as the indwelling life of Christians. But there is no real contradiction between the two. There is only a difference of emphasis. The Synoptics look for the coming of the Kingdom—which is closely akin to the Johannine idea of "eternal life"—at the end of the world, yet recognize that in a sense the Kingdom has already come, ushered in by Christ. The Fourth Gospel thinks of "eternal life" as already offered to men in Christ, and communicated by the Spirit; it looks upon judgment as a process already beginning, yet it too expects the consummation of this life and of judgment "at the last day."

Our Lord did indeed purify and sublimate the current conceptions both of the Messianic hope and of the Last Judgment, but He did not discard them—rather He affirmed them with startling emphasis. If our Lord ever taught anything plainly, it is His return in glory at the end of time to judge the world. Undoubtedly the language He used was symbolical, from the nature of the case, but of the fact itself there can be no reasonable doubt. The New Testament is as clear upon this point as is the Nicene Creed. Three events are plainly foretold—the Pentecostal coming of our Lord or His Spirit (the one involves the other) as the indwelling life of Christians, the

judgment and destruction of Jerusalem, and the return of Christ at the end of time to judge mankind. It seems probable, as various scholars have supposed, that certain passages or phrases applied by our Lord to one of these events were misunderstood by the disciples and misapplied to others, but to omit any one of the three, or to merge it with one of the other two, is an arbitrary process which does inexcusable violence to the New Testament evidence. A sane criticism will scarcely proceed in this manner. The critics who do so are for the most part those who get rid of the Virgin Birth, the Resurrection, the miracles of our Lord, and indeed every supernatural element in the Christian religion in similar fashion. The result is the pale anemic version of "Christianity" which Liberal Protestantism has to offer, which is rejected with equal scorn by those who believe in the Christian faith, and by those clear-thinking moderns who, having abandoned that faith, have consistently withdrawn from the Christian Church.

IT IS futile to attempt to drive a wedge between the teachings of the Synoptic writers and the Fourth Evangelist as to the Last Judgment. It is amusing to find writers who, on every other question, deny or disparage the evidence of the Fourth Gospel, appealing desperately to it in the attempt to find teaching at variance with that which Matthew, Mark, and Luke record as our Lord's. The "spiritual Gospel" does not bear out their contention. While rightly stressing the presence of Christ within us, as a result of the Pentecostal coming of the Holy Spirit, it holds firmly to the counter truth of the final coming in judgment as well. In one sense life is already given to men, for Christ—the Resurrection and the Life—is in our midst (John 5:25; 11:25). But in another sense, life (in its fulness) is yet to be given, and the Resurrection of the dead, to life or to condemnation, lies in the future. "The hour cometh in which all that are in the tombs shall hear His (Christ's) voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of judgment." (John 5:28, 29). Even now judgment is going on, according as men choose the darkness or the light, for the true Light has appeared, but the culmination of the process, the final, irrevocable judgment upon each individual, in accordance with his repeated choices for good or for evil, will take place "at the last day." There is the presence of Christ now, there is His coming and the resurrection "at the last day" (John 6:39, 40, 44, 54). As if to confound the impugnors of the Church's faith, this phrase is reiterated again and again. There is a sense in which the presence of Jesus will be withdrawn from the world (John 12:8), to be restored, of course, at the last. The sifting process—the separation between those who are Christ's and those who are not—is already going on, and in this sense judgment has begun. The completion of this process however, its revelation and culmination, is yet to come. The word which our Lord has spoken, the same shall judge men "in the last day" (John 13:48). Christ comes, in a sense, at Pentecost, when His *alter ego*, the Spirit, is bestowed (John 14:18), but in another sense He is coming at the end, the consummation of the world-process (John 21:22). Of course these passages can be explained away, or mutilated beyond recognition, or arbitrarily expunged, by those who are determined, at all costs, to bring the teaching of the Fourth Gospel into conflict with that of the Synoptics; and indeed anything and everything in the New Testament may be gotten rid of by such tactics. Whether this type of criticism is "scientific" is another question.

The Johannine epistles bear a similar witness. Christ dwells within us, the Holy Spirit abides in us, we are even now sons of God—yet there awaits us a consummation far beyond anything we have yet experienced when Christ shall again appear. "Beloved, now are we sons of God, and it doth not yet appear what we shall be; but we know that if He shall be manifested, we shall be like Him, for we shall see Him as He is" (I John 3:2).

ST. PAUL, too, holds the complementary truths—the indwelling of Christ and His Spirit within us, and His return to judgment at the end of the world. We may indeed detect in him a shift from the expectation of the *immediate* Second Advent of our Lord to a more remote coming; there is not the least indication of any abandonment of the belief itself. Already we are “risen with Christ,” already our life is “hid with Christ in God.” Yet in the very next verse we are told that “when Christ, who is our life, shall be manifested, then shall ye also be manifested with Him in glory.” (Colossians 3:1-4). Already, in one sense, we have been made “meet to be partakers of the inheritance of the saints in light” (Colossians 1:12), yet in another we look forward to receiving “the reward of the inheritance” (Colossians 3:24, 25). The appearance of our Lord Jesus Christ to judge mankind is from first to last a prime article of faith with St. Paul.

We might run similarly through all the New Testament writers. All of them teach clearly the second coming of Christ, and not one of them confuses it with the coming of the Spirit at Pentecost. Not one of them imagines any contradiction between the two. It has remained for modern Liberal Protestantism, and for those who are unduly influenced by its assumptions, to find a divergence where none exists, and to put asunder two truths which, in the teaching of Christ and His Church, stand together. To do this strikes at the very foundation of belief in the divine inspiration of the New Testament in matters of faith, in the authority of the Church as the Spirit-guided Body of Christ, and indeed in our Lord Himself as a divine and inerrant Teacher. This type of thought leads logically to the abandonment of historic Christianity; and the trend of modern Protestants, and of not a few Anglicans, in this direction is most distressing. One by one Christian truths, both religious and moral, are being consigned to the scrap-heap by those who have pledged themselves to teach them, and this betrayal of the faith from within is far more dangerous than the assaults upon it from without. The riot of rationalism, or rather of undogmatic sentimentalism, will stop short of nothing but the complete destruction of the faith of Christians. “When the Son of man cometh, shall He find faith upon the earth?” Were it not for the Holy Spirit’s guidance of the Church Catholic, and of all who will hear her voice, we might well give the answer of despair. But that same guidance which has led the whole Catholic Church, Anglican,* Roman, Old Catholic, and Eastern Orthodox, to include belief in the Second Advent of Christ as “one of the basic truths of Christianity” (Androutsos *Δογματική* p. 437), will ensure her maintenance of it until the “Day of the Lord Jesus.” Amid the storms and tempests of human error, this Rock of divine truth stands firm, the same in substance in the twentieth century as in the first, the same on the day of Pentecost and on the Day of Judgment.

It is no accident, surely, that the Orthodox Eastern Church, which has the keenest sense of the indwelling of Christ in His spirit-bearing body, the Church, and in all her members, is also the most eschatological in outlook of all the historic Churches, and has a special love for the Apocalypse. For she realizes that the presence of the Spirit within us now is the foretaste, the pledge (*ἀρραβών*), of the more glorious consummation to come. This has given her the deep, mystical, otherworldly atmosphere and orientation, which we in the West so sorely need, and for lack of which our Christianity is so diluted and secularized. The East has something to learn from the West; but on this point, at least, the West has much to learn from the East.

In the person of our Saviour, the purpose of creation, the union of Creator and creature, is already perfectly achieved. Salvation is potentially complete. But the embodiment of God in the new creation, the Church—the social incarnation of Christ, if we may venture so to speak—is far from complete; it is a long drawn out historical process, and the end is not yet in sight. “We see not yet all things put under Him”—the new creation is not yet perfect or finished—“but we see Jesus,”—we see the Head and Fount of that new creation and its goal—“crowned with glory and honor.” In the Ascension of our Brother and our God, we see alike the source of the Church’s supernatural life, and the goal to which she is predestined.

But the difference between our present imperfection and the God-given perfection of the glorified Church is a difference, not of degree, but of kind. There is something cataclysmic about it, as about every new stage of God’s creative work. The completion of the work of creation and redemption, the investing of every ideal content with a perfect form, which is involved in the Resurrection—the transfiguration of the entire universe, material and spiritual, as the Temple of God, wherein God shall be “all in all”—all this is the divine achievement, promised at the end of this world’s history, to which we look forward, and for which we strive to fit ourselves. It is our hope, our inspiration, and our joy.

Do we not need to take to heart the searching criticism of Berdiaeff: “The western world behaves in regard to all this (the return of Christ to judgment, the resurrection and transfiguration of all creation, the establishment of the Kingdom of God) as if it would never happen. . . . Its city is here on earth, and it is busy enlarging and perfecting it.” Can we not, fully realizing the blessed presence of the Spirit in our hearts, of Jesus Christ in the Sacrament of His love and through it in the souls of His members, yet pray earnestly, in the language of the earliest eucharistic prayer: “May grace come, and this world pass away.” Maranatha! May He come quickly. Even so, Lord Jesus, come!

A PRAYER

O GOD, my master God, look down and see
If I am making what Thou wouldst of me.
Fain might I lift my hands up in the air
From the defiant passion of my prayer;
Yet here they grope on this cold altar stone,
Graving the words I think I should make known.
Mine eyes are Thine. Yea, let me not forget,
Lest with unstaunched tears I leave them wet,
Dimming their faithful power, till they not see
Some small, plain task that might be done for Thee.
My feet, that ache for paths of flowery bloom,
Halt steadfast in the straitness of this room.
Though they may never be on errands sent,
Here shall they stay, and wait Thy full content.
And my poor heart, that doth so crave for peace,
And beat until Thou bid its beating cease.
So, Thou dear master God, look down and see
Whether I do Thy bidding heedfully.

ALICE BROWN, in *Daily Catholic Tribune*.

EUCALYPTUS TREES

“And the leaves of the tree were for the healing of the nations.”

—REVELATION 22: 2.

A LIENS are they, beneath a foreign sky.
Their slender leaves in sorrow droop and sway,
Or drop upon the earth like grief’s slow tears,
Falling in memory of a brighter day.

But from these trees there is distilled sweet peace,
Surcease from pain lies in their cooling balm,
And healing oil of unction here is found.

So, from Lent’s mourning, is born Easter calm.

GRACE E. HOLMAN.

VERY EARLY IN THE MORNING

AT DAWN the birds thrilled all the wood,
“We’ve seen the Lord, He said we should.”

The message ran from fern to fern,
“He did return, He did return.”

And answered every growing seed,
“The Lord is risen, is risen indeed.”

LUCY A. K. ADEE.

TRUE NATIVE LAND

IN SACRAMENTAL hour

God drew the veil
And opened heaven.

This seen,

Sorrow was understood

And life forgiven. JEANNETTE TOMKINS.

* The Church’s Prayer Book is most clear and emphatic as to this truth.

BEYOND TOLERATION

A Report of the National Seminar of Catholics,
Jews, and Protestants

BY ROBERT C. DEXTOR, PH.D.

TOLERATION IS NOT ENOUGH," was the keynote of one address after another at the national seminar of Catholics, Protestants, and Jews, held in Washington, D. C., March 7th to 9th. Toleration between groups of American citizens, the speakers claimed, is a denial of democracy and weakens the effort common to all three groups represented to build a New Jerusalem, not only in this "green and pleasant land," but the world over. As one speaker phrased it, the word "toleration" has been taken out of the dictionary of the inter-faith movement. Not "live and let live" but "live together" was stated as the American civic and religious ideal.

In the place of mere toleration the conference emphasized intellectual understanding of the bases of difference, appreciation of the extent of shared ideals, and a common effort toward their realization. "Prejudice exists," said one of the speakers, "and it must be met." He went on to say that there were two methods of dealing with it—the direct, an attack on ignorance, misunderstanding, and a continuous and fearless exposure of the selfish and predatory interests that fatten on the creation and exploitation of latent prejudice and ignorance; and the indirect, working together for common objectives, even though the approach to those objectives may have to be different.

So far as the direct attack is concerned the conference made a worthwhile contribution in laying bare the historical backgrounds of religious animosity. Professor Carleton J. H. Hayes, of Columbia, in a scholarly address showed that none of the three groups could escape from blame for intolerance and persecution, and Professor Evarts Greene exposed the fallacy of many of the claims that the colonies, or even the States of the infant republic, offered equality of opportunity to members of all religious faiths. While he gave an adequate meed of praise to Jefferson, John Adams, Madison, and Washington as pioneers of religious liberty, he showed how slowly and painfully general public opinion accepted their ideas, and even yet such incidents as the present Macintosh case and the comparatively recent Oregon school law prove that complete religious liberty is not fully established. Over and over again it was demonstrated that much current prejudice is fanned to flame for individually selfish economic ends and the suggestion was made that, if the motivation of many preachers of prejudice were analyzed and exposed to public view, their influence would come to an end.

Two objectives for the indirect method were outlined by Fr. Francis J. Haas, director of the National Catholic School for Social Service, in Washington, as a joint attack on war and the chauvinistic nationalism which makes war possible, and on the immoralities of the present economic system, which result in injustice, suffering, and lack of security for millions. All religious groups theoretically favor peace and economic justice and security, but all have a long road to travel to make their principles effective in national and international life. If that road can be traveled together, prejudice and misunderstanding will in a large measure disappear through the knowledge that comes from comradeship in the face of a common enemy. As other speakers pointed out, this will not lead to an abandonment by any group of their religious beliefs or even of their traditions or customs, but rather a strengthened offensive as each will give not only its numbers but its own distinctive intellectual and spiritual strength.

OF THE 475 registered members of the conference one-half were Protestants (including Episcopalians), and (Roman) Catholics and Jews were represented in about equal numbers. Clergymen predominated, but there were a large number of laymen present—business men, teachers, editors, Church officials, and social workers. Newton D. Baker, former Secretary of War, not only delivered a thought-provoking summary of the conference over a nation-wide radio hook-up at its close, but attended throughout two days and as the Protestant chairman made many contributions to the success of the conference. The address of Professor Hayes, the Catholic chairman, has already been noted, but both he and Roger W. Straus, the Jewish chairman, were present throughout, and to

their untiring efforts much of the success of the seminar was due. It is significant that all three are laymen. Much credit should be given also to Everett R. Clinchy, the director of the seminar, who, in the words of Rabbi Morris Lazaron of Baltimore at the closing session, has proven "that he was neither a 'super-proselyter' as some claimed, or a 'traitor to Christianity,' but simply and solely interested in substituting co-operation for conflict in all three groups."

AN INNOVATION of great interest to the members was the so-called "U-Table." On two of the evenings a group of experts, priests, ministers, rabbis, professors, and business men, discussed together in the presence of the members difficulties between the groups and methods of overcoming them. Such questions as the Catholic attitude toward joint worship were satisfactorily explained to the Protestants and Jews and both Catholics and Protestants were told by the Jewish members how certain methods of telling the crucifixion story made for suffering by Jewish boys and girls. Professor W. H. Kilpatrick of Columbia conducted the U-Tables. In addition to the U-Tables, the conference consisted of the usual addresses, luncheons, and fifteen small round-table groups which considered intimately and in detail various aspects of inter-group relationships. Much of the credit for the success of the mechanics of the conference was due to Benson Y. Landis, chairman of the research committee, which prepared the data in advance, and to members of the staffs of the Inquiry and of the Institute of Social and Religious Research.

The personnel of the seminar reads like a "Who's Who" of the three religious groups. The only criticism of the personnel is that it did not adequately represent the more conservative wings of Protestant and Judaism. This made it appear slightly unfair to the Catholic members, as it seemed as though they, for example, were the only group who would find difficulty in joint religious worship. It was brought out that the same difficulties would exist in orthodox Judaism and more conservative Protestantism. It may also be noted that left wing Protestantism was not adequately represented. . . . Among the delegates were several Mormons.

One significant development of the conference was the statement made by Dr. Samuel McCrea Cavert regarding the threatening danger to the Jews of Germany through the possible triumph of Hitler Anti-Semitism in that country. He assured American Jewry of the sympathy of their Christian brethren and urged those groups with German affiliations to bring to their attention the attitude of American Christians.

It was evident during the seminar that to secure more than toleration each group must first of all recognize that there are areas in which no coöperation is possible—"stone walls" in the words of a U-Table consultant. But in no case are these "stone walls" so located that they may be obstructions to coöperative activity in a wide field of common action.

A second conclusion reached in many discussion groups was that we are as yet relatively ignorant of the methods which should be used to remove misunderstandings in local communities and among the rank and file of the people. Co-operative action is important, but a definite campaign of adult and child education is needed, the technique for which is still unknown and for the creation of which we must increasingly depend on the continuing efforts of the conference of Catholics, Jews, and Protestants, especially in local communities.

The seminar emphasized the desirability of establishing permanent or "standing conferences" in cities throughout the nation. These round-table groups of Jews and Christians should be related to the national conference, whose headquarters are at 289 Fourth avenue, New York City.

The writer of this article had nothing to do with the planning of the conference, was on no committee, led no group. He feels, however, that it is his task not only to help remove prejudices which exist on every hand, but vastly more important than that, to seek out ways through which he may more effectively work together with what Michael Williams of the *Commonweal* calls "his separated brethren." After all, it is the indirect attack that will carry us all "beyond toleration." Nothing unites like a common enemy, and this conference demonstrated that, with evil and greed, materialism, war, and poverty, Protestantism, Catholicism, and Judaism were waging a battle to the death.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

RISEN WITH CHRIST*

Sunday, March 27: Easter Day

READ Colossians 3:1-7.

CHRIST is risen!" "He is risen indeed! Alleluia!" So of old and all through the centuries, in varied languages, the blessed greeting has been given. It seems to rise like a great cry of joy and faith, the Christian symphony of the ages. And our share in it brings the whole truth into immediate touch with the daily life. It is not only the statement of a fact, the most stupendous fact of all history, but the application of the fact to the life of every child of God. For we are called upon to rise with Christ into newness of life. Easter should bring to all of us a loving consecration of body, mind, and spirit, which shall prove our gratitude and our faith.

Hymn 178

Monday, March 28: Monday in Easter Week

READ Acts 10:34-43.

JESUS and the Resurrection gave power to the apostles' preaching as they went out, after the coming of the Holy Spirit, to tell the story of divine love. The Resurrection was the fulfilment of the redemption of Jesus Christ. And it is still the burden of all Christian preaching. Christ died for our sins and rose again for our justification; that is, by rising from the dead He called us to newness of life. To grow in grace, to rejoice in the revelation of eternal life, to fashion our lives in loving obedience to Him who opened to us the Kingdom of Heaven—that is the Easter call of the Risen Christ. And surely our thankful hearts cannot but answer in gladness. He has made all things new. He has proved Himself the Saviour of the world, and He calls to newness of life as we rise with Him. O the blessed joy of the assurance that through Him all things are ours!

Hymn 557

Tuesday, March 29: Tuesday in Easter Week

READ Acts 13:26-41.

HOW earnest and full of faith was the apostle Paul as he preached to Jews and Gentiles! There was no doubt in his mind as to the fact of Christ's Resurrection and the call to all men everywhere to repent and believe. He had a message which was definite and positive. He had seen and heard the Risen Christ on the Damascus way. Henceforth his life was given to the Master with supreme consecration, for he had risen with Christ. We need a like consecration resulting from a like faith. The world is weary of questions and doubts, and calls for an assurance which shall banish human sin and fear. We are not asked to reason and prove the fact of Christ's Resurrection. It is fixed as the foundation of our Christianity. But we are to bring men to Christ as to One who has conquered forever sin and death. In all the chances and changes of human life He is the unchangeable personal power.

Hymn 174

Wednesday, March 30

READ Psalm 119:129-136.

IF WE be risen with Christ and led to seek those things which are above, we will be guided by holy aspirations such as the Psalmist had when he sang: "I opened my mouth and drew in my breath." The physical suggests the spiritual. Often on a hill-top in the early morning we have opened the mouth and drawn in a breath of the glorious air, and felt new physical life. So the truth of the Resurrection comes like a blessed breath from heaven and gives not only longings but

aspirations for a high and perfect life. These emotions, which we call aspirations, are really the Holy Spirit's guidings. He interprets for us our souls' "deep longings," showing us that they are hungerings of the soul for God and goodness and purity and truth. The Resurrection of Christ assures us that we can approach more and more these excellent things as we believe and strive and obey.

Hymn 179

Thursday, March 31

READ St. Luke 12:31-34.

THINGS of earth cannot satisfy the child of God. We are not to despise them or abuse them, but we should seek to place our hearts' best desires upon the things which endure, and these are the things which Christ's Resurrection reveals to us—eternal life, enduring love, knowledge of truth, fellowship with Father, Son, and Holy Spirit. It is a kind of spiritual culture that comes to us as we enter with Jesus Christ a new life. We catch sight of the perfect, and so we are able "to refuse the evil and choose the good." We find the Water of Life which satisfies our thirst and the Bread from Heaven which satisfies our hunger. And therefore we have, even here on earth, a little heaven. Christ gives us eternal life because we believe. And such is the reality of our Easter truth that it lifts us more and more to the heavenly places.

Hymn 176

Friday, April 1

READ I Corinthians 15:20-28.

IN A very true sense these are the "last times." The Christian dispensation is the closing part of the world's history of humanity. It may be long. It has already covered nineteen hundred years. But it is the glorious era of the revelation of Jesus Christ, the Son of God, who came to earth and in blessed majesty conquered sin and Satan and death; and He called us, and still calls us, to follow Him. We are on the "homeward way." And while we are still battling with sin and still preaching the Gospel to those who have not heard, we have caught sight of eternity, and far more than we realize our lives are influenced by it. We rise now to newness of life. We shall rise at last with our perfected bodies. Death will be destroyed. We are God's children. Christ's Kingdom has come!

Hymn 528

Saturday, April 2

READ I Thessalonians 4:13-18.

HOW changed the thoughts and memories of our dear ones who have gone from us have become through the Resurrection of Christ! "The grave itself a garden is." And we love to bring to the dear places where we have laid the bodies of our loved ones the flowers which speak of life and beauty. Fittingly do we bring them to our churches to make beautiful the Father's House, His House of Prayer. But fittingly also do we go to the cemeteries and place our Easter lilies on the green mounds. These flowers, which Christ tells us are fashioned in beauty by the Father's hand, express for us our gratitude and joy and faith. And as we sing our carols and rejoice in this marvelous declaration of divine love, let us come with new hearts to the Feast of Thanksgiving, for here we have before us the full story from Bethlehem to the Open Tomb, and here we can say indeed: "He is Risen! Alleluia!"

Hymn 558

O God, who for our redemption didst give Thine only-begotten Son to the death of the Cross, and by His glorious Resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with Him in the joy of His Resurrection; through the same Christ our Lord. Amen. (*Prayer Book.*)

* Due to the illness of Dr. Tomkins, we are reprinting herewith the Daily Bible Studies appearing in the Easter issue of 1928.

CHURCHWOMEN TODAY

A Page Devoted to the News, the Work, and the Thought of the Women of the Church

Ada Loaring-Clark, Editor

"He is risen, He is risen;
Tell it out with joyful voice:
He has burst His three days' prison;
Let the whole wide earth rejoice:
Death is conquered, man is free.
Christ has won the victory."

DEEP DOWN in our hearts we realize the truth of these words. We rejoice and are glad year after year, when Eastertide comes, to try more and more to "tell it out with joyful voice." We know the fact of our Lord's resurrection is one of the fundamentals of our belief. "He died for our sins and rose again for our justification." "And I look for the resurrection of the dead." Further, we know we must become, with others, a witness of His resurrection and must so witness to Him by our lives and by our words, that the expression of such religious experience shall make that experience even more profound. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

WE MUST LEARN to use our voices in prayer and we also need to learn to keep silence before God, and to give Him time to speak to our souls" said Isabel M. Church to a group of English women learning to draw closer to God. We are so intent upon our part in prayer, petition, that we often forget to wait upon God in meditation. When we have spoken to God in prayer we must, in quietness, possess our souls, waiting for His answer. God always answers prayer but not perhaps as we expect or desire. We are not always immediately able to hear or understand His answer to our prayer, but in one way or another God will speak. His will concerning us will be revealed if we, in patient faith, wait and listen.

The Importance of Silence

As to prayer for and with others in group meetings, many of us find this very difficult. We are timid in taking the lead; we do not feel sure that we know enough about prayer, nor have we built up a sufficient confidence in ourselves to pray in public; or to teach others how to do so. We can all help each other if we only have the courage to be simple and sincere. It is the first step that is difficult in breaking the silence regarding the matters that concern us most of all; why not use the Prayer Book or other material, or memorize a prayer for use? Once we accustom ourselves to our own voices in prayer or speaking on the subject of prayer, the tension is removed, we are on the way to give help and to gain it. "Lord, teach us how to pray."

A FRIEND writes to me and says:
"Will you tell me the main requisites for study, leading up to training for Church work? My daughter, as you know, has always been interested in her Church and particularly in the Church school and the Y. P. S. L. She attended a Church camp last summer and is very earnest in her wish to make the work of the Church her vocation. In this our rector encourages her. She will complete her high school work in June. Should she go to college or direct to a Church training school? Does the Church really need women workers?"

Training

There is no question as to the need for trained women workers in our Church; nationally, in provinces, dioceses, parishes, and communities they can find a place. The fuller background a young woman has, of both education and travel, before taking special training, the better. This, of course, applies to any form of Church work just as it does to work in a secular field.

A college degree means more thorough equipment. All workers, and particularly those who are to take up work under the U. T. O., should have this qualification, if preparation is being made for evangelistic work; in social service; in religious education; in nursing or teaching, or in parish work,

the *ideal is a degree first*, then the Church training school. Do not misunderstand me: there are many, many women who are doing efficient and valuable work who have no college degree, but the demand today is for higher education as well as consecration.

THE LITTLE HOUSE OF FELLOWSHIP, CANYON, TEXAS

WE ARE ALL TREMENDOUSLY INTERESTED in the rapid development of the student work in our colleges and now consider it one of the most worthwhile of the phases of work our Department of Religious Education undertakes. It has passed the experimental stage, and is not only holding the college student to her Church but broadening her outlook as well as her activities in the field of personal religion.

Mrs. Elizabeth Fry Page, who is the student counsellor at the West Texas State Teachers' College, is most enthusiastic in regard to her work and writes to tell us:

"A student recently asked me: 'Does the Episcopal Church own *all* of the student centers in the country? I never heard of one till I came to West Texas State Teachers' College and visited the Little House of Fellowship; now I hear your Church is going to build one at Lubbock for the Tech students. I think it is a fine thing to do, and I'm sure all the students appreciate it.'

"I explained that while the Episcopal Church does not own all of the college student centers, it is especially interested in all young people, particularly college students, who are away from the influence of their own homes and Churches, and that our work for the youth of the land is non-sectarian. Young people of all denominations are welcome to our centers. Sometimes at the parties given here, we have as many as eight Christian bodies represented. Then we all stand and join hands and sing 'Blest be the tie that binds,' and have a chain of sentence prayers, expressing our faith in the One God and our thanks to Him for the privilege of Christian fellowship.

"We have such good times, and the house is fast becoming a community as well as a college center. Our Church is represented in all of the activities of the town for social betterment. Recently the World Day of Prayer Service was held in our little chapel. We have had Y. W. C. A. initiation services; Girl Reserve candle lightings; and meetings of most of the college organizations at the Little House. The International Relations Club, one of the most important groups of the college, meets here twice each month. Last Thanksgiving, the Student Religious Council made the Little House its receiving and distributing center for the baskets sent to the poor of the town.

"I was sponsor for the college Y. W. C. A. one year, while the faculty sponsor was away, and have always worked happily with that group. For two years I taught a credit course in social service at the Epworth League Institute, and I am often called upon to lead meetings, offer prayers, or give talks, in the college and in the town, the last of such calls being a talk on George Washington, the Churchman, at a Y. W. Camp Fire.

"Our Church is weak in the missionary district of North Texas and making it known to people through Christian cooperation and friendliness is our best opportunity. Since I have been here I have succeeded in getting two of our most loved Church days, All Saints' Day and Whitsunday, to mean something to all Christians; and on these days we have persons worshipping with us of all shades of belief in Canyon.

"The work is full of rich opportunities, but often fraught with problems that tax one's courage, ingenuity, patience, and tact to the limit; still, I know the joys outweigh the heartaches. I have received and entertained more than four thousand students, faculty members, and citizens of Canyon since I came here three years ago. We have had only three confirmed but have made many friends, and the outlook is good for future usefulness."

A SAYING: Those who are easily depressed by depression have made themselves all the more susceptible to the intoxication of prosperity.
—Rev. William Porkess, D.D.

CORRESPONDENCE

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

THE CHURCH AND SUICIDE

To the Editor of *The Living Church*:

IT WAS WITH some surprise and something of a shock that I noted in the secular papers that a prominent citizen who died by his own hand was to be buried from St. Paul's Church, Rochester, and that eminent ecclesiastics were to assist the rector in the service. This news item made me wonder whether the Church has any opinion whatever in the matter of suicides, or whether such opinion varies according to the wealth and station or even character of the person concerned.

I realize the rubric in the revised Prayer Book practically avoids the matter altogether, but I cannot believe it is meant to go counter to the Church's position on the subject of suicide held throughout the ages. As I recall, the condemnation of suicide was one of the great contributions of the Church in the early pagan era, and its canonical legislation is clear throughout the centuries. To be sure, a distinction is made between persons who "by any fault cause their own deaths and those who do so when they are so far deprived of reason as not to be responsible in the sense of doing it by no fault willfully and consciously." Some authorities further state that, in case of doubt, the priest may be governed by the verdict of the coroner's jury, though many dissent to this. In any case, the distinction is made and the Church has always looked upon suicide as a sin, as the State continues to look upon it as a crime.

I am well aware of all the compelling arguments resting upon consideration for remaining loved ones; but on the other side lies the practical effect of the Church's action in seemingly condoning or at least making light of this sin.

Am I wrong in thinking that at this present day the Church's witness is peculiarly needed in this matter? In the *New York Times* of March 16th, alongside the article about Mr. Eastman, is another big headline of a midwestern banker who, reading the account, went home quoting Mr. Eastman's last words and committed the same act. It is unmistakable that these suicides, in particular in the case of men who are highly honored, by their example encourage others. And the amazing thing today is that even among our own Church people there is such ignorance of the Church's teaching on this subject that the vast majority are surprised to learn that suicide is a sin.

It seems to me high time that we cease to blur these important distinctions in the mind of our people and the public and that the Church should use its influence to battle this growing evil by adhering to the historic and inherent principles of the Church throughout the centuries.

Of course it is possible to assume that suicide is in itself evidence of insanity, but that position seems to me highly questionable and of course completely obliterates any moral distinctions in the matter. I am not writing critically but, on the contrary, with deepest regret because I am seriously disturbed about the underlying issue. And, in view of the alarming increase in self-destruction, I am anxious to know what, if any, message the Church has that may tend to check it. Does our present Prayer Book say the last word on the matter, and are we to consider that thereby we cut ourselves off from the historic teaching of the Church? For the guidance of all of us, the issue should be clarified.

(Rt. Rev.) G. ASHTON OLDHAM,
Bishop of Albany.

THE CANONIZATION OF ANGLICAN SAINTS

To the Editor of *The Living Church*:

THE ANGLICAN COMMUNION has never canonized a saint although it has had no dearth of saintly members. King Charles the Martyr was granted a Feast day and, while it was unaccountably withdrawn in the English Church's Prayer Book Revision of 1859, there is now a movement afoot to replace it, to which project several English bishops have expressed their approval.

Why do we not carry this a logical step further? Do we not owe it to the memory of our Anglican heroes not to permit only Romanists to bear the title of saint? We are not lacking

in a proper appreciation of their Christian virtues, yet why do we postpone initiating such an overdue act of justice?

Why should not the Archbishop of Canterbury, when the Lambeth Conference assembles every decade with all the bishops of the Anglican communion, have an equal authority to canonize saints officially as has the Pope and his college of Cardinals?

It is now eight years before the next Lambeth Conference. If any project is to be inaugurated there, it is high time it was getting under way. While no such movement could be ratified in a single session, it would be wise to begin such an action before many more of our saintly fellow Churchmen are forgotten.

Let us have a calendar of modern Anglican saints, the basis of canonization being Christ-like character rather than proof by miracles. What is the opinion of our bishops and other clergy?

Boston, Mass.

ROSAMOND CROMPTON.

"APOSTOLIC SUCCESSION"

To the Editor of *The Living Church*:

MY ATTENTION has been called to the fact that certain phrases in my article on Apostolic Succession have been misconstrued by some as a reflection on Dr. Easton's motives. Needless to say, I intended them to bear no such meaning. I may add that Dr. Easton himself has assured me that he knows that the passage in question has no such meaning.

Nashotah, Wis.

(Rev.) WILLIAM H. DUNPHY.

To the Editor of *The Living Church*:

REFERRING to Professor Dunphy's article, In Defense of Apostolic Succession, in your issue of February 27th, and particularly to the Canons of Hippolytus, it is to be noted (1) that Hippolytus was a heretic, (2) that he was a schismatic, and (3) that he was an anti-pope. His tiny following persisted in opposition to the legitimate Bishop of Rome through the pontificates of Callistus, Urban, and Pontius, and a part of that of Pontianus. He was exiled at the same time with Pontianus to Sardinia, where he died. About this time he was reconciled to the Church, and the bodies of pope and anti-pope were together brought back to Rome, where both were accepted as martyrs. It was very easy at this time to be accepted as a saint. As to the canons, they are probably to be ascribed to the fifth or sixth century. As to the honorary presbyterate of "confessors" in time of persecution, no historical instance of this is known. Even if there were, a seat on the bench of presbyters would not in any case give a right to consecrate the Eucharist. Pseudo-Hippolytus was dreaming when he wrote the "Canons." The real Hippolytus knew better. See the *Catholic Encyclopedia*, article "Hippolytus," by J. P. Kirsch, Professor of Patrology, University of Fribourg.

Albany, N. Y.

(Rev.) R. ALAN RUSSELL.

PLAINSONG

To the Editor of *The Living Church*:

MAY I SAY for the benefit of any of your readers who may be interested in the matter, that a teacher of vocal music, of many years' experience, is willing to give her services in a parish or mission where there is a group of young people who would like to be instructed in the plain-song of the Church. Any such persons may correspond with me at Holy Cross, West Park, N. Y.

West Park, N. Y. (Rev.) JAMES O. S. HUNTINGTON, O.H.C.

OUR NEW PUBLICATION DAY

To the Editor of *The Living Church*:

I JUST COULD NOT believe my eyes when I gazed upon my March 5th number of THE LIVING CHURCH proudly resting in my mail box on Friday, March 4th, at about 1:00 P.M. This new arrangement brings to pass a hope and a wish of many years' standing for me and I dare say for every clergyman on the west coast. Your continual desire to serve the public well has never been better attested and we all appreciate it a great deal out here in the "Golden West."

Hermosa Beach, Calif.

(Rev.) C. H. PARLOUR.

Various Views on the Church's Financial Crisis

THE NATIONAL COUNCIL DEFICIT

To the Editor of The Living Church:

IF MY MEMORY serves me correctly, the old Board of Missions raised more than One Hundred and Thirty-nine Thousand Dollars in 1916 through the operation of the One Day Income Fund.

Would not such a plan prove effective in connection with the forthcoming Whitsunday Offering throughout the Church? It would give the individual a definite objective, and the grand total from the Church at large might well exceed four hundred thousand dollars.

(Rt. Rev.) H. P. ALMON ABBOTT,
Lexington, Ky. Bishop of Lexington.

"NO RETREAT"

To the Editor of The Living Church:

IF FROM EVERY ONE of our pulpits should sound such a ringing clarion call of "No Retreat" as has come in your issue of March 12th from Col. Alex M. Davis, U. S. A., retired, the appeal of the National Council for \$400,000, the least amount required to maintain our work for Christ in all Missions, would surely receive such a response on Whitsunday that not only could all work be continued but new work for Christ at home and abroad could be planned and carried out. Give us more lay personal witnesses for Missions.

Charles River, Mass.

MARY S. FOSTER.

"A UNIFIED ATTACK"

To the Editor of The Living Church:

STRANGE IT SEEMS that a principle as old as God's Word itself, and as definite in command as the Decalogue, should still require argument and persuasion to induce its acceptance. The article, A Unified Attack, by the Rev. Hall Pierce in THE LIVING CHURCH of March 19th, offers but one of many illustrations of this statement. To those who have consistently and conscientiously obeyed the law of tithing, or carefully observed its working, there is strong conviction that there would exist today no distressing deficit, nor alarming crisis, in the Church's treasury, had the Church, as a whole, persistently obeyed this, God's ancient and unchanged law of divine finance. Reduction in the Church's resources there would undoubtedly have been; for there is no reason to suppose that fluctuations common to earthly conditions would not obtain, proportionately, in the divine kingdom on earth. But herein lies the evident wisdom and practical adaptability of the law itself. A reduced income will necessarily compel a reduced tithe. But what if long observance had ensured results, wisely and judiciously handled, whereby a "storehouse" had been created for this very possibility. Is not, indeed, this very flexible and considerate ruling one of the strongest commendations of the command?

Mr. Pierce is indeed right in urging once more that, in the apparent failure of human plans and programs, God's simple rule and promised results be universally tried—if only for one year. No braver crusade, it would seem, could possibly be inaugurated and waged than acceptance, throughout the Church, of the courageous vow: "I will obey the voice of the Lord, and pay into His treasury a tithe of that which He may entrust to me." Then let the wisdom and discretion of the Church be exercised in the control of the funds ensuing.

Might not such a campaign be furthered, moreover, if franker, fuller testimony be offered by those now making this rule their own? We Christians are too reticent, too slow, often, to share with others experiences wherein our individual spiritual life has been enriched, or strengthened. Often, it is true, such experiences seem too personal, too sacred, it may be, for general publicity. And again, there is actual risk of engendering an almost self-seeking, covetous motive in face of not only convincing, but often startling, experiences proving the reality of the divine promises enriching the command: "Prove me, saith the Lord, if I will not pour out a blessing."

Almost trite seems the commendation, anew, the ever recurring entreaty that there be a determined, Church-wide return to this indisputable command of God Himself. Yet may not the solution to the very present cry of inquiring distress be found in the stern, unhesitating reply to the people of God: "Ye have robbed Me in tithes and offerings—ye have robbed Me—this whole Nation."

Would it be too much to suggest there be given, for a time, through THE LIVING CHURCH simply the signatures, if nothing more, of those now practising the law and willing to testify to its proven value.

Louisville, Ky.

(Miss) L. L. ROBINSON.

"APPROPRIATIONS FOR EDUCATIONAL INSTITUTIONS"

To the Editor of The Living Church:

HAS THE CHURCH any definite responsibility for the welfare and maintenance of the Church secondary schools and colleges which are doing such valuable, constructive work in training her youth (both boys and girls) for Christian citizenship? Many of them are doing important missionary work in bringing boys and girls to baptism and confirmation, and guiding them in their communicant life.

I am asking this question seriously, and with not the least intention of reflecting upon the National Council and its Department of Education. Their problems are heavy enough already. But I have read carefully the report made at the General Convention by this department, through the National Council, and I find not a reference to the great work being done by several hundred men and women in both secondary schools and Church colleges, much of it at great sacrifice. Plenty of reference is made to the work of the student pastors in the secular colleges and universities. This is vital work, and it must have the moral and financial support of the Church. It will be fruitful if it is done thoroughly, with courage and perseverance.

But I am wondering why our own Church secondary schools and colleges are ignored by the very authorities and leaders to whom we, who are engaged in one of the greatest missionary enterprises of the Church, ought to feel we can look for the fullest and most loyal coöperation? Is it possible (I hate even to suggest it) that the existence of these schools and colleges is unknown?

The authorities of the Church, and the parents of our Church boys and girls, need have no anxiety or doubt as to the quality of the work done in our schools and colleges. Their academic records are open to the public. The success in college and university of boys and girls prepared in our Church secondary schools is well beyond the average of freshman success, and places our schools among the foremost educational institutions of the country.

This letter is written with no purpose of finding fault with anyone. I am certain, however, that the education of our Church boys and girls will be far better fostered in our own schools and colleges, and their interest and loyalty to the Church of their Fathers far better nurtured in a sympathetic atmosphere than in one where the Church and her Sacraments are unknown.

(Rev.) CHARLES HERBERT YOUNG.
Howe School, Howe, Indiana.

THE ASSESSMENT

To the Editor of The Living Church:

I AM WRITING about the assessment from the standpoint of one who has been in charge of work in a frontier town for nearly thirty years.

A church has been organized, a building has been erected, a 26 x 54 foot gymnasium has been erected, and all this has been accomplished almost without any outside help. The salary has been paid by the board.

We have a boys' social work. We keep our gymnasium open free for the boys of the town every day after school. All this with the church work costs money, and for a small church, plenty of it. A small town frontier church has many city problems, and plenty of them. Sometimes the clergyman has the feeling of one standing on a street corner, and preaching to the people hurrying by. Under such conditions as this even money for church upkeep, necessary repairs, and for the poor, especially the unemployed, is a problem.

Now how about the assessment? The thought that we try to keep before the Church is Christ's last command: "Preach the Gospel to every creature." But, how are we to do it? The reply is that the Church tells how much. The judgment of its officers must be better than ours, and then we take as our motto, Let us pay that first and then we can spend money on ourselves with a clear conscience.

Even the last two years our assessment—\$150—has been met in spite of the fact that Alaska has suffered like all the rest of the country. Now I am confident that we could not have done half as well if we had not had the assessment. Of course, it is a fine thing to have people converted clear down to the pocket-book, and very few of us are, but a little urging by machinery is not a bad thing at all. Most of us Christians are human and a little wisely administered machinery is not a bad thing at all.

Wrangell, Alaska.

(Rev.) HARRY P. CORSER.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE ARCHAEOLOGY OF PALESTINE AND THE BIBLE. By William F. Albright. New York: Revell, 1932, pp. 233. \$2.00.

THE BIBLE "now takes its place in a context which is becoming better known every year" (p. 127); many, however, are not fully aware of this fact, and for their sakes we make this citation, which a reading of the present book will fully confirm. Probably within no previous period of a few months' duration have so many important works upon Palestinian archaeology been published as during the present winter; of this volume of literature there is no single book which can be recommended more highly than the present, especially for one who knows little of the subject. Dr. Albright, prior to his present appointment to a chair in Johns Hopkins, had about ten years' experience in excavating in the Holy Land, consequently there is no one in America better fitted to deal with the subject. After a brief résumé of what was done before the War he sums up the more important of the recent excavations; considerable space is given his own work at Kiriath Sepher (he thinks that the identification is certain) in three recent campaigns. This has been found to be a rich and most interesting site, with eleven levels extending through the Amorite, Canaanite, and entire Hebrew period to 588-7 B. C. The final chapter will be found by many the least satisfying—Prof. Albright says the conclusions "may sometimes appear rash" (p. 129); doubtless many indications do point in the way of these conclusions, but the time does not yet seem to have arrived at which they may be dogmatically expressed, and the general reader is apt to draw inferences going beyond what the author himself would be willing to concede.

Two minor criticisms must be made: (1) in a work of this sort illustrations are almost imperative for the full understanding of the text and we have only the single frontispiece; (2) it is irritating to have to turn constantly to the end of the book for the many notes. Printing these at the foot of each page would have prevented much turning of leaves.

F. H. HALLOCK.

HEALTH AND RELIGION (Morehouse, 1931, cloth, \$1.00, paper, 60 cts.) is a popular edition of a book of tried value, by the Very Rev. Claude O'Flaherty, Provost of the Cathedral of the Holy Spirit, Cumbrae, Scotland. Upon the premise that "for healty manhood there is involved a proper conscious relationship to God and his (*sic*) fellow beings" is founded a demonstration of the relation to physical and mental health of the Catholic faith and the Catholic life, and especially of the sacraments. Both priest and physician, the author of this little book writes sanely and convincingly, perhaps laboring what has become obvious since he first wrote (1923), and certainly leaving one wishing that he would press his conclusions further. Few readers will need to be convinced of the relation of religion to health; many need the implications of their conviction drawn out for practical guidance. The book partly meets this need, for the reading of it is a valuable devotional as well as intellectual exercise.

L. R.

LIKE RUSSIA'S LENIN, Sun Yat Sen has been a name to conjure with in our thoughts about modern China. The extraordinary homage paid him by the Chinese Nationalists would alone make such a book as *Sun Yat Sen* by the Rt. Rev. Henry B. Restarick (Yale University Press, 1931, \$2.50) worth the reading in order to find out the why of it. The book hardly answers the question, probably because the reverence is as much to be explained by the character of the Chinese people as by the greatness of Dr. Sun. Bishop Restarick has doubtless cleared up for good and all certain disputed points in the early life of the father of the Chinese Republic—the foreign and Christian influences in his training; his schooling at Iolani

in Hawaii, then under the jurisdiction of the Church of England; his conversion to Christianity in defiance of parents; and the early start of his revolutionary career in the town of his birth. Only sketchily told are his amazing travels and exploits, and the rest of the story that issued in the overthrow of the Manchus and the setting up of the Republic in 1911. For the sake of completeness these are chronicled along with the reforms attempted by Sun Yat Sen, and the heart-breaking dissensions that finally, in 1923, opened China to Russian influence in the last days of Sun's labors. It is to be hoped that someone will build upon the fascinating results of Bishop Restarick's work, and give us the complete insight into modern China that could be obtained in no better way than from a definitive biography of Sun Yat Sen.

L. R.

STORMERS OF HEAVEN. By Solomon B. Freehof (New York: Harper and Brothers, 1931. Pp. 220. \$2.00).

A COLLECTION of brief sketches of leading personalities connected with religion. There are six chapters, each with five names. Strangely enough five are of "famous atheists," and five others are called "creative freethinkers." The five founders of Judaism are held to be Moses, Isaiah, Hillel, Maimonides, and Mendelssohn. Rashly the author gives his opinion that the "five greatest Christians" are "Paul, Augustine, Hildebrand, St. Francis, and Luther." A chapter of real value and interest deals with Royal Builders of Religion—these being Akhnaton, Asoka, Marcus Aurelius, and Constantine. The value of the work consists of the condensed historical data, written in good *Magazinese*.

The absurd part of it is reached when six pages are given to our Lord, whose deity is referred to as a permissible belief for those who so agree, while ten pages are given to Mohammed—the peroration and climax of the six chapters! Yet, in spite of these garish blemishes, a great deal of history is packed into these bright pages, and the book will be read with interest.

JOHN HENRY HOPKINS.

THE NEW RELIGIOUS EDUCATION. By Leon C. Palmer, Milwaukee: Morehouse, 1932. 130 pp. \$1.50.

ONE may well ask the question, "Why are so many books being published on religious education?" The latest volume by the General Secretary of the Brotherhood of St. Andrew is one logical answer. *The New Religious Education* is a timely, well-seasoned, exhaustive, and orderly presentation and evaluation of the revolutionary trends in education as they apply to the Church.

Mr. Palmer writes as a layman, but with the technical knowledge of his theological training. (He is one of our few laymen who have earned a degree in divinity.) His new book makes available to Churchmen the theories and methods which heretofore have been dealt with almost entirely by liberal sectarians, and his effort has been to apply their general principles to definitely Churchly teaching.

The book should be carefully studied by every clergyman and lay superintendent who is puzzled by the "new education," and by all who feel that changes are necessary in our older systems. The book should be valuable for group study, and a very well chosen bibliography at the close of each chapter will be a great aid to further study in this field.

D. M. G.

EVERYMAN'S HISTORY OF THE PRAYER BOOK. By the Rev. Percy Dearmer, D.D., L.H.D. Milwaukee: Morehouse, 1931. Revised American edition, \$1.25.

WITHIN the brief compass of 250 odd pages is compressed an excellent summary of the history and meaning of the various Prayer Books of the Anglican communion. Handsome and vivid illustrations, together with clear, bold type, make this book a delight to read. H. N. R.

The Living Church

Established 1878

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

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OTHER PERIODICALS

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THE LIVING CHURCH ANNUAL. The Year Book of the Episcopal Church. Annually, about December 15th. Price, \$1.85 (postage additional).

THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.

Agents also for (London) *Church Times*, weekly, \$3.50; *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50; and *The Vision*, quarterly, 50 cts.

Church Calendar



MARCH

- 27. Easter Day.
- 31. Thursday.

APRIL

- 1. Friday.
- 3. First Sunday after Easter.
- 4. Annunciation B. V. M.
- 10. Second Sunday after Easter.
- 17. Third Sunday after Easter.
- 24. Fourth Sunday after Easter.
- 25. Monday. St. Mark.
- 30. Saturday.

CALENDAR OF COMING EVENTS

APRIL

- 3. Convocations of Eastern Oregon and Philippine Islands.
- 12. Convention of Massachusetts.
- 13. Convocation of New Mexico.
- 20. Synod of the Province of the Pacific at Sacramento.
- 26. Convention of South Carolina. House of Bishops meeting in Garden City, L. I., N. Y. Church Congress at Hartford, Conn.
- 27. Conventions of Arkansas and Georgia. Chicago Special Convention for budget canvass.

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

- 4. St. Mark's, Anaconda, Mont.
- 5. St. James', Cleveland, O.
- 6. All Saints' Cathedral, Albany, N. Y.
- 7. St. Mark's, Des Moines, Ia.
- 8. St. Paul's, Fremont, O.
- 9. Christ Church, Media, Pa.

APPOINTMENTS ACCEPTED

COLE, Rev. STUART G., formerly curate of St. Paul's Church, Syracuse, N. Y. (C.N.Y.); to be rector of Trinity Church, Seneca Falls, N. Y. (C.N.Y.), April 1st.

MALLETT, Rev. FRANK J., formerly rector emeritus of St. Paul's Church, New Albany, Ind.; to be rector of Trinity Church, Florence, Ala. Address, 410 N. Pine St., Florence.

PORTEOUS, DUNCAN G., formerly a Methodist minister; to be lay reader in charge of St. Paul's Mission, Visalia, Calif. (San J.) Address, 206 N. Encina Ave., Visalia.

POWELL, Rev. CHARLES H., vicar of St. Paul's Church, Bishop, and Trinity Church, Lone Pine, Calif. (San J.); to be also vicar of St. John's Church, Porterville, Calif. (San J.) New address, 714 E St., North, Porterville.

SHERWOOD, Rev. WILLIAM T., formerly of East Orange, N. J.; to be rector of Trinity Church, Tyrone, Pa. (Har.) April 17th.

STIMSON, Rev. W. A., formerly rector of St. John's Church, Worthington, Ohio (S.O.); to be priest-in-charge of the Mission to the Pah-Ute Indians on the Pyramid Lake Reservation, Nixon, Nev.

TROOP, Rev. G. W. H., of New York City; to be on the staff of Christ Church Cathedral, Lexington, Ky. (Lex.)

VAN ZANDT, Rev. MALCOLM J., formerly rector of Trinity Church, Detroit; to be rector of St. Thomas' Church, Neenah-Menasha, Wis. (F.L.) Address, 504 E. Forest Ave., Neenah. April 1st.

NEW ADDRESSES

DAKIN, Rev. W. E., retired priest of diocese of Mississippi, formerly 138 Oakhurst Ave., Clarksdale, Miss.; 1917 Snowden Ave., Memphis, Tenn.

MACEO, Rev. J. R., rector of All Saints' Church, Dallas, Tex., formerly 1919 Garrett Ave.; 2034 N. Prairie Ave., Dallas.

ORDINATIONS

PRIEST

TENNESSEE—On Passion Sunday, March 13th, the Rev. GEORGE W. GOODSON was advanced to the priesthood in St. James' Church, Union City, by the Bishop Coadjutor of the diocese, the Rt. Rev. James M. Maxon, D.D. The candidate was presented by the Rev. Dr. C. L. Wells of the University of the South, who also preached. The Ven. Charles K. Weller, archdeacon of West Tennessee, read the litany and the gospel, and the Rev. James R. Sharp read the epistle and also served as Bishop's chaplain. Mr. Goodson is to be priest-in-charge of St. James' and also of St. Mary's Church, Dyersburg, with address at 426 East Church St., Union City.

DEACON

KANSAS—On March 13th in St. Augustine's Church, Wichita, MELBOURNE RUDOLPH HOGARTH was ordained deacon by the Rt. Rev. Edward Thomas Demby, D.D., Suffragan Bishop of Arkansas and the Southwest. The candidate was presented by the Rev. S. E. West, rector of St. James' Church, and the litany was read by the Rev. H. C. Attwater, rector of St. John's Church. Bishop Demby preached. The Rt. Rev. James Wise, D.D., the Diocesan, celebrated and took part in the laying on of hands and addressed the members of the class presented by the Rev. Mr. Hogarth, who is to remain as the missionary in charge of St. Augustine's where he has served for the past six months.

DIED

CARSON—At St. John's Home, Milwaukee, March 17, 1932, MARGARET WARE (Hall) CARSON, formerly of Oklahoma City and Minneapolis. She is survived by her husband, Frederick D. Carson; three sons, the Rev. Charles F. of Milwaukee, Willis M. of Minneapolis, Ralph H. of Bellingham, Wash.; and a brother-in-law, the Rev. C. C. Rollit, D.D. Services Friday, March 18th, the Rev. C. B. B. Wright officiating.

INFORMATION BUREAU



and

BUYER'S SERVICE

This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

Write THE INFORMATION BUREAU, THE LIVING CHURCH, 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there at least ten days preceding date of issue for which advertisement is intended.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

ADDRESS all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

APPEAL

PLEASE HELP A MISSION PRIEST CARRY out his duties in a rural district. Two Missions twelve miles apart demand services each Sunday as well as pastoral care. A car in good condition would bring the Church to many otherwise cut off. Letters addressed to Mrs. FRANCIS HINCKES, St. Luke's Home, Rutherfordton, N. C.

BOARDING

Geneva, N. Y.

THE CHURCH HOME AT GENEVA, N. Y., has two vacant rooms available for women who need a comfortable home. Information and application blanks may be had by writing Mrs. H. H. SCHIEFFELIN, secretary Board of Managers, 839 Main St., Geneva, N. Y.

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

BOOK WANTED

CONRAD NOEL'S *Socialism and Church History*. Write Rev. GARDINER M. DAY, St. John's Church, Williamstown, Mass.

CHURCH LINEN

MARY FAWCETT CO. NEW LINENS AT LOW PRICES. Famous 1800 for Surplices or Albs in 46 inch width at \$1.35, also Brown Linen for Covers, etc., 54 inch at \$1.05. Special discounts continue. Send for full set samples. New complete Altar Guild Handbook by L. V. Mackrille, 50 cts. 812 BERKELEY AVE., TRENTON, N. J.

FOR SALE

FOR SALE AT WEST PARK ON HUDSON, N. Y., furnished cottage, 7 rooms, sleeping porch, electricity, Frigidaire, large porches, garden, fruit, fine river view. Write or inquire at ASCENSION CHURCH RECTORY, West Park, N. Y.

ADVERTISERS

PLEASE NOTE

An earlier mailing schedule of The Living Church, recently inaugurated, necessitates a change in date for closing of advertising forms. Copy must now reach us not later than Wednesday, **TEN DAYS** preceding date of issue.

THE LIVING CHURCH

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. References required.

LENDING LIBRARY

THE MARGARET PEABODY LENDING LIBRARY for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address **LENDING LIBRARY**, Convent of the Holy Nativity, Fond du Lac, Wis.

MISCELLANEOUS

VIOLOCELLO WANTED: CLERGYMAN wants a "real" cello for his own private use. Bring out that gem from the attic. Private parties only. State terms. Box 352, CONNEAUT, OHIO.

POSITIONS WANTED

CLERICAL

CANADIAN RECTOR, 39, CATHOLIC, married, faithful pastor, good preacher, musical; free for summer supply, would consider permanent charge city or town. Write, M-788, care of **LIVING CHURCH**, Milwaukee, Wis.

PRIEST DESIRES PARISH OR NUMBER OF Missions. Moderate Churchman, fine record, extempore preacher. Highest references, moderate stipend. Reply, C-790, care **LIVING CHURCH**, Milwaukee, Wis.

PRIEST WANTS PERMANENT OR TEMPORARY work. Supply duty, locum tenens. Reply, S-789, care of **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

YOUNG MAN ORGANIST WITH SEVERAL years' experience and training, and with the best of references, desires summer position in New York City or vicinity, beginning June 1st. Reply, G-791, care **LIVING CHURCH**, Milwaukee, Wis.

RETREAT

THERE WILL BE A RETREAT FOR Church Army Associates and friends, April 9-11, at Seabury House, Mendon, Mass. The conductor will be Capt. C. L. Conder, C.A., assisted by the Rev. H. Murray Elliott, Trinity Church, Milford, Mass. Those wishing to attend are asked to send their names as soon as possible to the secretary, Miss ELLEN S. OGDON, Seabury House, Milford, R. F. D. Mass.

UNLEAVENED BREAD

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar bread. Samples and prices on request.

VESTMENTS

GOTHIC VESTMENTS REDUCED. FIVE piece sets, red, green, or white, sent on approval at short notice. \$60, or \$70. Stoles from \$9. **ST. CHRISTOPHER'S GUILD**, 23 Christopher St., New York City. Chelsea 2-7941.

Church Services

District of Columbia

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER SPOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction, 7:30 P.M. Week Day Mass, 7:00 A.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston

REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15 A.M.; Young People's Mass, 9 A.M.; Church school, 9:30 A.M.; Matins, 10 A.M.; High Mass and Sermon, 10:30 A.M.; Solemn Evensong and Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M.; Evensong, 5 P.M. Thursdays and Holy Days additional Mass, 9:30 A.M. Confessions: Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.; 3:30-5 P.M.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M. High Mass and Sermon, 11 A.M. Sermon and Benediction, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. AUSTIN PARDUE, Rector
Sundays: 8, 9:30, 11 A.M.; 7:45 P.M.
Wed., Thurs., and Holy Days.

New Jersey

Grace Church, Newark

Broad and Walnut Streets
REV. CHARLES L. GOMP, Rector
Sunday Masses, 7:30, 9:30, and 11:00 A.M. Evensong, 8:00 P.M.
Week-day Mass, 7:30 A.M.; Fridays and Holy Days, 9:30 A.M., also.
Confessions: Fridays, 8:00 P.M.; Saturdays 5:00-6:00 and 7:30 P.M.

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 112th Street
Sundays: Holy Communion, 8, 9, 9 (French); Children's Service, 9:30 A.M.; Morning Prayer or Litany, 10 A.M.; Morning Prayer, Holy Communion and Sermon, 11 A.M.; Evening Prayer, 4 P.M.
Week-days: Holy Communion, 7:30 A.M. (Saints' Days, 10:15); Morning Prayer, 10 A.M.; Evening Prayer, 5 P.M. (Choral).

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Noonday Services Daily (except Saturdays), 12:20.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses: 8:00 and 10:00 A.M.
Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

The Transfiguration 1 East 29th Street

"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Communions, 8 and 9 (Daily 7:30).
11—Missa Cantata—Sermon; 4—Vespers.

CHURCH SERVICES—Continued

New York

Church of St. Mary the Virgin, New York

46th St., between Sixth and Seventh Aves.
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
HOLY WEEK
TENEBRAE: Wed., Thurs., and Fri., at 8 P.M.

MAUNDY THURSDAY

High Mass with Holy Communion and Procession to the Sepulchre, 7 A.M.

GOOD FRIDAY

Mass of the Presanctified, Singing of the Passion and Worship of the Cross, 10 A.M.
Preaching of the Cross (Rector), 12 to 3.

HOLY SATURDAY

Blessing of the New Fire and Paschal Candle, First Mass and Vespers of Easter, 10 A.M.

EASTER DAY

Low Masses, 6, 7, 8, 9 and 10.
High Mass and Sermon (Rector), 11.
Vespers and Benediction (Rector), 8 P.M.

CONFESSIONS

Thursday, 4 to 6 and 7 to 8; Friday, 12 to 6 and 7 to 8; Saturday, 3 to 6 and 8 to 9.

Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5; 7 to 8 P.M.
Telephone: Kingston 1265.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday Masses: 7, 8, 9:15 & 11 (High Mass).
Vespers and Sermon at 8.
Daily Masses: 7, 8 & 9:30.
Friday: Benediction at 8.
Confessions: Fri. 3-5; 7-8; Sat., 11-12; 3-5; 7-9.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses, 7:30, 9:30, 11:00.
Week-day Masses, 7:00 A.M.
Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

KFJI, KLAMATH FALLS, ORE., 1210 KILOCYCLES. Archdeacon J. Henry Thomas conducts Church School of the Air every Sunday morning 9-9:30 A.M. Pacific Standard Time.

KKFOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

KFPY, SPOKANE, WASHINGTON, 1340 kilocycles (223.9). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 8:30 P.M., P. S. Time.

KGHF, PUEBLO, COLO., 1320 KILOCYCLES (227.1). Church of the Ascension. Every Sunday at 11 A.M. Mountain Time, until Easter.

KGO, SAN FRANCISCO-OAKLAND, CALIF. 790 kilocycles (380 meters). Grace Cathedral. Morning service first and third Sunday 11:00 A.M., P. S. Time.

KKIDO, BOISE, IDAHO, 1350 KILOCYCLES (260.7). St. Michael's Cathedral. Vesper Service every Sunday at 5 P.M. Mountain Time. Also daily Organ Recital from 6 to 6:30 P.M.

KPCB, SEATTLE, WASH., 650 KILOCYCLES (462 meters). Trinity, Rev. C. S. Mook. Service every Sunday 11 A.M., Pacific Standard Time.

KVOR, COLORADO SPRINGS, COLO., 1270 kilocycles (231.6). Grace Church. Every Sunday at 11 A.M., Mountain Time.

WBZ, SPRINGFIELD, MASS., 990 KILOCYCLES (302.8). The Religious Life Hour, Sundays at 3:00 P.M., E. S. Time.

WCBM, BALTIMORE, MD., 1370 KILOCYCLES (218.8). Services and sermon every Monday morning at 11 A.M., E. S. Time, under auspices of Baltimore Federation of Churches. Rev. Dr. Arthur B. Kinsolving, preacher.

WIP, PHILADELPHIA, PA., 610 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

WIBA, MADISON, WIS., 1280 KILOCYCLES (234.2 meters). Grace Church. Alternate Sundays, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning services every Sunday at 9:30, E. S. Time.

WMAL, WASHINGTON, D. C., 630 KILOCYCLES (475.9). Washington Cathedral, the Bethlehem Chapel of the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

WRBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by the Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

WRV, RICHMOND, VA., 1100 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:15 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, every Sunday at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VA., 780 KILOCYCLES (384.4). Christ Church every Sunday, 11 A.M., E. S. Time.

BOOKS RECEIVED

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

The Annals of the American Academy of Political and Social Science, 3457 Walnut St., Philadelphia, Pa.

The Modern American Family. Edited by Donald Young, Ph.D. Assistant Professor of Sociology, University of Pennsylvania, Philadelphia, Pa.

Ray Long & Richard R. Smith, Inc., 12 E. 41st St., New York City.

Social Perplexities. By Allan A. Hunter. \$1.50.

Windows In Matthew. By James Austin Richards. \$1.50.

Longmans, Green & Co., 72 E. 13th St., New York City.

The Hidden Years. By John Oxenham. With 14 illustrations in color by Margaret W. Tarrant. \$3.00.

G. P. Putnam's Sons, 2 West 45th St., New York City.

More Lay Thoughts of a Dean. By William Ralph Inge. \$2.75.

PAPER-COVERED BOOKS

American Child Health Association, 450 Seventh Ave., New York City.

May Day—National Child Health Day in 1931.

Commonwealth Fund, 41 E. 57th St., New York City.

Directory of Psychiatric Clinics in the United States. Compiled and edited by The Division on Community Clinics of The National Committee For Mental Hygiene.

The Interseminary Commission For Training For the Rural Ministry. Department of Rural Church, The Hartford Seminary Foundation, The Yale Divinity School.

A New England Town In Transition. By Charles G. Chakerian, M.A., B.D.

A. R. Mowbray & Co., Ltd., 28 Margaret St., Oxford Circus, London, W. 1, England.

Morehouse Publishing Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. American agents.

Reflections On the Litany. By Charles Gore, D.D., D.C.L., LL.D. 60 cts.

The Stratford Co., 289 Congress St., Boston, Mass.

A Summer's Sermons. By the Rev. Gilbert E. Pember. 50 cts.

Archbishop of Canterbury In Easter Message Prays That Peace of World May Then Reign

Hopes For Quiet Settlement In Far East—Death of Dr. Woods—Oxford Movement Centenary

The Living Church News Bureau
London, March 4, 1932]

IN THE ARCHBISHOP OF CANTERBURY'S Easter message to his diocese, he says in part:

"We are approaching the great festival of Christian faith and hope. Seldom, surely, have its memories and its message been more needed, more welcome, than at this present time in the life of the world. We are distressed and dismayed by the spectacle in the Far East of two peoples engaged in what can scarcely be distinguished from open war, who are members of the League of Nations and are pledged by solemn pact to renounce war as an instrument of national policy. We trust and pray that before Easter comes these lamentable hostilities may have ceased, and the way may have been prepared for some peaceful and quiet settlement of conflicting claims.

"For the time, mere spiritual forces seem to be humiliated, crucified; but Easter will tell us that, insofar as they are in accordance with the will of God they cannot be destroyed; that they will always rise again and be ultimately vindicated. In the hope which Easter justifies we have to believe in them, hold to them, and strengthen them in the life of the Church."

DEATH OF BISHOP OF WINCHESTER

By the death of the Bishop of Winchester, at the age of 58, which took place on February 27th, the episcopal bench loses a figure of massive proportions which seemed to typify the genial and robust personality it embodied. The late Bishop was 6 feet 4 inches in height.

He will be remembered, both at Peterborough, where he was consecrated in 1916, and Winchester, to which he was translated in 1924, for the episcopal pilgrimages which he organized. Vested in his purple cassock, and carrying his crozier, he would visit, on foot, all the parishes in his diocese from time to time. As he neared a village, a little procession would be formed, headed usually by a small chorister in purple cassock, carrying a cross. Behind the Bishop came in straggling procession men, women, and children of the village, chanting a psalm.

Then outside the old church a simple service was held—a hymn, a few prayers, and a homely address by the Bishop.

His great physical strength enabled him to continue these walks when the chaplains and others accompanying his progress had reached the stage of exhaustion.

In 1929 the Bishop visited Canada and the United States, and was present at the consecration of the new Cathedral at Victoria, British Columbia. The friendships that in the course of this tour he formed with American and Canadian bishops were renewed in 1930 at the meeting of the Lambeth Conference.

CANON BULLOCK-WEBSTER RESIGNS

One of the best known London rectors, Canon G. R. Bullock-Webster, rector of St. Michael's, Paternoster Royal, has announced his intention to retire next Michaelmas.

It will be recalled that it was Canon Bullock-Webster who made a protest in St. Paul's Cathedral, in October, 1927,

against the Bishop of Birmingham preaching there.

Canon Bullock-Webster denounced the Bishop from the nave in the Cathedral—"for that by the false and heretical teaching in his frequent public utterances he has denied and poured contempt upon the doctrines and sacraments of the holy Catholic Church." He demanded that Dr. Barnes should be tried for "these heretical and profane utterances, and if found guilty, should be cast out of the Church of God."

It is likely that Canon Bullock-Webster will return to his former home at Parkstone, Dorset. He will not, however, give up entirely the work of a priest. He is 74 years of age, and has been at St. Michael's for twenty-two years.

THE OXFORD MOVEMENT

The committee formed, under the authority of the Archbishops of Canterbury and York, to arrange for the celebration of the centenary of the Oxford Movement next year has resolved:

"That the main object of the celebration of the centenary of the Oxford Movement is to promote the unity of the Church by emphasizing the corporate life of the Church, and (so far as conscientious differences will permit) by exhibiting that corporate life in common action. The power of this common action depends on the loyalty to fundamental truth and on the austerity of life which the Tractarian leaders, like their Evangelical predecessors, consistently maintained."

The provisional arrangements already made for bringing these objects before all Churchmen include celebrations of Holy Communion throughout the world on Sunday morning, July 9, 1933, with prayer for the peace and unity of the Church.

NO REDUCTION IN S. P. G. GRANTS

The financial advisers of the S. P. G. feel justified in making the confident announcement that, provided the friends of S. P. G. will keep up the same splendid and sacrificial effort during 1932, there is no need to consider any reduction of grants for this year; although they were voted on the basis of estimates made before the financial crisis intervened. Rather than that the oversea dioceses helped by S. P. G. should have the sufferings already inflicted by the general economic situation added to, the society will do its utmost to bridge the gap between revenue and expenditure by further economies at home, and these have already been helped by substantial voluntary surrenders of salary by all members of the home staff and by those in receipt of pensions. There have also been magnificent offers from overseas to participate in whatever sacrifices are necessary to meet the emergency.

NEWS ITEMS

The Norman crypt in York Minster, which has been excavated and restored, was recently rededicated by the Archbishop of York. The attending congregation included Mr. and Mrs. Clifford Carver, of New York, the son-in-law and daughter of the late General Sir John and Lady Maxwell, whose ashes are interred under a stone in the floor, and who, with members of the late general's family, contributed largely toward the cost of the restoration.

The bicentenary of the death of Francis Atterbury, dean of Westminster and Bishop of Rochester, was celebrated recently by a pilgrimage to the Abbey arranged by the Londoners' Circle, when a wreath was laid upon Atterbury's grave and a small exhibition of objects connected with him displayed at the

deanery. At Evensong, a commemorative address was delivered by Dr. Jocelyn Perkins, sacrist of Westminster Abbey.

Atterbury was made Bishop of Rochester and dean of Westminster in 1713, and took part in the coronation of King George I in the following year.

The Constantinople correspondent of the *Times* states that members of the Byzantine Institute of America have obtained the permission of the Turkish authorities to clean and repair the mosaics of St. Sophia. They are among the most famous in the world, but, since 1453, they have been largely concealed by Moslem whitewash. The Institute was formed to promote the study and preservation of Byzantine art, but is not concerned with the acquisition of treasures. In their work, they will have the help of skilled Italian workmen.

GEORGE PARSONS.

TORONTO NOTES

The Living Church News Bureau
Toronto, March 16, 1932

ANNOUNCEMENT OF A SUNDAY SCHOOL service, at which the Lenten offerings will be made, to be held at St. Paul's Church, Sunday afternoon, April 17th, was given on Monday evening at the Sunday School Association of the deanery of Toronto, held at St. Chad's Church. The Rev. Principal McElheran of Wycliffe College will address the great congregation, which, it is anticipated, will number 3,000. The gathering will include teachers, officers, and scholars over ten years of age.

Already some superintendents are planning upon the attendance of their entire schools, stated A. H. Cuttle, lay president, presiding over the meeting. Other schools are arranging to charter street cars.

NEWS ITEMS

The Bishop of Toronto has appointed the Rev. R. C. Blagrove, D.D., rector of St. John's, Peterborough, archdeacon of Peterborough, in succession to the late Archdeacon Davidson.

The provincial synod of Canada, which includes the dioceses of Nova Scotia, Fredericton, Quebec, and Montreal, will meet in Montreal on May 17th.

The Rev. C. Gray Eakins, M.A., chaplain of Ridley College, St. Catharines, has accepted the rectorship of Holy Trinity Church, Welland, succeeding the late Ven. N. I. Perry.

Five hundred dollars was voted by the Georgina House (the Church home for business girls, Toronto) for the work being carried on by the committee on unemployment for business women.

The Rev. Robert S. Rayson has been appointed by the Bishop of Toronto as rector of St. Mark's Church, West Toronto, to fill the vacancy created by the death of the Rev. L. B. Vaughan. Mr. Rayson is a son of the late Rev. R. W. Rayson, rector of All Saints' Church, Kingston. He entered Queen's University on a scholarship and took his Master of Arts degree with first-class honors in 1918, also winning the university gold medal in Latin. From 1918-22 he served on the staff of Upper Canada College, and from 1922-25 studied at the General Theological Seminary, New York, where he graduated with first-class honors. He was ordained deacon in 1925 by the Rt. Rev. Hugh L. Burleson, D.D., of South Dakota, for the Bishop of Qu'Appelle. He served as sub-warden of St. Chad's College, Regina, and was ordained priest in the West and did missionary work on the prairie, coming to Toronto in 1926 as assistant to the Rev. C. J. S. Stuart, of St. Thomas' Church, which post he now holds. He assumes his new charge on April 10th.

A carved stone reredos, the gift of the Southam family, will shortly be erected in Christ Church Cathedral, Hamilton. It has been made and carved in England. By a sad coincidence the stonework, which had been delayed in delivery for nearly nine months, arrived in Hamilton on the day William Southam died.

The Rev. Dr. R. B. McElheran, principal of Wycliffe College, Toronto, will be the speaker at the Educational Conference to be held in Winnipeg during Easter Week.

The Rev. Fr. Palmer, superior of the Society of St. John the Evangelist at Bracebridge, Ontario, will be the preacher throughout Holy Week at the Church of St. Thomas, Toronto. On Monday, Tuesday, Wednesday, and Maundy Thursday there will be celebratory services. Fr. Palmer will also conduct a preparation service for Easter Communion on Easter Eve.

Bishop Manning Confirms Class at St. Mark's-in-the-Bouwerie, New York

Dr. Guthrie, Rector, and Diocesan Again Friends As of Old—Periodicals Offered to Library

The Living Church News Bureau
New York, March 18, 1932

ON SUNDAY MORNING, MARCH 13TH, Bishop Manning visited St. Mark's Church-in-the-Bouwerie, Second avenue and Tenth street, where he confirmed a class and preached. The visitation marked the formal ending of the eight-year period of disagreement between the Bishop and the Rev. Dr. Guthrie, the rector of St. Mark's. As has been stated here previously, the special services which have been held at this church, the cause of Bishop Manning's suspension of visitations, have ceased. It happens that the Bishop and Dr. Guthrie were close friends in their university days at Sewanee, forty years ago. Sunday's service marked the happy resumption of a long-time friendship. It was an occasion for rejoicing not only to the rector and people of St. Mark's but to all of the diocesan family.

CHURCH PAPERS FOR LIBRARIES

The Church Club of New York has rendered a splendid public service. It having been brought to the attention of its membership that there was an almost entire absence of Episcopal Church periodicals in the branches of the New York Public Library, the club has voted to give eighteen two-year subscriptions either to *THE LIVING CHURCH* or *The Churchman* for such branches of the library as wish them. This is a suggestion worth passing on to Church clubs in other cities of the country.

ITEMS

The writer wishes to state that the omission in last week's letter of definite mention of the Palm Sunday night mass meeting at the Cathedral was not his error but was due to a misunderstanding by one of those editing the report.

Grace Church, New York, is to observe its 125th anniversary in 1933. The committee on development of the parish, of which Henry Goddard Leach, editor of *The Forum*, is chairman, is planning to submit to the vestry a design of the proposed parish house to be erected on its Tenth street property adjacent to the church.

The Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel, is to conduct a retreat for students at Seabury House, April 16th and 17th; and during the final week of April to preach a mission at Splashdam, diocese of Southwestern Virginia.

The Rev. Dr. Karl Reiland, rector of St. George's Church, has been the noon-day preacher this week at Christ Church Cathedral, St. Louis.

The Rev. Frank D. Gifford will further the Good Friday observance at Mamaroneck by having the co-operation of the Methodist and Lutheran congregations in his service at St. Thomas' Church.

The parish paper of St. Peter's Church, Westchester avenue, the Rev. Edmund Sills, rector, has a highly valuable feature in each issue in the continued history of this venerable parish. It is written by Dr. John E. Virden of St. Peter's vestry. This history will be greatly prized in years to come; an example deserving to be followed in every parish.

New York University announces a series of 5 lectures to be given April 6th, 7th, 8th, 13th, and 14th at 4:15 P.M., at its Washington Square building on the Religion of the Stoics and Its Relation to Christianity. Given on the Deems Lectureship by Dr. Baillie of Union Seminary, these meetings are open to the public.

The Rev. Walter P. Doty, rector of St. Paul's Church at Ossining, has issued a 32-page history, year book, and directory of his parish. The history of St. Paul's has extra-parochial

interest; it presents another instance of thoughtful history-writing having increasing value in the future. This correspondent happens to be the rector of a century-old parish wherein the early members neglected to write the records that would be invaluable today.

HARRISON ROCKWELL.

SOVIETISM DOMINATES HUPEH PROVINCE, CHINA

NEW YORK—Bishop Roots summarizes the problems of Central China in a note written February 2d for the *Hankow Newsletter*. To whatever extent conditions may or may not have changed since then, the information shows something of the difficulties the Bishop and his staff are meeting:

"The clouds which hung heavily over this part of central China seem to be lifting a little. Japanese 'positive' policy now focussed at Shanghai has been diverting military and constructive forces from their urgent local tasks. The provincial government has been weakened by the failure of national leaders to cooperate and the consequent weakness of the national government, while inability to collect taxes from more than half of the province threatens the solvency and the very life of the Hupeh government. Flood relief is hampered by financial difficulties, bandit activities, and the overwhelming magnitude of its task, with the consequent delay in the large and fundamental work of labor relief in dike repairs. Most threatening of all is the extension of Soviet government, which now controls more than half of this province and is converging on the Wuhan cities.

"For the moment these very dark clouds hang less heavily, for the world-wide attention being given to the Sino-Japanese crisis promises to save that situation. Local sources of financial help have been found which should carry the Hupeh government over the New Year (February 6th), providing among other things for paying the troops and thus strengthening their loyalty. Flood relief work has also taken a turn for the better through closer cooperation of all concerned, and especially through the timely help of Rewi Alley, whom Sir John Hope Simpson sends to supplement our staff for a few weeks. The Red Armies are now far enough away so that the gun fire of their battles with the government troops is not heard in these three cities as it was a few days ago.

"The tension of the situation is still great, but after consultation with our consular general and the relief workers, as well as with my diocesan colleagues, I think I shall be able to attend the Hongkong conference with the appraisal commission of the Laymen's Missionary Enquiry, if it can be held as planned February 12th to 16th. Needless to say I could not even think of being absent at this time were it not for the presence of Bishop Gilman."

FELICITATIONS SENT DR. YEN BY CHINESE HOUSE OF BISHOPS

NEW YORK—The appointment of Dr. W. W. Yen as Chinese Minister at Washington led Bishop Norris as chairman of the Chinese House of Bishops to send a telegram of good wishes "in the name of the Church of which Dr. Yen is a faithful member." The message was acknowledged by a radiogram from Dr. Yen. Bishop Norris says, "I am sure we all feel glad that he has once more such an honorable post in which to serve his distracted country."

Massachusetts Still Holds First Place In Hearts of National Council Members

Women Determined That Diocese Shall Make Its Mark—Rev. F. W. Fitts Considering Call

The Living Church News Bureau
Boston, March 19, 1932

ST. PAUL'S CATHEDRAL CRYPT WAS crowded to the limit of its capacity by the number of women gathered there last Wednesday afternoon to hear what Bishop Sherrill had to say on The Work of the Women of the Diocese. The meeting was one in the series held monthly by the diocesan Church Service League and drew an attendance from a large number of parishes. With power and emphasis, Bishop Sherrill made the point that women's work is broader than any parish basis, and width of sympathy and activity makes for depth of spiritual life. Leading to that point was a statement of the financial strait in which the Church finds itself today unless by Whitsunday the necessary \$400,000 has been voluntarily subscribed so that missionary endeavor may not be curtailed. When outlining the situation, the Bishop spoke, and spoke strongly, of the need of constructively meeting the situation and deprecated in no uncertain terms the destructive criticism that takes issue with minor points of expenditure of a comparatively considerable sum here or there in pursuance of the terms of the budget of the national Church. As a member of the National Council, he was able to speak of what he knows well—the sacrifice and devotion of those at "281" on whom comes the responsibility of piloting through the present critical situation; and he spoke also of the cause we have for rejoicing that brains skillful in the mastery of just such problems are at the service of their Church through the devotion of their owners. While no plea was made for money, no stress laid upon money, the whole situation was clarified to an amazing degree and each one present left the meeting with the determination that she would and she could *do* and *be* more.

CHILD GUIDANCE CENTER OPENED

The names of the Misses Ida and Ellen Mason were familiar for many years to those coming to Boston in search of assistance for charitable causes; and the Mason home on the corner of Beacon and Walnut streets has been a place to which many expectant footsteps have turned. To all of these, especially to the ones active in forwarding the welfare of the Negro in the South, it is of interest to know that the dignified old mansion was opened early in the month as Boston's Child Guidance Center, the Judge Baker Foundation. This devotion of a building of distinguished history to a great social cause was made possible through the generosity of Mrs. James J. Storrow. Certain remodeling has been done in order to restore to the house the dignified simplicity and beauty of the architectural period of the time of its building, 1804; the gray paint that has veiled the warm rose of old brick has been removed and this oldest brick house on Beacon street now adds great distinction to the row of buildings breasting Beacon Hill. The large conference room of the Child Guidance Center has been furnished as a memorial



REV. FREDERIC W. FITTS

to the Misses Mason by the trustees of the Mason Fund, and the difficult problem of combining qualities suggestive of a drawing room and yet suitable for its office use has been agreeably solved. Above the fireplace hangs a portrait of Miss Ellen Mason, painted by Staigg in 1870 and loaned by the Society for the Preservation of New England Antiquities; it is "a true portrait of a lady, poised and lovely and obviously a great belle." Thus, in what we like to think is Bostonian manner, is preserved the home of two charming and benevolent persons.

REV. F. W. FITTS RECEIVES CALL TO NEW HAMPSHIRE

The news that the Rev. Frederic Whitney Fitts, rector of St. John's Church, Roxbury, and president of the standing committee of the diocese, is considering a call to important work in the neighboring diocese of New Hampshire comes as a surprise and a shock to those knowing the special place held by Fr. Fitts in a great many activities. If he should accept, Fr. Fitts will be rector of All Saints' Church, Peterborough, and also, at the request of Bishop Dallas, in charge of mission work in the many surrounding towns and villages nestled amid steep hills in that south central part of New Hampshire. Fr. Fitts has been closely connected with Massachusetts all his life for he was born in Lowell and graduated from the Massachusetts Institute of Technology, Harvard University, and the Episcopal Theological School, Cambridge. After serving as curate in Calvary Church, New York City, for a year, he became associate priest of St. Stephen's Church, Boston, and remained there for five years until he accepted a similar position in St. John's, Roxbury, in 1907, and, in 1908, became rector of the parish. After serving for some time as secretary of the standing committee, he was elected its president, an office he now holds.

NEWS BRIEFS

The Rev. Edgar Jones, Ph.D., formerly rector of St. Thomas' Church, Oakmont, Pa., will be instituted by Bishop Sherrill as rector of Christ Church, Plymouth, on Monday evening. A recent institution was that on February 28th of the Rev. David Kemble Montgomery, formerly curate of St. Anne's Church, Lowell, as rector of Emmanuel Church, West Roxbury, where he succeeds the Rev. Howard S. Wilkinson, resigned. Other institutions of which no mention has been made during the

past months are: in November, the Rev. Edwin P. Baker, formerly rector of St. Lawrence's Church, Libertyville, Ill., as rector of St. John's Church, Lawrence; in October, the Rev. Dwight W. Hadley, formerly rector of Grace Church, Medford, as rector of the Church of the Epiphany, Winchester; also in October of the Rev. Arthur O. Phinney, formerly rector of St. Paul's Church, Concord, N. H., as rector of St. Stephen's Church, Lynn; the Rev. George O. Chiera, formerly vicar of the Church of St. Francis of Assisi, Boston, as rector of Trinity Church, Bridgewater.

An unusual memorial is being installed in connection with Trinity Church, Newton Centre, to commemorate the late Allen Hubbard, a parishioner who was held in special affection and who was, at the time of his death, a member of the vestry of that parish. The memorial consists of flood lights placed outside the chancel window in such a way that the lights themselves are invisible while they illuminate the window with a soft radiance that gives a peculiar beauty to the evening service. Through the agency of the lights, the entire chancel end of the church building, composed of white limestone, is brilliantly lighted and with its turrets and pinnacles can be seen for a long distance down the great highway known as Commonwealth avenue.

It will be welcome news to all those who were present at the great diocesan service on the eve of the diocesan convention of last spring to hear that a similar service will be held this year also in Trinity Church on the evening of April 12th. It will be a time when the manifold agencies of diocesan activities will be represented to the eye, and care will be taken that the multitude of workers and official parish representatives present shall mean something as groups to the onlooker unfamiliar for the most part with diocesan organization. Bishop Sherrill will give his annual address to the convention at this service.

"The new rug at the foot of the altar in the chapel is a gift of the British government," writes the Rev. H. Robert Smith in the parish leaflet of St. Paul's, Malden. "It happened this way: when the treasurer came to pay the bill for chapel chairs, the rate of exchange, due to the pound being off the gold standard, was so much in our favor that the balance enabled us to give this finishing touch to the chapel."

Bishop Lawrence will be the preacher on Easter morning at the 11:00 a.m. service in All Saints' Church, Brookline. The current number of *The Church Militant* contains an appreciation of the notable work done by the former rector of All Saints', Brookline, the Rev. Barrett P. Tyler, who resigned on account of temporary ill health.

ETHEL M. ROBERTS.

SPENCER MILLER TO BE GAMBIER CONFERENCE LEADER

CLEVELAND—Spencer Miller of the National Council staff has been secured as a leader in a course to be conducted at the Gambier Summer Conference, Kenyon College, June 27th to July 8th. The Church and Industrial Relations should be of interest to clergy and laity alike. Each year the conference committee seeks to bring such Church leaders as will inspire and instruct the young people as well as the old.

Dr. Arthur Sherman will give us The Missionary at Work in the Field. The Rev. Freeman Whitman of Nashotah House will have a series of lectures on English Church History. The Rev. John Bradner will teach Ideals and Goals for Religious Education. Dr. Stiles of Antioch College will give a course in the Drama. Miss Florence Newboldt will represent the Girls' Friendly. Others who will lead groups will be Dr. Sturges Ball of Bexley, Miss Baker, and the Rev. F. M. Adams. Courses in the Bible and in teaching methods, and work among young people, will also be given.

It is hoped that the clergy, professional workers, young people, and others interested will arrange to attend this conference at Gambier.

Register early; write to Registrar, 2241 Prospect avenue, Cleveland. Information concerning the conference will be sent upon application.

Dr. P. E. Osgood, Visitor in Chicago, Optimistic as to Outcome of World Status

Church Has Great Opportunity In Forthcoming Religious Age Bishop Rowe Also a Guest

The Living Church News Bureau
Chicago, March 20, 1932

THE WORLD IS ON THE THRESHOLD OF A new religious age, the Rev. Dr. Phillips E. Osgood, rector of St. Mark's Church, Minneapolis, declared Monday at a luncheon at the Hotel Sherman in his honor. Dr. Osgood was the speaker at the Lenten noonday services of the Church Club during the week.

"There is an uncanny resemblance between our present economic and moral situation and that when Christianity broke upon the Western world," Dr. Osgood told the laity. "Conditions are ripe today for a great religious awakening. It is a day of starvation for the Christian message. We are on the threshold of a new apostolic age if history means anything. The Christian Church has a great opportunity and responsibility for advance ahead of it which will be just as effective in its mission as an onswEEPing avalanche."

Dr. Osgood declared he has complete confidence in the outcome of present economic difficulties.

BISHOP ROWE IN CHICAGO

A suggestion that the United States send a million or two of its unemployed to Alaska as a partial solution of the present situation was made by the Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, during a brief visit in Chicago this week. He told the story of his thirty-six years in the far north to a group of Churchmen on Wednesday.

The depression is hardly known in Alaska, said Bishop Rowe. He declared that the country can easily provide a livelihood for five million persons, whereas only 75,000 live there now.

The airplane has completely changed his missionary program, said the veteran Bishop, stating that today instead of taking weeks and months to cover a small territory by dog sled, he relies upon flying and covers the same territory in a few hours.

The opinion that the Alaskan mineral deposits have hardly been touched was expressed by Bishop Rowe in support of his contention that a new gold rush will be coming some time in the future. Again, he pointed out, the airplane will permit prospectors to do in a few weeks what they previously did in two or three years.

BISHOP IS GRANDFATHER

Bishop Stewart became a grandfather today (Saturday) when a daughter was born to Mr. and Mrs. John Clyde Stewart at the Evanston Hospital. It is the Bishop and Mrs. Stewart's first grandchild. Both mother and baby were reported as doing nicely.

SPECIAL MUSICAL PROGRAMS DURING HOLY WEEK

Many special musical programs are scheduled for Palm Sunday and Holy Week. Ninety voices combining the choirs of Christ Church, Woodlawn, and St. Peter's Church, will sing Stainers' Crucifixion Sunday night at Christ Church. The Church of the Epiphany will present the Crucifixion Sunday evening under the direction of Francis E. Aulbach. Forty

men and boys comprising the choir of Emmanuel Church, La Grange, will sing "The Last Supper," by Eric H. Thiman, Monday evening. This is a new cantata and will be presented for the first time in the city, under the direction of Myron Boehm, organist.

RIVER FOREST YOUNG PEOPLE WORK

Members of Christ Church, River Forest, young people's service league believe in supporting their parish and the Church's program. The Rev. George W. Ridgway, priest-in-charge, appealed to them to assist in the Every Member Canvass. They have raised \$182 in pledges and have pledged \$200 to the parish building fund as a result of the appeal. Not all of the group are members of the Church.

DR. OLIVER COMING

The Rev. John Rathbone Oliver, M.D., Ph.D., of Johns Hopkins University, Baltimore, will deliver the Hale Lectures at the Western Theological Seminary, starting April 5th and concluding April 15th, according to announcement by the Very Rev. Frederick C. Grant, dean. His subject will be Pastoral Psychiatry.

The Hale Lectures were established by the late Bishop Hale. The Rev. Dr. Easton of New York delivered the last course in 1930 on Christ in the Gospels.

G. F. S. SERVICE APRIL 3D

The Girls' Friendly Society of the diocese will hold its annual missionary service at Emmanuel Church, La Grange, Sunday, April 3d. Mrs. J. R. King, diocesan president, will be in charge. Archdeacon Ziegler will be the speaker. The Very Rev. Irvine Goddard, rector of Emmanuel Church, will officiate at the service. A "Pageant of Nations" will be staged as part of the program and, during the presentation, the organization's Lenten offering for St. Augustine's Mission, Kohola, Hawaii, will be taken.

LIBRARY AT ST. LUKE'S HOSPITAL

More than 13,000 books were circulated among patients of St. Luke's Hospital during the past year, according to the annual report of Mrs. D. W. Warinner, librarian. The detective story is most in demand among patients. Running second in the type of books read are biographies.

St. Luke's Library is a branch of the public library and is operated in conjunction with Grace Church, which adjoins the hospital.

VIRGINIA OPENS NIGHT SCHOOLS FOR ADULT NEGROES

NEW YORK—To reduce illiteracy among adult Negroes, the Virginia State Board of Education is opening night schools all over the state, to run four hours a week for six weeks. The regular teachers are paid, and are not compelled to take on the extra work but are showing themselves glad to do it even at some inconvenience.

St. Paul's School, Lawrenceville, reports that sixteen such schools opened at once in their county and the number was increasing. "We are greatly impressed anyway," they say, "with the generally favorable attitude of our school authorities toward Negro education, both elementary and higher."

No Election For Newark

Convention Deadlocked in Balloting for Bishop Coadjutor

ORANGE, N. J.—Although ten ballots were taken, the special convention which gathered on March 15th at Grace Church parish house, Orange, to elect a Bishop Coadjutor for the diocese of Newark failed to make a choice, and adjournment was decided upon, with the possibility that at the regular diocesan convention in May an election may again be attempted. The Rev. W. Appleton Lawrence, D.D., rector of Grace Church, Providence, R. I., failed of election by only two votes. Except on the first ballot, he was favored by a majority of the laity, and on the eighth he had 63 out of 65 necessary clerical votes. The Rev. Charles L. Gomph, rector of Grace Church, Newark, at one time was tied with Dr. Lawrence in the clerical vote, and at another had one more in that order.

Bishop Stearly celebrated the Holy Eucharist at 9:30 in Grace Church, being assisted by the rector, the Rev. Charles T. Walkley, D.D., the Very Rev. Arthur Dumper, D.D., dean of Trinity Cathedral, Newark, and the Ven. William O. Leslie, Jr., archdeacon of Newark.

After the necessary preliminaries, including the decision to fix the Bishop Coadjutor's salary at \$6,000 and the use of a house, and the statement of his duties, which would include oversight of missions and assisted parishes (without any appointive rights in these cases), the social service and religious education departments, and sharing in confirmations, nominations were made. The name of the Rt. Rev. Charles K. Gilbert, D.D., Bishop Suffragan of New York, was presented by the Rev. Thomas A. Hyde; that of Dr. Lawrence by the Rev. David Stuart Hamilton, D.D.; that of Fr. Gomph by Col. Alfred C. Holley; and that of Archdeacon Leslie by Mr. Ferguson, of Christ Church, Newark. The Rev. Luke M. White, D.D., rector of St. Luke's Church, Montclair, was also placed in nomination, but asked that his name be withdrawn.

It soon became evident that most of the votes were being cast for two leading candidates. Bishop Gilbert's name was withdrawn after the third ballot, and Archdeacon Leslie's after the fourth, but both were again submitted subsequent to the sixth. An effort to clarify the situation was made after the eighth ballot, when, following a suggestion by the Rev. Charles E. Hutchison, a motion was offered proposing that a committee of nine be named to confer and bring in a new nomination. This, however, was lost. Bishop Creighton and Dean Dumper were nominated, but the one was quoted as having said that he would not consider a diocesan election, and the other declined. It was finally decided, when nine ballots had been taken, to adjourn after the tenth.

The clerical vote for the four leading candidates on the first ballot was: Dr. Lawrence, 49; Fr. Gomph, 39; Archdeacon Leslie, 20; and Bishop Gilbert, 18. The lay vote was: Dr. Lawrence, 48; Fr. Gomph, 28½; Archdeacon Leslie, 14; Bishop Gilbert, 12½.

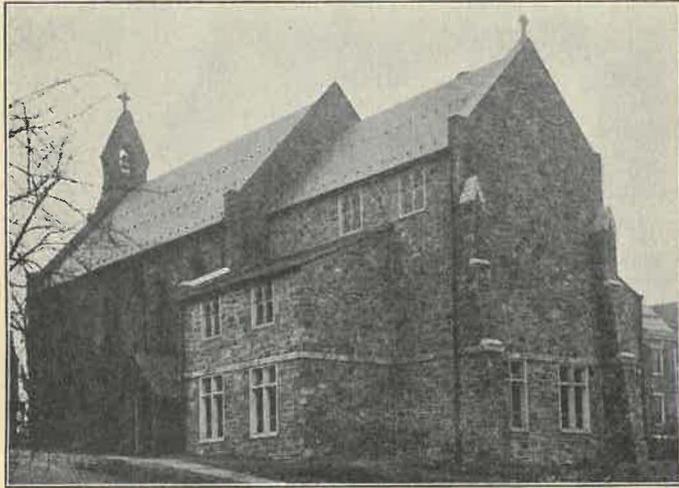
For these same men, the respective clerical and lay votes on the tenth ballot were: Dr. Lawrence, 60 and 64½; Fr. Gomph, 55 and 30½; Bishop Gilbert, 12 and 8½; and Archdeacon Leslie, 1 (clerical).

The scattering vote, which was never very large, was cast on various ballots for Bishops Jones, Remington, and Creighton, the Rev.

Theodore R. Ludlow, D.D., the Rev. Harold G. Willis, the Rev. William C. Hicks, D.D., the Rev. W. Ovid Kinsolving, the Rev. Robert B. McKay, the Rev. Joseph R. Lynes, D.D., the Rev. Charles E. McAllister, D.D., the Rev. George P. Dougherty, and the Rev. George P. Armstrong.

INDIAN ARCHDEACON, DULUTH, LECTURES ON 100% AMERICANS

PROVIDENCE, R. I.—At the missionary mass meeting held at the Cathedral of St. John, on Sunday, March 13th, the Ven. Wellington K. Boyle, archdeacon for In-



ANNEX TO EAST MAUCH CHUNK PA., CHURCH

[See story in L. C., of February 20th.]

dian work in the diocese of Duluth under Bishop Bennett, now in this diocese during the absence of Bishop Perry, had this to say about 100 per cent Americans:

"While I was in the seminary, a moving picture describing what was called the Custer massacre came to town. With two of the students, I attended the play, eager to see this famous conflict in which my people played so prominent a part. It was called a 'massacre,' but it was no massacre. The white man came into the Indian territory and started the fighting. It only happened that in this case the Indian, instead of the white man, was the victor. I noticed that the American soldiers were doing most of the executing at first and so long as this happened the spectators were applauding madly. Later, of course, in order to confirm to historic truth the Indian had his turn. And then I started applauding but my companions had to hurry me out and protect me on the way back to the seminary.

"Proud descendants of those who came over on the Mayflower now and then call my attention to their ancestry. In the way of comment, I reply, 'Oh, yes, my people were there with a reception committee.' I sometimes add the remark that it was fortunate for the Mayflower voyagers that the Americans at that time did not have an immigration commission.

"I think it was General Sherman who said that the only good Indian is a 'dead Indian.' It was this gentleman also who made the statement that 'war is hell.' I feel sure that he was in a position to know and to speak accurately on the second statement, but I am well acquainted with several hundred good Indians in my field who are not dead."

The archdeacon seemed to accept the judgment of students of the relation between his race and the whites, that the Indian will eventually disappear through merging with the white race. But, he said, tuberculosis is threatening to carry off a large part of his people. He also said that there is a revival of interest among Indian youth in the religion of their forefathers and it will be necessary to hold their allegiance and to gain new recruits.

HISTORIC GAVEL PRESENTED TO BISHOP OF ROCHESTER

ROCHESTER, N. Y.—When the gavel falls at the first annual convention of the diocese of Rochester next May, Bishop Ferris will be using a mallet with a delightful history behind it. At the primary convention of the new diocese, held in Trinity Church, Geneva, last December, the Bishop found himself without a gavel with which to curb the enthusiasm of the delegates. With solemn mien, the lay delegates of Trinity Church hunted up a

Church vestryman, entered into explanations to the reverend traveler as to the species of the tree. The clergyman recalled the history of the tree, the broken branch, the fact that Trinity Church saw the start of the original Western New York diocese in 1838 and was now the scene of the start of the new Rochester diocese in 1931, and conceived the idea of a gavel from the wood of the tree as a fine memento. He secured the wood, gave it into the hands of one of the boys of his parish who in turn passed it to his instructor in manual training, and on March 9th the completed gavel was presented to Bishop Ferris.

WORK FOR WOMEN IN THE CHURCH TO BE MADE STUDY

NEW YORK—The whole question of opportunities for work for women in the Church has been referred to a special committee appointed by the National Council for investigation and study. This is in line with the following resolution of the 1930 Lambeth Conference:

"The conference wishes to insist on the great importance of offering to women of ability and education, who have received adequate special training, posts which provide full scope for their powers and bring to them real partnership with those who direct the work of the Church, and genuine responsibility for their share of it, whether in parish or diocese, so that such women may find in the Church's service a sphere for the exercise of their capacity."

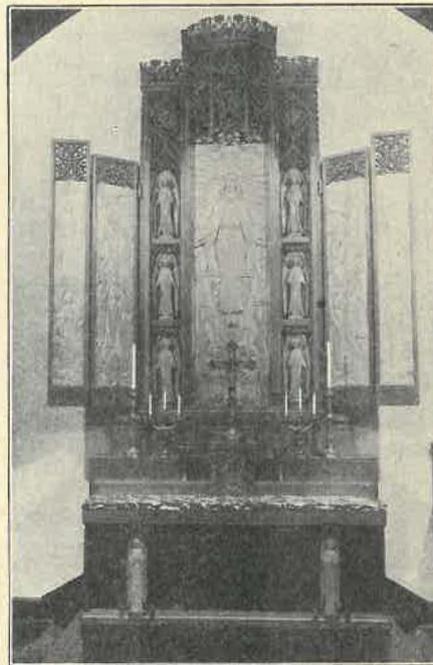
The Presiding Bishop appointed a small committee to inaugurate the study. This committee has added to its members Church women who are representative of various professions. The active membership is for reasons of economy and expediency at present limited to the eastern part of the country, but women throughout the whole country are actively interested. The committee will hold an all-day meeting on April 1st, at the Church Missions House, in New York City.

Among the committee members are: Miss Grace Lindley, honorary chairman; Miss Charlotte Tompkins, educational secretary of the diocese of Central New York, chairman; Deaconess Frances R. Edwards, secretary; Miss Edna Beardley; Miss Margaret Marston; Miss Mary E. Ladd, in charge of Windham House; Miss Mary S. Brisley, of the Church Mission of Help; Dr. Gertrude Bussey, of Goucher College, Baltimore; Mrs. Vladimir Simkhovitch of Greenwich House, New York; Miss Eva Corey of Massachusetts; Deaconess Elizabeth Chappell, field secretary of the Retiring Fund for Deaconesses; and Dr. Irene G. Woodcock, clinical and private practitioner in Oral Health, New York City, and member of the Child Study Commission of the Department of Religious Education.

The impetus for this study came from the General Convention's Joint Commission on adapting the office of deaconess to the present tasks of the Church, to which results will be reported.

NEWARK DIOCESAN CAMP IS DEEDED ADJACENT PROPERTY

DELAWARE, N. J.—The present issue of the *Newark Churchman* announces that the Rev. Henry Darlington, D.D., rector of the Church of the Heavenly Rest and Beloved Disciple, New York City, has deeded to the trustees of the Episcopal Fund of the diocese of Newark the property owned by him and situated next to Eagle's Nest Farm, the diocesan camp. It will now be possible to fence in this diocesan property at Delaware, N. J., something which could not be done before because of the existence of a right of way over the property.



ALTAR AND REREDOS

In East Mauch Chunk, Pa., Church.
[See story in L. C., of February 20th!]

carpenter's hammer and placed it in his hands as being capable of driving home a few arguments in law and order. One of the clerical delegates, the Rev. H. R. Talbot, rector of the Church of the Epiphany, Rochester, noticed the fact and remembered also that he had entered Geneva by the state highway, passing on Hamilton Street Hill the hybrid poplar that stands some two rods from Lafayette Inn, beneath which tree tradition has it Genevans welcomed Lafayette on June 8, 1825, and in which inn, then a private residence, the General was domiciled.

A wind storm had broken a large branch from the tree and Dr. U. P. Hedrick, director of the State Agricultural Experimental Station in Geneva, himself a Trinity

FIFTH AND SIXTH PROVINCES DEBATE ON NATIONAL DEFICIT

OMAHA, NEB.—Representatives of the dioceses of Colorado, Iowa, Kansas, Missouri, Nebraska, Salina, West Missouri, Western Nebraska, and Wyoming met here, in a regional conference, at the Paxton hotel, Omaha, Tuesday, March 15th, to consider the request from the Presiding Bishop and National Council that the territory represented raise its proportionate sum of \$18,000 toward the erasing of the \$440,000 missionary deficit.

Bishop Shayler was chosen to preside and the Very Rev. Benjamin D. Dagwell of Denver, Colo., member of the National Council, acted as secretary. The Rev. Charles Collett of New York, secretary of the Field Department; the Rev. Percy Houghton, field department secretary of the Fifth and Sixth Provinces, and Mrs. J. E. Kinney, of Denver, on the executive council of the Woman's Auxiliary were also present as representatives of the National Council.

The deliberations, at times quite animated, occupied practically the whole day. A spirit of optimism ultimately prevailed and the respective minimum amounts apportioned to each diocese were accepted, with one exception, Salina. The representative of Salina stated that while that district would do its best it was exceedingly doubtful that the amount requested of it could be raised.

The bishops present were Bishops Ingley, coadjutor of Colorado; Longley of Iowa; Scarlett, coadjutor of Missouri; Shayler of Nebraska; Spencer of West Missouri; Beecher of Western Nebraska; Schmuck of Wyoming.

SUMMER SESSION OF UNION SEMINARY TO OPEN JULY 5TH

NEW YORK—The summer session which Union Theological Seminary in New York will conduct for the fourth year from July 5th to August 12, 1932, in cooperation with Columbia University, at the seminary, 120th street and Broadway, New York, will offer courses for three specialized groups—a group of ministers; a group of college chaplains, teachers of religion, Church workers in colleges and universities, etc.; and a group of presidents of Christian associations in colleges and universities.

In addition, two courses of general interest which will be offered this year are: Problems of the Modern World, and Two Major Problems in Religion.

MEMORIAL MASS SAID IN R. I. CHURCH FOR ASSYRIAN BISHOP

CENTRAL FALLS, R. I.—In memory of the late Assyrian Patriarch of Antioch, Mar Ignatius Elias III, a memorial High Mass was celebrated March 13th at the Assyrian Apostolic Church of St. Ephraim in this city, which was built several years ago with the assistance of Bishop Perry who has maintained a close relationship with pastor and people. Assyrian clergy and singers from New York, New Jersey, and Massachusetts assisted in the service which was conducted by the Assyrian Bishop of Canada, His Eminence Mar Gregorius Gabriel Anto, and the Rev. Peter B. Barsoum.

The Rev. Thom Williamson, Jr., rector of Trinity Church, Pawtucket, attended, unofficially representing the Anglican Church and brought friendly greetings.

REQUIEM MASSES SAID FOR THE LATE DR. FRANCIS J. HALL

BALDWINVILLE, N. Y.—At a Requiem Mass at 7 o'clock on March 14th in Grace Church, Baldwinsville, said for the late Dr. Francis J. Hall, who died here on March 12th following a two weeks' illness, members of the family made their Communion, the Very Rev. J. deL. Scovil, rector of the Church of the Good Shepherd, Binghamton, celebrating.

At the 11 o'clock service the opening sentences, psalms, and lesson were read by Dr. Hall's son-in-law, the Rev. Roderic Pierce, rector of Grace Church. The Requiem at this service was said by the Rt. Rev. Edward Huntington Coley, D.D., Suffragan Bishop of the diocese of Central New York. The hymn, "And now, O Father, Mindful of the Love," was sung as the introit, Dr. Hall often expressing the wish that it be used as such.

The choir of Grace Church sang the music to the Eucharist. The Rev. C. D. Newkirk of St. Andrew's Church, Syracuse, read the epistle, and the Rev. C. N. Shepard, D.D., of the General Theological Seminary, read the gospel. After the conclusion of the Eucharist, the absolution of the body was pronounced by Dean Scovil.

CAUSES AND CURE OF CRIME TO BE DISCUSSED BY R. E. A.

NEW YORK—The 1932 Religious Education Association Convention, to be held May 3d, 4th, and 5th at Columbia University in New York City, will be based on the study of the problems presented by the Wickersham Commission studies on the Causes and Cure of Crime. The convention will open on the 3d with a banquet at which the president of the association, Dr. John H. Finley, will preside, and George Wickersham, Dean Roscoe Pound, and Dr. Nicholas Murray Butler will speak.

WILKINSBURG, PA., RECTOR CELEBRATES 13TH ANNIVERSARY

WILKINSBURG, PA.—On March 6th the rector of St. Stephen's, Wilkinsburg, the Rev. Dr. William Porkess, made special mention of his thirteenth anniversary. A souvenir booklet, commemorating the event, has been printed and mailed to all members throughout the parish. In it the following accomplishments are spoken of:

The elimination of a heavy debt, followed by the consecration of the church. The distinctive development of a worshipful atmosphere in the church's services.

A definite and comprehensive educational curriculum for the young, through a well-organized Church school, with five departments, and an excellent teaching staff throughout.

A sound financial plan established, with the idea of commandeering all parishioners as systematic givers, and which has received most favorable comments from many parts of the national Church.

The parish's missionary quota, more than paid, year by year.

A large new choir room built, adjoining the church.

A new lighting system for the church's interior.

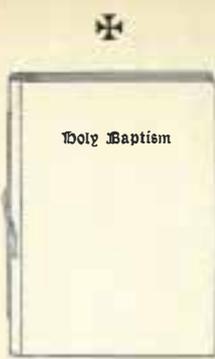
A three-story stone parish house, regarded as one of the finest in the country.

A stone rectory, next to the church, the generous gift of a parishioner, in memory of his mother.

Five young men ordained to the ministry, and another having become a lay brother of the Order of St. Barnabas. Also three licensed lay readers.

A remarkable growth in membership, until the parish has become the second largest in the diocese.

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**NATIONAL COUNCIL ISSUES
STATEMENT ON EXPENDITURES**

NEW YORK—There is some misunderstanding as to the extent to which the reduction of \$576,654 in the appropriations for 1932 made by the National Council affects the actual work being done, particularly in comparison with what was done in 1931. The treasurer of the National Council has now prepared a statement which shows that the estimated expenditures for 1932 will be \$331,805 below what was spent in 1931.

These estimated expenditures for 1932 are \$851,654 below the budget of \$4,225,000 adopted by General Convention. This difference is made up of two items, the first of which is the lapsed balances estimated to be \$275,000. Lapsed balances are the difference between appropriations and actual expenditures. Appropriations must be made for a salary for each station in the mission field. Inevitably there are vacancies and the unused appropriation lapses. Savings which cannot be anticipated when the budget is adopted are also effected in other ways. The estimate of \$275,000 was made upon the basis of many years' experience.

The second item which makes up the balance of this \$851,654 is the reduction in appropriations made by the National Council at its February meeting. These reductions total \$576,654 as compared with reductions in the year 1931 in the sum of \$188,812.

**COLLEGE WOMEN FACE
CHRISTIAN SERVICE**

NEW YORK—A Conference to Consider Christian Service for College Women under the leadership of the secretary for College Work, the Rev. W. Brooke Stabler, was held in New York City at Windham House, the national graduate training center of the Church, on March 4th to 6th.

Opportunities in Religious Education were outlined by Miss Lily Cheston, formerly a member of the staff of the department of religious education at the Church Missions House; Miss Katharine Grammer, associate secretary for College Work in the First Province, spoke on Opportunities in College Work; and Mrs. V. G. Simkhovitch, founder and director of Greenwich Settlement House, presented Opportunities in Social Service.

The questions from the group in regard to necessary training, present-day conditions in parish work, and the type of work to be done prove that from these college students the Church may expect able leadership.

A tour of lower New York on Saturday, March 5th, gave the students a first-hand picture of unemployment conditions and relief centers. The group went in and out of soup kitchens, cheap Bowery hotels and missions, and finally through the Gold Dust Lodge, where twenty-two hundred unemployed men eat and sleep. All the while the leader, Mr. Howell of the Reconciliation Tours, answered questions and gave information concerning the unemployment situation.

Even after such a program of talks and trips, Saturday evening found the girls still eager for further information. Mrs. Grafton Burke of the Hudson Stuck Memorial Hospital, Fort Yukon, gave an inspiring talk on Opportunities in Missionary Fields. Her account of work in Alaska was enthusiastically received and some of her orphan children were immediately adopted. The Rt. Rev. Hugh L. Burlison, D.D., closed the evening with a helpful meditation as a preparation for the Holy Communion.

The corporate Communion of the Con-

ference was celebrated in the Cathedral of St. John the Divine on Sunday morning. After breakfast Miss Sallie Hewes Phillips, associate secretary for College Work in the Third Province, gave a devotional talk, and at the closing service the address of the Rev. W. Brooke Stabler summarized the opportunities for Christian service and the fundamental bases upon which any Christian decision must be made.

**NEW IGOROT WORKER
IN PHILIPPINES**

MANILA, P. I.—Many years of patient effort have gone toward developing a native ministry for the Church in the Philippine Islands, effort which is still almost without visible results.

It is bound to take many more years in that field than in some others, for the Church there is dealing with people only a few generations removed from the extremes of primitive life and in many communities still primitive. Also, the foreign clergy have been too heavily burdened to give the individual attention necessary for developing native leaders.

The first and brightest hope was a young Filipino who was actually ordained deacon and served three years; then, just when he should have been ordained to the priesthood, he lapsed tragically and completely and had to be deposed.

A second young Filipino, well educated, born and brought up in the Igorot country, was sent to Sagada for two years' training, but proved to be quite impossible and had to be dismissed even from lay service.

Now a third, an Igorot, trained and proven, has entered the field. Deaconess Routledge first gathered him in as a child, from Tukuran, the place where the Rev. Edward Sibley recently died. The boy was brought up by Fr. Sibley himself, and then went to the government school near Baguio. After that he was sent, three years ago, to Besao, to be trained as a catechist by the Rev. Vincent Gowen, whose experience in training catechists in China makes him a helpful guide.

The young man has just returned to his home at Tukuran, with his bride, to take up work under Deaconess Routledge. His name is Mark Suluen.

Of the young man's work during the

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three years' training at Besao, Fr. Gowen writes:

"Mark's success here has been a triumph of character, of patience, and unremitting faithfulness. He had a good many handicaps to overcome, handicaps of speech and dialect, and particularly the handicap of having come from the district which for no one knows how many years has been looked upon as the enemy of Besao. All such grounds of animosity he removed by his remarkably equable temper.

"But his faithfulness and loyalty to the work of the Church stand out preëminent. Week after week he made the rounds of the town, an exacting duty in a place as widely spread as Besao. Neither rain nor wind nor weariness could stop him in the task of seeking out some ninety or a hundred Christians, at home or in the fields, and reminding them of their obligation to take part in the worship of the Church.

"On several occasions we have come in from an out-station trip, reaching here at noon after an arduous walk up the mountain, and down, and up again, and I have told Mark to rest and omit his usual Friday afternoon visit to Agawa, several miles away. This indulgence has never been taken. He would start out again in the teeth of a thunderstorm and come back at twilight soaked to the skin.

"We are training several boys whose intellectual fitness for their work probably is higher, but without his uncomplaining faithfulness and devotion, his willingness to undertake drudgery in which there was no glory and much abuse, their intellectual attainments will not carry them so deeply into the affections of the people nor produce so real a harvest."

BURIAL OFFICE IS READ FOR DR. ROBINSON AT TAMPA, FLA.

TAMPA, FLA.—Tuesday morning, March 15th, the Church's burial service was read over the Rev. Dr. Lucien Moore Robinson's body in St. Andrew's Church, Tampa, by the Rev. Dr. Francis S. White, rector of the church, assisted by the Rev. Harcourt Johnson, rector of St. John's Church in the same city. Members of the vestry served as pall bearers. Later that day, Dr. Robinson's body was sent to his former home in Maine, where it will rest until late in the spring, when it will be buried in the family burial plot.

NEWS OF THE CHURCH IN SHENSI

NEW YORK—News at last, after a long interval, from the Chinese Church's own home mission in the city of Sian, province of Shensi.

The mission has celebrated its fifteenth anniversary.

The Rev. Leighton T. Y. Yang, priest-in-charge, has been training nine communicants, six men and three women, as a committee on parish organization, with a view to electing a vestry before long.

Bishop Lindel Tsen, in charge of the district, spent two weeks at Sian, and confirmed ten men and eighteen women.

The first priest from the district, who was also the first deacon, has been ordained. He is the Rev. Sun Chuen-tung, and has been serving in the district for over ten years.

Much of the local energy of the congregation has gone into flood relief, cooperating with the Chinese Board of Missions and with the Flood Relief Commission of the province of Shensi.

The Chinese general in charge of the Sian city militia sent a gift of \$300 Mex. to the mission orphanage.

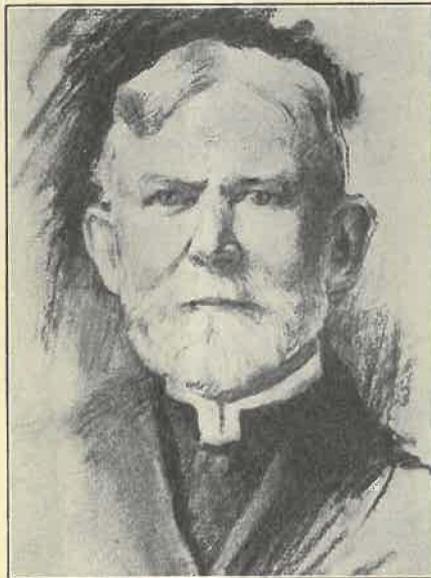
† Necrology †

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

GEORGE FRANCIS NELSON, PRIEST

NEW YORK—The earthly ministry of one of the senior priests of the diocese of New York came to an end on Wednesday, March 16th, in the passing of the Rev. Dr. George Francis Nelson, honorary canon of New York Cathedral, at St. Luke's Hospital, this city.

Born in Granville, Ohio, December 11, 1842, Canon Nelson was in his ninetieth year. It is difficult to realize that one whom we have seen active among us, an



DR. GEORGE FRANCIS NELSON

From a drawing by Mrs. H. E. O Campbell.

attendant at clerical gatherings until very recently, was a young man of 21 in the midst of the Civil War period. He left Yale University in his sophomore year (1861) to accept appointment as a second lieutenant in the Union Army. During most of the war, however, he served in the quartermaster's department, and continued in that service five years after the cessation of hostilities. In 1871 he graduated from the law school of the University of Chicago. It was not until 1874 that he realized what should be his life's work. His decision was made while acting as a lay-reader at St. Mark's Church, Geneva, Ill. Ordained deacon by Bishop Stevens of Pennsylvania in 1877, and advanced to the priesthood two years later by Bishop Williams of Connecticut, the Rev. Mr. Nelson served two years at St. Andrew's Church, Philadelphia, as an assistant. That was from 1877 to 1879. In the latter year he came to New York to begin the work here which made him widely known throughout the diocese.

In New York, Mr. Nelson began an association with Dr. Henry C. Potter which lasted thirty years, first as his assistant at Grace Church, and then as Bishop Potter's secretary during his entire episcopate, 1883-1908. In that period, he served, also, in charge of the Church of the Nativity in Stanton street, as vicar of Grace Chapel, and as assistant secretary of the House of Bishops. In 1911 he was made a canon of the Cathedral; from 1902 to 1912 he was archdeacon of New

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York; and from 1917 to 1922 served as registrar of General Convention and secretary of the House of Bishops; and covering the forty-four years from 1886 until his death he was the registrar of this diocese. While archdeacon, his work took him among the Italian people considerably, and in order to minister more effectively to them he learned the Italian tongue. One of the results of this closer touch with these people was his establishment of a vacation home for Italian children at Haines Falls, N. Y. It is evident from the description of Canon Nelson's life that it has been difficult to chronicle it, so diverse were his interests and so active his service from 1877 up to within a few weeks preceding his death. It is the record of a great ministry.

The funeral was held at the Cathedral, Friday, March 18th, with Bishop Manning officiating. Interment was made on Saturday morning in Laurel Hill Cemetery, Philadelphia, the city of his first appointment.

GEORGE EASTMAN

ROCHESTER, N. Y.—Funeral services for George Eastman, philanthropist and founder and chairman of the board of the Eastman Kodak Company, who took his own life, were held on Thursday, March 17th, in St. Paul's Church here, which was crowded with distinguished persons from all parts of the country.

The services, broadcast to thousands in their homes as thousands more sought vainly to enter the church, were brief and simple, according to Mr. Eastman's oft-expressed wish. They were featured by Mr. Eastman's favorite music, played by Harold Gleason, who had been his organist in his home, and sung by the Kilbourn Quartet, named after Kilbourn Hall, which Mr. Eastman built in memory of his mother.

The Rev. Dr. George E. Norton, rector of the church, opened the services. Dr. Murray Bartlett, president of Hobart College at Geneva, read a psalm. Dr. Rush Rhees, president of the University of Rochester, read the lesson, and the Rt. Rev. David Lincoln Ferris, D.D., Bishop of Rochester, pronounced the benediction.

Amplifiers carried the services to more than 5,000 who jammed East avenue outside the church and to 300 more packed into the parish house near by. After the services the body was cremated at Mount Hope Cemetery. The ashes will be buried beside the graves of Mr. Eastman's parents in Waterville, near Utica.

ROBERT H. M'CURDY

MORRISTOWN, N. J.—Robert H. McCurdy, former general manager of the Mutual Life Insurance Company of New York, of which his father, the late Richard A. McCurdy was president from 1885 to 1906, died here March 17th at his home, Normandie Park, after an illness of several weeks. In December, 1930, he was critically ill with heart disease. He was 72 years old.

No near relatives survive him. Mrs. McCurdy, his wife, died in May, 1924. In her memory her husband gave to St. Peter's Church here an organ and an altar. As a memorial to his parents he gave to the same church two stained glass windows.

Funeral services were held March 19th from St. Peter's Church with interment in Evergreen Cemetery.

MIGNON KNIGHT SHAYLER

OMAHA, NEB.—At the Clarkson Hospital, this city, Friday night, March 19th, Mignon Knight Shayler, wife of the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, died of pneumonia.

Funeral services were held from Trinity Cathedral on Palm Sunday afternoon and interment made at Columbus, Ohio.

MRS. LEVI B. EDWARDS

PROVIDENCE, R. I.—Mrs. Levi B. Edwards, wife of the rector emeritus of the Church of the Transfiguration, this city, died at the Homeopathic Hospital on Wednesday, March 16th.

Mrs. Edwards was a member of the clerica, a club made up of the wives of the clergy of the diocese of Rhode Island, and was intimately associated with her husband throughout a large part of his ministry in this diocese. She was born in Coventry, the daughter of the late Ezra J. Parker, well known attorney of Providence, and Mary Hopkins Parker, direct descendant of Ezekiel Holoman, one of the earliest Baptists in America who baptized Roger Williams. She attended the public schools of Coventry and was a graduate of the College of Liberal Arts of Boston University in the class of '92. From that time until fifteen years ago, when she married Mr. Edwards, she taught at the Classical and Hope Street high schools in this city. Besides her husband she leaves a brother, George P. Parker of Centredale.

Funeral services were held Saturday

AMERICAN CHURCH MONTHLY

The Rev. Charles Carroll Edmunds, D.D., Editor

April, 1932 Vol. XXXI, No. 4

EDITORIAL COMMENT

What Can We Do About It?—Alice in Wonderland—Innovation—Great Is the Power of Money—Credulous Folly—Another Problem in Placement—For Record—Folly Will Bring Its Penalty—A Great Man—Ecclesiastical Guidance.

GORE

- John S. Littell
- ST. CLEMENT, ST. AUGUSTINE, AND THE FUTURE OF ANGLICANISM
- Herbert H. Gowen
- CLERICAL MEDITATION
- George P. Christian
- THE MEDICINE MAN
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- FRANCISCAN PIETY AND THE CHRISTIAN LIFE TODAY. PART II
- Richard K. Morton
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- EVANGELICALS IN CONFERENCE ON CATHOLICISM
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afternoon from the Church of the Transfiguration. The rector, the Rev. Charles H. Temple, officiated, assisted by the Rt. Rev. Granville Bennett, D.D., Bishop of Duluth, and the Very Rev. Francis J. M. Cotter, dean of the Cathedral. Interment was made in Pine Grove Cemetery, Washington.

MRS. HENRY C. PALMER

BALTIMORE, MD.—On March 15th in a local hospital occurred the death of Mrs. Henry Clay Palmer, 79 years of age, widow of the well known architect, designer of many public buildings and churches in New York and New Jersey. She is survived by a son, Allen Ridgely Palmer, and a daughter, Mrs. Roger S. Williamson, both of Baltimore; a sister, Mrs. Eleanor Lamming Gudger of Southampton, England, and a brother, Benjamin G. Buck of Jamaica, L. I.

Mrs. Palmer was a daughter of the late Mr. and Mrs. William H. Buck, Sr. Her mother, the former Miss Emily Folger Ridgely, was a descendant of Governor Charles Ridgely of Maryland.

In her younger days Mrs. Palmer was prominent in social events and took part in the work of St. Paul's parish. She was interested in the Baltimore Museum of Art, where she recently exhibited a collection of paintings and old silverware.

NEWS IN BRIEF

ALBANY—The Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, has appointed the Hon. Samuel B. Coffin, of Hudson, as chancellor of the diocese. This office has twice been vacated by death since June last, and Judge Coffin succeeds Sherman A. Murphy. Judge Coffin is a vestryman of Christ Church, Hudson, a member of the standing committee of the diocese, and has for many years been a deputy to the diocesan convention. He is an eminent member of the bar in Columbia county, and senior partner in the law firm of Coffin, Coffin, and Inman.

ARKANSAS—A children's mission, The Bread of Life, has been most instructive at Trinity Cathedral, Little Rock. The Very Rev. John Williamson, dean of the Cathedral, had charge of the mission. Wooden crosses for prayer corners in the homes were given to those attending services regularly.—By the will of Mrs. Jean Coffman, who died recently, Trinity Cathedral receives a bequest of \$1,000 for a window to be placed in the Cathedral as a memorial to her husband, the late Judge Coffman.—Dean Williamson broadcast a sermon each day the week of March 6th over Station KLRA. He broadcasts an address each day for four weeks each year over this station.

CALIFORNIA—The first instalment of the United Thank Offering of the Woman's Auxiliary of the diocese of California totaled \$998, the largest amount ever given.—The Brotherhood of St. Andrew held a series of noonday services during Passion and Holy Week at the Merchants Exchange, San Francisco.—Holy Communion will be administered in the new Cathedral at San Francisco on Easter Day, though the service will be partly *al fresco*. The walls, roof, and transepts are complete, and the steel frames of the three bays are up but not yet enclosed.—The Rev. Daniel G. C. Wu, priest-in-charge of the Chinese congregation in San Francisco, presented a class of ten for confirmation at the Bishop's recent visitation, and at the same time twelve persons were baptized, seven of them being young men. Mr. Wu has charge also of the Chinese work in Oakland and his Sunday schools at both places are banner schools in the diocese.

DULUTH—At a recent meeting of the executive board of the Woman's Auxiliary, diocese of Duluth, it was decided to raise during the triennium the sum of \$100 toward the Bishop Tyler Memorial Scholarship Fund, which is to educate a woman worker for work among the deaf and dumb.

GEORGIA—The Rev. C. C. J. Carpenter, rector of St. John's Church, Savannah, delivered the invocation at the annual banquet of the Hibernian Society on the evening of St. Patrick's Day.—The Rev. Gipsy Smith, Jr., nationally known evangelist, opened a series

of evangelistic services at the Independent Presbyterian Church, the Rev. Samuel McP. Glasgow, D.D., pastor, on Sunday, March 13th, that will continue through Easter Day, March 27th.

GEORGIA—A plan inaugurated about two years ago at St. Michael and All Angels' Church, Savannah, by the Rev. Joseph Burton, rector, to have Evensong conducted entirely by the young people themselves has proven most successful. They meet with the rector three or four times a week for rehearsals and, except for the choir, different ones are in charge of the service each Sunday. At the present time St. Michael and All Angels', although the youngest and smallest parish in the city, has two postulants for holy orders.

KANSAS—The Woman's Auxiliary is getting ready to receive Miss Esther Virginia Brown who is visiting all of the Negro churches in the Southwest. In this mission is a Bible class of women and the Church school is growing in membership. There is a bright future for the continued success of the Church among the Negroes in Wichita.

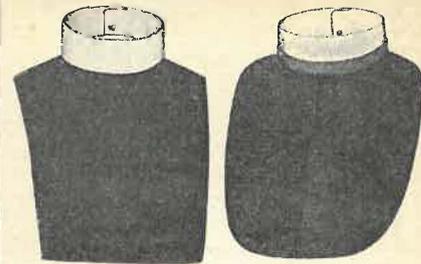
LEXINGTON—The Rev. Reginald Williams has been appointed minister-in-charge of the Church of the Nativity, Maysville, Ky., and began his work on March 14th.—Arrangements have been completed for the holding of a Blue Grass Conference under the combined auspices of the dioceses of Kentucky and Lexington at Margaret Hall, Versailles, Ky., the week of June 19th. Dr. Frank Gavin of New York City will be the headliner of the conference.—Dr. Glazebrook, of Washington, D. C., held an evangelistic mission in St. Andrew's Church, Fort Thomas, the Rev. J. Wilson Hunter, rector, the week of March 7th.—Bishop Abbott will lead a Conference on Mission Preaching at the College of Preachers, Washington, D. C., the second week in June. Bishop Abbott will also preach for a month during the summer at the national Cathedral, and serve as preaching chaplain for a week in July at Chautauqua Lake, N. Y.

MARQUETTE—The Rt. Rev. Hayward S. Ablewhite, D.D., Bishop of Marquette, together with Mrs. Ablewhite and their daughter Inez have recently left for a seven weeks' vacation trip which will take them to San Francisco, to various South American countries by way of the Panama Canal, reaching New York early in April. They are expected to be back in Marquette about April 10th.

MICHIGAN—The *Passion of Our Lord, According to St. Matthew*, set to music by Johann Sebastian Bach, was sung for the eighth consecutive year by the choristers of St. Paul's Cathedral, Detroit, March 13th, under the direction of Francis A. Mackay, organist and director, with Melvin Zeidler, assistant to Mr. Mackay, at the organ. Henry Siegl, a young violinist, played the Ave Maria during the offertory. St. Paul's Cathedral choir consists of 300 singers.

MINNESOTA—The Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, was the speaker

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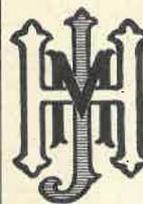
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at a fellowship service for women on March 21st in Westminster Presbyterian Church, Minneapolis. The meeting was arranged for Minneapolis women of all denominations by the women's department of the Minneapolis Church Federation, of which Miss Mary C. Smith, a member of St. Paul's Church, is chairman.—Bishop Keeler is to be the preacher at St. John's, Mankato, on Easter Day and Bishop McElwain at the Cathedral of Our Merciful Saviour, Faribault.

NEWARK—The Ven. William O. Leslie, Jr., archdeacon of Newark, officiated at the dedication of the new parish house of St. Andrew's Church, Lincoln Park, the Rev. J. Chandler Moore, vicar, on March 6th. The parish house constitutes a memorial to the late Rev. Robert Thorpe, a former vicar.—A recent event of interest in All Saints' parish, Orange, was an exhibit of vestments and altar hangings on March 10th, when the skill both of the women of the parish and of foreign artists was demonstrated by the articles displayed. The rector, the Rev. Clarence M. Dunham, completed twenty years of service there in February.—A service in memory of Mrs. Stephen H. Johnson, president of the diocesan branch of the Woman's Auxiliary, was held at Trinity Cathedral, Newark, on March 2d. Mrs. Johnson was a member of St. Andrew's Church, South Orange.—Up to the present time \$23,645 in cash and pledges has been contributed by the diocese of Newark for the endowment of the Chair of Apologetics in the General Theological Seminary.—There has been opened at Newton, by Miss Florence Sanford, a Church Mission of Help office. Miss Sanford succeeds Miss Olive Judson in this work. The training of the former was received at the Philadelphia School of Social and Health Work. In recent years she has been a C. M. H. National Council field secretary and subsequent to that service in charge of Williams House, Detroit, the diocese of Michigan detention home for girls.—Bonnie Brae Farm for Boys, Millington, suffered the total loss by fire of the Frederick Fischer Meyer Memorial School building, only about a year in use, on March 7th. The cause of the fire is not known. The one compensation for the destruction of the building is that it was entirely covered by insurance. Plans for the erection of a new school building will probably be made very soon. The donors of the building are Mrs. Frederick Fischer Meyer and her daughters.—A cent a day per family will be put aside by parishioners of St. Peter's Church, Rochelle Park, the Rev. Wesley H. Des Jardins, vicar, from March 15th till August 26th, toward paying the interest on a mortgage, this way being planned as one which will be easy and practicable.

NEW YORK—The Rev. Joseph H. Dodshon, rector of St. Simeon's Church, New York, has been in Miami, Fla., since early in January. He suffered from a nervous breakdown after Christmas, but expects to be back in his parish by Easter. During his absence the Rev. Arthur H. Styron has had charge of the Sunday duties and the Rev. William Taylor the week-day duty.

NORTHERN INDIANA—The Rev. George A. P. Jewell recently celebrated his first anniversary as rector of St. Andrew's Church, Kokomo. Every department and organization of the church has grown, the Church school from an enrolment of 40 to 100. During the year 22 have been confirmed, and there is a list of 25 awaiting the coming of the Bishop in April. Three new large rooms have been added to the church property. A fireproof double garage has been built, and a sun porch added to the rectory. The parish house has been brick veneered. New oak pews have been placed in the church, and a new steam heating plant has been installed. Undismayed by an unusually large amount of unemployment among the members of the congregation, the parish has adopted an increased budget for the year 1932.

NORTH TEXAS—The Rt. Rev. Frederick B. Howden, D.D., Bishop of New Mexico, conducted a Lenten preaching mission in the Church of the Heavenly Rest, Abilene, beginning March 2d and extending through the 6th. He also addressed the student bodies at McMurray College and Simmons University during his few days here. While in the district he was the guest of the Rev. Willis P. Gerhart.

OLYMPIA—The Rev. Stanley S. Mook, rector of Trinity Church, Seattle, who has been very ill in the hospital, is now definitely reported as slowly improving in health.

PENNSYLVANIA—A quiet day for members of the Churchwomen's Club and other women was held in St. James' Church, Philadelphia, on Wednesday in Holy Week, March 23d, beginning with Holy Communion at 10 o'clock, the Rev. Leicester C. Lewis, conductor.

PITTSBURGH—The Ukrainian choir of Pittsburgh with their priest sang Evensong in their

native tongue at the evening service in Trinity Cathedral, Sunday night, March 6th, as the guests of the Ven. N. R. High Moor and the chapter.

PITTSBURGH—A lecture on the Church's work in the Philippines illustrated by moving pictures was given before members of the Woman's Auxiliary March 11th in the parish house of the Church of the Ascension, Pittsburgh, by Mrs. F. A. Habersham of the diocese of Western New York. The Alaskan Missions were the subject of interest for the pupils of the Church schools, and the young people's groups the work in China.—The Ukrainian National Choir of Pennsylvania composed of 100 mixed voices, under the direction of Koristantin Orlyk, sang the Ukrainian service of Vespers in the Ukrainian tongue at Trinity Cathedral, Pittsburgh, March 6th. The Rev. Leo Wesolowsky, rector of St. Vladimir parish and dean of Ukrainian work in the Pittsburgh area, assisted in the service. The service in English was distributed to the congregation.

SOUTHERN OHIO—The Rev. Lyman Howes, priest-in-charge at St. John's Church, Cambridge, has finished calling on every member of the parish for the third time. So far he has completed 300 calls within six months.

RHODE ISLAND—The mission which Bishop Bennett of Duluth conducted with the assistance of the Church Army in the parish of St. Martin's, Pawtucket, the Rev. Dr. W. T. Townsend, rector, was unusually successful. Both the Bishop and the Army have become favorites throughout the diocese. The Army also conducted a successful week's mission in the parish of St. George's, Central Falls, of which the Rev. William E. Dowty is rector.—Bishop Bennett of Duluth, in place of Bishop Perry who is visiting the European churches as Presiding Bishop, instituted the Rev. William H. Langley, Jr., March 13th as rector of St. Mary's, and Holy Cross parish, Middletown. The Rev. Mr. Langley recently came from the diocese of Lexington where he served as priest in charge of St. John's Church, Corbin. His father has been for many years on the vestry of St. George's Church, Newport. The clergy of Newport County preceded Bishop Bennett in the processional.

WASHINGTON—Under the auspices of the National Huguenot Society, a memorial celebra-

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tion of the Holy Communion in commemoration of George Washington will be held in one of the crypt chapels of Washington Cathedral on Sunday afternoon, April 17th. The celebrant will be the Rev. Florian C. J. Vurpillot, D.D., and the preacher the Rt. Rev. Frank DuMoulin, D.D., rector of St. John's Church, Locust Valley, L. I. Other plans of the association, which will hold its first annual convention at this time, include a pilgrimage to Yorktown, Wakefield, Williamsburg, Fredericksburg, and other places associated with the bicentennial celebration of Washington's birth.

WESTERN MASSACHUSETTS—St. Luke's Church, Malden, recently celebrated its semi-centennial with a week of festivities and special services. The Rev. Frederick H. Danker, rector of St. Luke's, Worcester, son of a former rector, the Rev. Albert Danker, D.D., delivered an address to a large gathering of former parishioners, many returning from distant points for the occasion. He gave biographical sketches of his father and of his brother, the late Rev. Walter S. Danker, who died in action in France as chaplain of the 104th U. S. Infantry, and reminiscences of the parish. Other speakers on the program were Bishop Sherrill, the mayor of the city, and former rectors of the parish. The Rev. W. H. Deacon, rector of St. Luke's, arranged the program.—Dean Washburn of Cambridge recently conducted a series of addresses in Christ Church, Fitchburg, on famous characters in Church history: Athanasius; St. Francis of Assisi; Robert Grosseteste; Thomas Cranmer; Archbishop Laud; John Henry Newman.

WESTERN NEW YORK—A real effort materially to aid in the national deficit was started in the diocese by a movement on the part of the clergy to have all priests in the diocese pledge 10% of their income to this work in the coming year. The response has been splendid. It is also arranged by the diocesan committee that regional conferences will be held immediately after Easter when the laity as well as the clergy will be given an opportunity to form plans to make the offering from the diocese one which shall represent all the people.—The spring meeting of the diocesan group of the Woman's Auxiliary this year will be held in April at St. Luke's Church, Jamestown.—The diocesan convention will be held in Trinity Church, Buffalo, on May 16th, 17th, and 18th.

WEST MISSOURI—Miss Minnie Violet Mauch recently contracted for a Wicks all-electric pipe-organ with twenty-three stops and a set of chimes to be placed in Trinity Church, Marshall, Mo., as a memorial to her parents, Charles A. and Eliza L. Mauch. Miss Mauch is the only surviving member of her immediate family, and has been connected with Trinity Church since her childhood. She has served as a member of the choir for a number of years, and is also a member of the Woman's Auxiliary and the Altar Guild. The organ, valued at over \$5,000, is now being installed by the Jenkins Music Co. of Kansas City, Mo., and will be ready for use Easter morning.

A **DRUMMER BOY** in Napoleon's army came to America after the war and married an Oneida Indian girl. The last of their children died recently, a 90-year-old communicant of the Church of the Holy Apostles, Oneida, Wis., in the diocese of Fond du Lac. —*Exchange.*

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Where the Answers were registered

That ten provincial conferences were held in the midst of Lent and within six weeks after the meeting of the National Council in the interest of raising the 1932 Deficiency Fund is convincing evidence of the corporate responsiveness of the Church.

FIRST PROVINCE
Boston, February 19th

THIRD PROVINCE
Washington, February 23rd

SEVENTH PROVINCE
Dallas, March 1st

FIFTH PROVINCE
Chicago, March 2nd

SECOND PROVINCE
New York, March 3rd

EIGHTH PROVINCE
(Southern section)
Los Angeles, March 9th

SIXTH PROVINCE
(Northern section)
Minneapolis, March 10th

FOURTH PROVINCE
Atlanta, March 11th

EIGHTH PROVINCE
(Northern section)
Portland, March 11th

SIXTH PROVINCE
(Southern section)
Omaha, March 15th

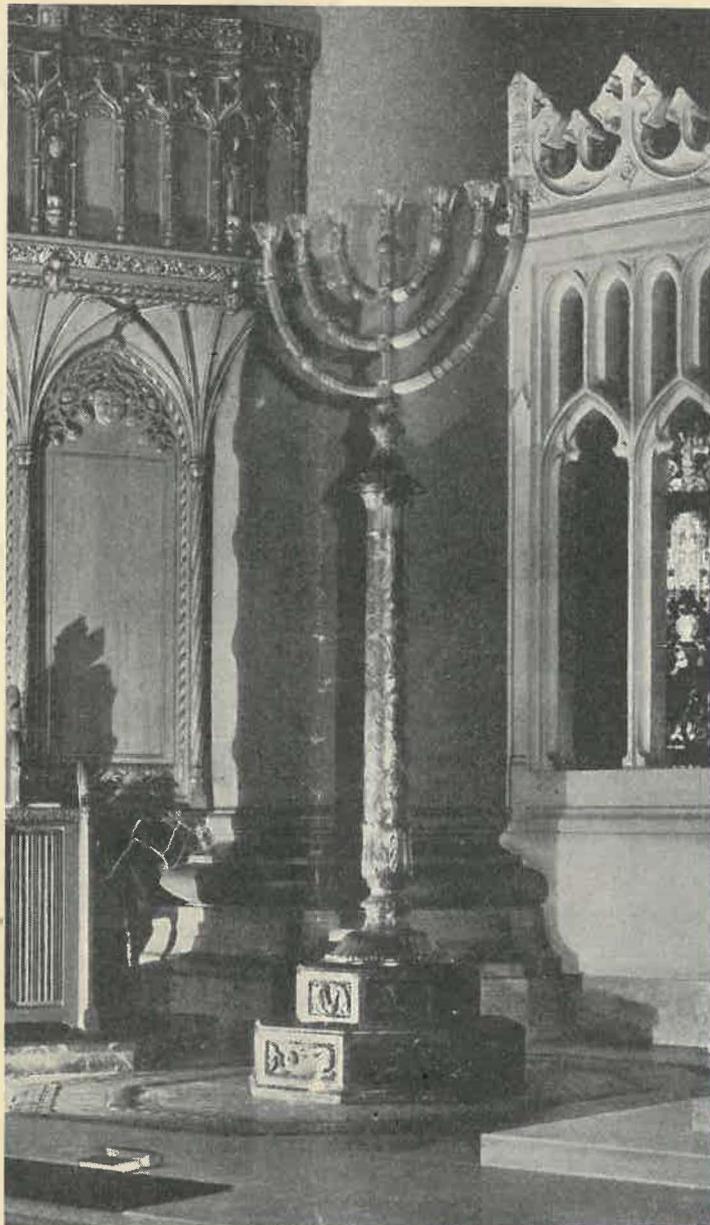
Provincial Findings

The Brotherhood and Solidarity of the Clergy — can be depended upon in this crisis. There is the same sacrificial quality in the widespread acceptance of reductions in salary and in the readiness of clergy not so affected to contribute portions of their salaries. Both acts are directed to the preservation of the Church's work.

Individual Gifts of the Laity — With nearly two months remaining before we reach Whitsunday, the announcement of the Deficiency Fund has again emphasized that the Church is served by a small and precious lay clientele of men and women who, in the presence of a crisis in parish, diocese, or general Church, wait neither for organization nor a personal summons, but send in their individual contributions forthwith to hearten their leaders at the outset.

We Are Dealing With Realities — Every dollar of the four hundred thousand dollars asked for by Whitsunday involves the continuance beyond July first of definite missionary or other religious work impaired by a cut already made and out of which all possible margin of safety in the form of a lapsed balance has been squeezed.

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