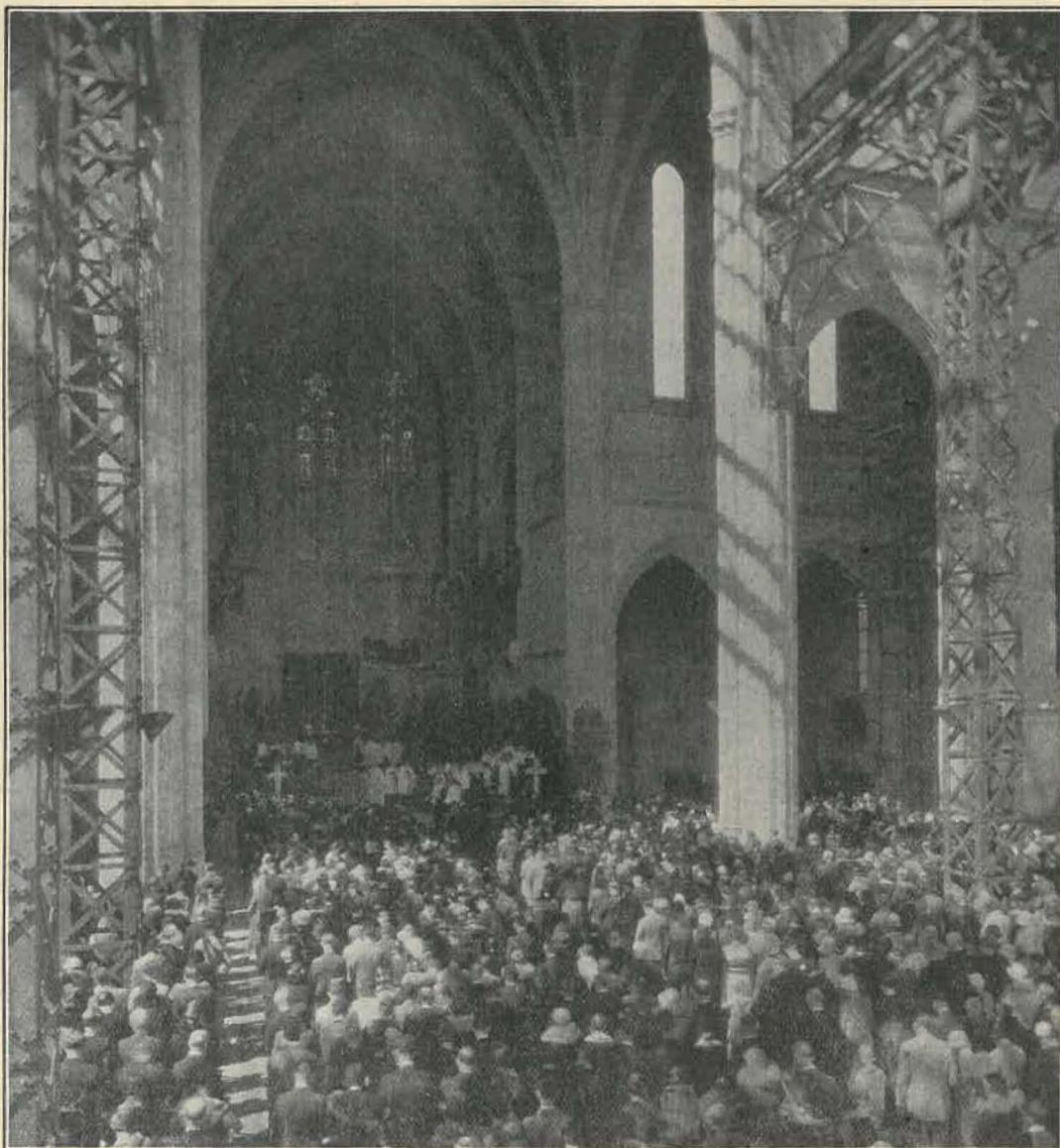


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Entered as second class matter at the Post Office, Milwaukee, Wis. Published and printed by MOREHOUSE PUBLISHING Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,
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Church Kalendar



MAY

15. Whitsunday.
- 18, 20, 21. Ember Days.
22. Trinity Sunday.
29. First Sunday after Trinity.
31. Tuesday.

KALENDAR OF COMING EVENTS

MAY

15. Church Social Workers' Conference at Philadelphia.
 Convocation of North Dakota.
16. Convention of Western New York.
17. Conventions of Erie, Long Island, Maine, Rhode Island, Southwestern Virginia.
 Provincial Synod of Canada at Montreal.
18. Conventions of Connecticut, Eau Claire, Springfield, Virginia, Western Massachusetts, West Virginia.
 Annual convention of South Florida Daughters of the King at Orlando.
19. Catholic Congress Regional Conference at Utica, N. Y.
23. Convention of Rochester.
24. Convention of New Hampshire.
25. Central New York Woman's Auxiliary Conference at Watertown.

CATHOLIC CONGRESS CYCLE OF PRAYER

23. Church of Our Saviour, Providence, R. I.
24. St. James', Bradley Beach, N. J.
25. St. Luke's, Easthampton, N. Y.
26. Christ Church, Elizabeth, N. J.
27. St. Luke's, Fairport, N. Y.
28. St. James', Washington, D. C.

Books Received

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

THE CENTURY COMPANY, 353 Fourth Ave., New York City.

The Child and Play. By James Edward Rogers. Director of the National Physical Education Service of the National Recreation Association. \$2.00.

FAITH PRESS, 22 Buckingham St., Charing Cross, Strand, London, W. C. 2, England.

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(Continued on page 67)

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.

Sadhu Sundar Singh

TO THE EDITOR: Your letter of March 1st, asking for any news of Sadhu Sundar Singh—I regret to have to tell you that absolutely no reports of him have been received since he started on his journey. Last week I had a conversation with Dr. Stanley Jones, who is in close touch with all the friends of the Sadhu, and he told me that very full inquiries had been made along the road leading into Tibet from Kotgarh—the station 50 miles beyond Simla at which he was last seen. These inquiries included the records of all government and village officials as to any deaths, or as to his having passed that way, as well as information from other people, and the result was that absolutely nothing could be heard of him after his leaving Kotgarh. With regard to your question as to any relief expedition, at least one person went along the route making the most careful inquiry. You will understand, therefore, that one cannot in the least say what may have happened, and whether he ever reached the Tibet borders.

I may by the way correct a mistake in the editorial note you have appended to the letter by Mr. Lethaby [L. C., March 12th]. Sundar Singh had lived and worked with Stokes for a year or two before the latter began the Brotherhood of the Imitation, and remained in close touch with Stokes, but did not actually join the Brotherhood, feeling it better to continue working as an individual. ✠ FREDERICK TINNEVELLY.
 Palamcottah, S. India.

Food Prices in Japan

TO THE EDITOR: I am now in possession of Tokyo market reports down to April 6, 1932. From these it appears that the price of rice (the key commodity) was 20.58 yen per *koku*. (just under five bushels) immediately before the fall of the yen and that it has fluctuated between 24.19 yen and 27.00 yen since that time, seldom nearing and only once reaching the higher of these figures. Other food prices, including flour, have moved in close general sympathy. Thus my rough estimate, based upon long acquaintance with Japanese conditions, of a 25% rise in the yen prices of food (a 15% fall in the dollar prices) seems to have been correct.

Other living costs have not, of course, moved so rapidly: but there can be no doubt that, with a 10% reduction of his yen salary (contrasted with a 40% rise in the yen salaries of his foreign colleagues) the Japanese clergyman suffers a net reduction in purchasing power of 25%.

I do not suggest that the Japanese clergy connected with our mission should be put on a dollar basis. It seems better to keep them accustomed to the yen basis because that is the basis upon which the native Church of the future must be financed and because this secures some sort of uniformity with the English, Canadian, and "self-supporting" dioceses.

But the least we can do, if we wish to be fair, is to rescind action reducing their salaries by 10%. I see that Bishop Graves feels the same with regard to Chinese salary cuts. (Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

From a Columbia Student

TO THE EDITOR: Miss Ruth Reed, author of a pamphlet used in the [family relations] course in question, made a talk several weeks after the subject had been taken up here at Columbia at the Newman Club, a students' Catholic organization. In this speech she announced that she had had in the past year or so a complete revolution in her outlook on life. She said she had become a devout Catholic and held to their doctrines on marriage.

Of course, some student asked her about this pamphlet. She replied that she had almost forgotten having ever written it until her publishers informed her that Columbia was using it. Then she stated that she emphatically refuted any radical proposals she had made in that pamphlet.

That comes as an illuminating and humorous aftermath to all the controversy, and should settle any doubts your readers might have as to the way the students regard the course. We all had a good laugh when the above facts were published in our daily paper.

W. DABNEY GETTEL.

Columbia University,
 New York City.

Placement of the Clergy

TO THE EDITOR: May I call the attention of THE LIVING CHURCH readers and of all Churchmen to the editorial in the *American Church Monthly* for April, page 249, entitled Another Problem in Placement? It is in reference to a canon permitting the transfer of bishops from one diocese to another which is now before the Church and to come up at the next General Convention.

The editorial in question is in opposition to the canon and seems to me to be highly commendable and should receive high praise even from the *Churchman* and the *Southern Churchman*. The frequent change of rectors, particularly among the younger of the clergy who in this way use small and struggling parishes mostly as "stepping stones" for self advancement, is tragic to the Church and the building of God's kingdom in the lives of people within a given community, but to allow a like opportunity among our bishops would be nothing less than a calamity, the same thing on a much larger scale, and would injure not only parishes, but the growth of all missionary work in a given diocese over which a bishop has direct charge. Instead of the above canon there ought to be one prohibiting the transfer of rectors under five years of service in a given parish without urgent cause for the welfare of the parish, and only then with the advice and approval of the bishop. The cost to the national Church that one diocese might suffer in the selection of a bishop who might not fulfil his office would be nothing compared to the cost that this new canon would start.

The heart of the whole matter is summed up in one sentence in the above editorial in the words, "When a leader has been found and followed he should not be snatched away, nor should the man of approved ability be placed only in the larger and important sees—else how shall the weak become strong?" (Rev.) SAMUEL H. SAYRE.

Williamsport, Pa.

"Pre-Reformation Protestants"

TO THE EDITOR: I rubbed my eyes with astonishment after reading your editorial of April 30th entitled Pre-Reformation Protestants. What has happened to THE LIVING CHURCH? Since when has it based important editorials upon unverified quotations? (I send you herewith an excerpt from the manuscript of the sermon to which you allude, which as you will see differs materially from the condensed report in the newspapers.) Where is the urbanity which formerly distinguished THE LIVING CHURCH when engaging in controversy? But above all, where is the scholarly learning of former times in which your wide circle of friends, or friendly opponents perhaps, once delighted? You have done what an undergraduate at the General Theological Seminary would be ruthlessly flunked for doing; you have narrowed your consideration of Raymond Lull, *Doctor Illuminatus*, to a paragraph torn from its context in the Catholic Encyclopedia, written as though you had no previous knowledge of one whom Helfferich termed "the most remarkable figure of the middle ages," and in consequence have given your chagrined readers a caricature of an all but canonized saint.

Why, since your acquaintance with him appears to be based solely upon an article in the Catholic Encyclopedia, did you not at least read the whole of that less than one page article? If you had done so, you would have found, even there, sufficient information to have saved you from so egregious a blunder. You would have found that "Raymond's *rationalism* (italics mine) was of the mystic type; he taught expressly that, for the understanding of the highest truths, reason must be aided by faith."

You would have further learned that

"he held that, although reason needs this divine assistance, faith is just as much in need of reason; faith may deceive us unless reason guides it. He who relies on faith alone is like a blind man who, relying on the sense of touch, can sometimes find what he wants but often misses it; to be certain of finding his object, he needs sight as well as touch. So Raymond held that a man, in order to find out the truth about God, must bring reason to the task as well as faith."

Here, from Catholic sources, you would have recognized my right to assert that

"in an age distinguished for its credulity and rife with fabulous legends of the saints, these men (St. Francis and Raymond Lull) turned back to a simpler and more evangelical faith, and found it justified in their experience."

As for Lull's recognition of "the evangelical character of the Christian religion," can you question it, or question its effect upon his thought of life? How far he was in advance of his times is evident from the fact that it was on May 15, 1252, that by the bull *Ad extirpanda*, Innocent IV approved the use of torture for the discovery of heresy, and not long afterward that Alexander IV and Urban IV confirmed this usage. (My authority is the Catholic Encyclopedia.) Yet, living at such a time, Lull wrote,

"I see many knights going to the holy land beyond the seas and thinking that they can acquire it by force of arms; but in the end all are destroyed before they attain that which they think they have. Whence it seems to me that the conquest of the holy land ought not to be attempted except in the way in which Thou and Thine apostles acquired it, namely by love and prayers, and by the pouring out of tears and of blood."

And it was Lull who said, "He who loves not lives not; he who lives by the Life cannot die." No wonder that Dr. Robert E. Speer says of Lull,

"He saw the futility of authority in matters of religion at the time that other men were busy

with the most devilish expression of belief in authority ever conceived—the Inquisition."

And it was not I, but his learned biographer, Helfferich, who compared Lull to Luther and proclaimed him a Reformer before the Reformation.

This he certainly was, as you could easily have ascertained by even an elementary acquaintance with his works. It is indicated, for instance, by the fact that among the sixty-two books of meditation and devotion which are preserved in the lists of Lull's writings, there are none on the saints, and only six treat of the Blessed Virgin Mary, this at a time when in popular practice St. Mary was the object of devotions addressed properly only to God. As for his ability, in contrast to your view of it, let me quote Dr. Samuel M. Zwemer, an American biographer of Lull, as saying that Lull was a philosopher, a poet, a novelist, a writer of proverbs, a keen logician, a deep theologian, and a fiery controversialist (would that I had his fire in a controversy so dear to me as his defense!). There was not a science cultivated in his age to which he did not add. The critical historian Winsor stated that in 1295 Lull wrote a handbook on navigation which was not superseded by a better until after Columbus.

Dr. George Smith credits Lull with the independent invention of the mariner's compass. In medieval medicine, jurisprudence, and metaphysics, Dr. Zwemer concludes, he was equally at home. His seven volumes on medicine include one book on the use of the mind in curing disease. And this is the man whom you dare to characterize as "the forerunner of the man who invented the machine that prints one's weight and fortune!"

For your personal animadversions I gladly pardon you. I do not find the twofold task of educating candidates for the Catholic priesthood (in the General Theological Seminary of the Protestant Episcopal Church) and preaching to Protestants (who are members of the Holy Church universal, the blessed company of all faithful people) at all confusing. And I do not doubt that because of your ignorance of him you are also freely forgiven by the *Doctor Illuminatus*, poet, mystic, theologian, apostle, prophet, and martyr, Raymond Lull. For he was the apostle of a charity which was wholly lacking in your editorial and is, perhaps, somewhat lacking in this rejoinder. We are not all saints like Lull.

(Rev.) HOWARD CHANDLER ROBBINS.

New York City.

We stand corrected. But even if our editorial was incorrect in every particular, we feel that it was worth while for eliciting this interesting reply. We can only add that we intended no "personal animadversions" toward Dr. Robbins, for whom we have the greatest respect and affection.—THE EDITOR.

Keeping the Young People

TO THE EDITOR: Surely Miss Kennedy's unhappy experience as detailed at some length in THE LIVING CHURCH of April 16th is most unusual. I question if the record she gives could be duplicated. Even at that why cite such uncommon experience, especially at times like the present, replete with young people's societies, all working to the one end, to keep them?

Of course we want to keep our young people, and equally, of course, the great way is by definite, sympathetic instruction of Church history and the faith by teacher and clergy. Let the children understand the first great duty of worship. We cannot keep our young people by coaxing and coddling.

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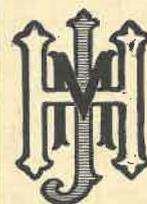
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"The Deficit"

TO THE EDITOR: "The kingdom of heaven cometh not with observation."

Is it not full time to call a halt in the "promotion," "publicity," "efficiency," "boom" spirit which seems to have obsessed the National Council of the Church? Under what other inspiration could it have been led to adopt the plan of a ten per cent cut in the already starvation salaries of the missionaries in the field, while multitudinous secretaries pour forth from 281 Fourth avenue, food for the waste-paper basket, at a cost which would easily cover such a cut. With the creation of each special department headed by a secretary seemingly set on the idea of making a "live wire" exhibit of "expert efficiency," we have seen an ever increasing flood of literature poured forth at a mounting expense for printing and postage and "cui bono?" We have the astounding spectacle of department secretaries competing with each other to make a record regardless of expense for "high-pressure salesmanship," of their special wares. Is it not high time indeed to remind the Council that "the kingdom of heaven cometh not with observation?"

The attempt to run the Church upon secular and worldly lines with appeals to the motives of "big business" success is certainly far from the example set by Him of whom it is said, "He shall not strive nor cry nor lift up His voice in the streets" or; His work, which is to be done "not by might nor power but by My Spirit, saith the Lord."

A system which has not hesitated to employ such "tabloid" methods as that of bishops posing for their photographs at the very altar itself can be called little less than scandalous, when it can breed such insensibility to irreverence in its pandering to a publicity program for the work of the Church. The spiritual loss which the Church has suffered in recent years from the adoption of a policy which has brought about such results is incalculable, compared with any financial gains which its advocates may have hoped to see.

Let us pray that a very different policy may soon be adopted.

(Rev.) ALBAN RICHEY.

Wilmington, Del.

TO THE EDITOR: It will be interesting to note, after the Garden City meeting of the House of Bishops and National Council of April 26th, what will be the reaction of the general Church.

One item which appears in the general financial statement of the Council which could stand a reduction is the generous allowance to employes of the National Council of \$400 for every child. An allowance such as this, if made to the priests throughout the Church, would prove of great assistance in the education of their children. Again, if one takes the trouble to compare the average salaries of clergymen throughout the Church with clergymen employed by the National Council there appears at once a great disparagement.

The present agitation over the demands of the National Council does not all grow out of the universal "depression." Long before the depression many in the Church were "put to it" to meet the demands of the National Council.

For the last decade the growth of the administrative requirements at 281 Fourth avenue has been questioned.

To blame all the ill feeling throughout the Church against the National Council on the depression is hardly fair. It is "big talk" when one shouts about how cowardly are those who have to pay the bills. If parishes are not receiving the monies *now* that

they once did, meetings of Bishops and National Councilmen will never help. The total expenses of the last two days' meeting at Garden City, cost of transportation to and from Garden City, the cost of providing for those in attendance whether the money came out of the pockets of the individuals in attendance or not, might have been saved and given to the bankrupt Council. The *Church at Work*, which has never worked, can easily be discarded and no one will be any worse off.

One of the greatest weaknesses of the work of the National Council is the taking of priests out of parishes and setting them down to tasks which should be delegated to laymen. Ordination does not include long periods of serving at tables. A deacon only serves for a year or so.

The long procession of priests who have gone to 281 Fourth avenue, and have traveled extensively could be better employed staying at home, ministering to their people and pleading at the altar of God for mercy on the souls of men.

The "bright young men" who now come to our parishes from 281 Fourth avenue, to "pep us up," discourse on the "labor question," and tell us how to preside at Buchmanite parties, are just wasting their time and are very hard on the congregations who gather innocently in church buildings, primarily to worship God.

Let us face the issue squarely, let us do the work of preaching the Word, administering God's holy sacraments, baptize and confirm the children, and give consolation to the sick and the dying.

Why ape the world and worldly methods, when the world and its ways lead to chaos?

(Rev.) FRANCIS H. RICHEY.

Maplewood, N. J.

On the New Format

TO THE EDITOR: Congratulations on the new format of THE LIVING CHURCH! It is quite up to date, and much more inviting to the reader.

(Very Rev.) E. W. AVERILL.

Fond du Lac, Wis.

TO THE EDITOR: Congratulations on the "new" LIVING CHURCH! I am sure that the new format is much superior to the old in every way. The definitely Catholic attitude of the last issue, if continued in the future, should obviate some of the criticism of the "luke-warmness" of the magazine for the Catholic Faith. HUGH BRADLEY WELTY.

University of Pittsburgh,
Pittsburgh, Pa.

TO THE EDITOR: Congratulations upon the new format of THE LIVING CHURCH. It is dignified and distinctive, with an artistic cover design and editorial heading. . .

(Rev.) GARDNER A. MACWHORTER.

Batavia, Ill.

TO THE EDITOR: May I be permitted to congratulate you on the new appearance of your magazine? I think it is a great improvement.

Will you please tell me if it is possible to obtain a reproduction in colors of the lovely picture of Our Lady of the Lilies which appears on the cover of the May 7th issue of THE LIVING CHURCH?

Waynesville, N. C. MRS. ALBERT NEW.

The picture, Our Lady of the Lilies, by Alice E. Mackintosh, may be obtained from Morehouse Publishing Co., Milwaukee, Wis. The price of the reproduction in colors, size 16 by 17½ inches, is \$2.50. There is also a 9 by 11 inch reproduction in sepia photogravure at 65 cents.—THE EDITOR.

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Clerical Changes

APPOINTMENTS ACCEPTED

COTTER, Rev. ARTHUR, formerly priest-in-charge of St. Luke's Church, Los Angeles; to be general missionary of the Redwood Highway, California (Sac.) Address, St. John's Rectory, Lakeport, Calif.

McCLELLAN, Rev. CLARENCE STUART, rector of Calvary Episcopal Church, Fletcher, N. C. (W.N.C.); to be rector of Old Falls Church, Falls Church, Va. Address, Falls Church Rectory.

RESIGNATION

HOLAH, Rev. JOHN, as rector of Trinity Church, Buckingham, Pa., and has retired. New address, 509 Maple Ave., Doylestown, Pa.

ORDINATIONS

PRIESTS

CONNECTICUT—The Rev. JOHN JACKSON HAWKINS was on April 3d advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. E. Campion Acheson, D.D., in Christ Church Cathedral, Hartford.

The candidate, who is to be assistant at the Cathedral with address at 45 Church St., was presented by the Very Rev. S. R. Colladay, and the Rev. Dr. Frank Gavin preached.

OHIO—On May 11th in Trinity Cathedral, Cleveland, the Bishop of the diocese, the Rt. Rev. Warren Lincoln Rogers, D.D., advanced to the priesthood the Rev. C. ARCH HOPPER. Mr. Hopper for the past year has served as deacon and assistant to the Rev. F. C. Sherman, rector of Grace Church, who presented him for ordination. The Rev. John R. Stalker, Massillon, preached.

Mr. Hopper is to continue as assistant at Grace Church.

SOUTHERN OHIO—On May 2d in St. Mary's Church, Hillsboro, the Rt. Rev. Henry Wise Hobson, D.D., Bishop of the diocese, advanced to the priesthood the Rev. LUMAN J. MORGAN. The candidate was presented by the Rev. Charles E. Byrer, dean of Bexley Hall, and the Rev. Phil Porter, D.D., rector of Christ Church, Dayton, preached. The Rev. Louis E. Durr read the litany, the Rev. R. O. Peterson read the epistle, and the Rev. Henry N. Hyde the gospel.

Eighteen priests and three seminarians from Bexley Hall were in the procession. This is the second time in thirty-two years that the little stone church of St. Mary's has been the place of an ordination to the priesthood. In each instance the deacon advanced was to serve as rector of the parish. On May 1, 1900, the Rev. ZeBarney T. Phillips, rector of Epiphany parish, Washington, D. C., was ordained by Bishop Vincent. The Rev. Louis E. Durr, who read the litany at the Morgan ordination, served the parish as rector for nineteen years, and was the donor of the memorial altar and sanctuary.

On the same day, May 2d, in Holy Trinity Church, Oxford, the Rev. STANLEY W. PLATTENBURG was advanced to the priesthood by Bishop Hobson. The candidate was presented by the Rev. John R. Pattie and the Rev. Phil Porter preached. He is to be priest-in-charge of Trinity Mission, Oxford.

DEACONS

MARYLAND—On May 2d in St. Bartholomew's Church, Ten Hills, Baltimore, JAMES VALLIANT was ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. Edward Trail Helfenstein, D.D. The candidate was presented by the Rev. Theodore N. Barth, and the Rev. Arthur B. Kinsolving, D.D., preached. Mr. Valliant is to be transferred to the diocese of Western Nebraska, and is to be minister in charge of St. Stephen's Church, Grand Island, with address there.

On May 3d, HARRY BROOKS MALCOLM was ordained to the diaconate by Bishop Helfenstein in Mt. Calvary Church, Baltimore. He was presented by the Rev. A. A. Packard, Kingston, N. Y., and the Rev. William A. McClenthen, D.D., preached the sermon. Until June 1st he may be addressed at the General Theological Seminary, New York.

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EDITORIALS & COMMENTS

The Birthday of the Church

NINETEEN HUNDRED YEARS AGO, in the city of Jerusalem, a little band of men and women was gathered together. They were disciples of Jesus, and they were awaiting the fulfilment of His promise. For He had "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father," and had added, "Ye shall be baptized of the Holy Ghost not many days hence."

Probably these early Christians, who had personally known and loved our Lord before His Ascension, and who were expecting His early return, were assembled in the very Upper Room in which He had instituted the Blessed Sacrament of His Body and Blood. Or possibly, since they were all devout Jews and were preparing for the feast of Pentecost, they may have been gathered in one of the chambers of the Temple, where worshippers were busily engaged in making preparations for the great two-day celebration. In any event, as the Scriptures tell us, "they were all with one accord in one place," doubtless engaged in prayer, when there occurred a mysterious and awe-inspiring event.

Suddenly, without warning, "there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 2-4).

What had happened? Did they actually feel the "mighty wind" and see the "cloven tongues like as of fire," or were these things just imaginings, figments of an overwrought group imagination? It has been suggested that perhaps the wind was only the ordinary gusts that normally rise at dawn, and the fire only the rising sun casting its shafts of light through a narrow window. Again, it has been said that the "gift of tongues" was not the power to speak in many languages, but only a hysterical condition that made the disciples speak unintelligibly, without mental control.

No matter. Accept the account literally, call it a vision, or

brand it as hysteria. The facts remain. *Something* happened there on that first Whitsunday, something that changed the whole course of history. For from that time onward, there was a new and powerful force in the world: the Holy Catholic Church. The promise was fulfilled.

WE ARE about to celebrate the Christian feast of Pentecost—the birthday of the Church. Christians everywhere will unite in that celebration—those who retain the Catholic name and tradition, and those who prefer to be known as Protestants. They will not be "with one accord in one place," for the sin of schism—a sin in which every Christian body has participated—keeps them apart. But more of them are keeping the feast, celebrating the birthday of the Church, this year than ever before since the Reformation. It is a hopeful and encouraging sign.

In our own portion of the vineyard, the birthday observance has an added significance this year. For our bishops have called upon us to participate in a great Church-wide referendum, to determine the extent of our missionary work for the immediate future. They have called upon us to meet the crisis brought about by the fear and uncertainty of our muddled social order, and to press on to a renewal of effort in the accomplishment of the task set by our Lord, to make the kingdoms of this world into the Kingdom of God and of His Christ.

We can do it if we will. The Church received the power of the Holy Spirit for that very purpose on that first Whitsunday nineteen hundred years ago. You and I received the same power at our baptism and at our confirmation. We need only to use that grace given us at baptism and confirmation, to stir ourselves out of the spiritual lethargy into which we have permitted ourselves to sink, and to look beyond budgets and quotas to the overwhelming spiritual needs of a suffering world.

That is the special message of Whitsunday for us this year. May God the Holy Spirit, in whose honor we celebrate this feast, fill our hearts with grace to hear and heed it.

BISHOP MANNING is to be heartily commended for his outspoken denunciation of the lethargy with which the astounding revelations of graft in New York City have been met. Speaking from the pulpit of St. Paul's Chapel, where thirty-three years ago his illustrious predecessor, Bishop Henry Codman Potter, in the presence of President Harrison preached against the demoralization of federal civil service, Dr. Manning called upon Governor Roosevelt to sacrifice political expediency, if need be, in order to lead the fight against civic corruption and "to condemn it as it would have been condemned by Grover Cleveland or Theodore Roosevelt."

**Corruption
In New York City**

Bishop Manning called attention to the humiliating and disgraceful facts about political conditions in the world's largest city, so thoroughly revealed by the Seabury investigation, and pointed with sorrow and amazement to the apathy of the public in the face of these disclosures. Why is it, the Bishop asked, that Judge Seabury "is carrying on this fight with little moral backing and with only a voice here and there lifted up in his support? What has happened to us that we dumbly accept this situation? Have we sunk to so low a level that such revelations as these mean nothing to us? I do not believe it."

Concluding, Bishop Manning made a direct appeal to the Governor to lead in the fight for civic decency, and called upon "all Churches, both Catholic and Protestant, to unite in the demand that this scandalous situation shall be ended."

Such a clear-cut call to arms was bound to be answered by some sort of counter-attack by supporters of the disgraceful *status quo*. One politician, referring to Judge Seabury's participation in the Washington memorial service at which Bishop Manning preached, said that his presence there was "as inappropriate as if one of Benedict Arnold's descendants had there appeared and participated." The reference, of course, is to the well-known loyalist sentiments of Bishop Seabury at the opening of the Revolution. That such an attack (aside from the fact that libelling a man's ancestry is one of the most despicable forms of criticism) is quite unjustified may be shown by a quotation from Bishop William Stevens Perry, historian of the early American Church. Discussing Seabury's views at the close of hostilities, he writes:*

"No doubt before this time the wise and strong mind of Dr. Seabury had become satisfied that the independence of the colonies, though not what he had desired from the first, was for their best interests. Like the great prophet whose name he bore, he was a man who could stand at a turning-point of a nation's history, earnestly wishing and laboring for the retention of the old system, but, when he saw that that was impossible, giving the best of his energies to advance the welfare of the new. The prophet did not approve of the establishment of the monarchy; but Saul and David had no better or more useful friend than Samuel. The great man, the outline of whose life we are tracing, did not desire the republic; but when the republic was established, he spent the rest of his life in loyal obedience to it, and did for it what no one else did or could do. He would not for a moment acknowledge that the civil or ecclesiastical authorities of England had any remaining jurisdiction in this land; he gave his energies to the establishment of a free and independent Church in a free and independent State. He must have often talked these matters over with his friends; and his convictions must have been well known among the clergy of Connecticut."

The conscience of America (if not of New York) is with Bishop Manning in this plea for civic decency. The nation is waiting to see how long its greatest city and its Empire State are going to tolerate the rotteness in their midst.

THE CHRISTIAN UNITY LEAGUE is up to its tricks again. This organization seems to have an inordinate desire to hold celebrations of the Holy Communion in Anglican churches, in direct defiance of the canon law of the Church. Last time the prompt action of the Bishop of New York headed it off. This year the celebration was held, on Wednesday evening of last week, in Christ Church Cathedral, St. Louis.

**The United Service
in St. Louis**

The celebrant, we understand, was a Methodist minister, assisted by clergymen of various denominations, including the Bishop and the Bishop Coadjutor of the diocese, as well as the Dean of the Cathedral.

The rector and vestry of at least one parish in St. Louis had the courage to protest against this service, and we honor them for it. Trinity Church, with 156 communicants, is a comparatively small parish, but Fr. Coxe and his vestry did the right thing in speaking out boldly in defense of the Catholic character of the Church, and calling upon the Bishop not to sanction an act that would tend to obscure that character.

The Church is not going to collapse because of this action, which is wholly contrary to the spirit of the Church's laws, though it may be technically legal, since the service was not performed in a "congregation" of this Church. There have been irregularities in every age of the Church, and probably there always will be. The Church has survived them in the past; she will survive them now and in the future.

But what amazes us and causes us sorrow is that Christian men should be so misguided as to think they can build such a sacred thing as Christian unity, for which we constantly hope and pray, upon a foundation of evasion of the law and order of the Church, of trampling upon principles that she holds most dear, and of defiance of her constituted authority. Such steps lead not to unity but to anarchy.

We submit that such action is the exact opposite of what the League declares to be its own policy: "to abandon everything that makes for further confusion." That is just what such a service does. We therefore call upon the Church Unity League to live up to its own standards in future by abandoning a service that is based upon a defiance of law and a blurring of issues, thereby causing distress and confusion to many loyal Christians.

AN EXCELLENT four-color likeness of the Bishop of Washington graces the cover of the current issue of *Time*, and the department of that periodical devoted to Religion is almost entirely given over to a sketch of his life and of the Cathedral project. The immediate occasion, of course, is the opening to public worship of the choir and sanctuary of the Washington Cathedral, which took place on Ascension Day in the presence of the Vice-President of the United States, representatives of our own and of other governments, and many dignitaries secular and ecclesiastical.

**Cathedral
Builders**

Time's sketch, exceptionally complete and accurate (though some may take exception to the reference to Washington as "a good but not essentially religious man"), pays a well-deserved tribute to Bishop Freeman, Dean Bratenahl, and their associates. May they be granted many more years to guide the steady growth of this monumental witness to Christ and the Catholic Faith in the nation's capital!

* *History of the American Episcopal Church*, volume II, page 446.

The Living Church Pulpit

A Sermonette for Whitsunday



THE BREATH OF THE SPIRIT

BY THE RT. REV. HUGH L. BURLESON, D.D.
ASSISTANT TO THE PRESIDING BISHOP

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."
—ACTS 2:2.

FIRST: It was a new breath of strange power which blew over the world from that Jerusalem chamber on the first Whitsunday. It lifted the curtains of life, widened its horizon, and made that little band of Apostles courageous pioneers who went out to conquer a world. Never before nor since has there been such a transformation.

1. Consider the strangeness of the idea: a universal Church under a common Master, embracing men of all races, classes, and education. A dominion which was to be exercised not only over the bodies of men, their laws and customs, but was to reach down into their souls and bind them to a life-long personal allegiance!

2. Consider the impossibility of such a task from our human standpoint. Well might the Apostles have been discouraged instead of joyous. The greatest of the world's conquerors had achieved nothing comparable with it. Alexander's empire had vanished like a dream; and Rome was already feeling the shakings of dissolution. . . .

3. Consider especially the inadequacy of the means: a handful of Galilean fishermen, small shop-keepers, and other nondescripts, without background, social influence, political experience, or education. So inconspicuous and unimportant were they, so wildly impossible their dream, that the leaders of their day dismissed them with a contemptuous gesture.

They had one equipment for the task, and only one; yet it was all He asked: "Ye shall be witnesses unto Me." They were to tell to men everywhere what they knew about Him.

SECOND: Difficult as the enterprise seemed, and inadequate as appeared the means for its achievement, it was irresistible. Guided by the mighty wind of the Spirit, the Apostles set their sails toward every quarter of the earth, and the Christ, lifted up before men, did win their loving allegiance. They saw Him through eyes which had looked upon Him; they found Him in hearts that had loved Him, and through the lives of His followers He entered into other lives. It was a repetition of the miracle of the Incarnation. . . .

THIRD: How simply the event is described: (a) It was a great sound from heaven. Instantly they recognized its origin as supernal. Promptly they yielded themselves to His control. (b) It was like a rushing mighty wind, unseen but powerful, driving life toward high goals that yet were far beyond the near horizon. (c) It filled all the house where they were sitting. It penetrated the most intimate things of life. It came into the home of the heart with complete sufficiency.

May we not, even in these complex days, seek again the old simplicities? We stumble and fail because we have not permitted the Divine Spirit completely to fill our house of life. There are chambers which are closed against Him. There are places where He, and the Christ to whom He witnesses, are not welcome. There are areas in human life, and in our own individual lives, not fully consecrated to the service which His presence compels.

FOURTH: Whitsunday brings the message of a new ideal still largely unaccepted, though two thousand years have passed: of a resistless power which is at the command of every child of man, of the assured victory of the living Christ, if we, His acknowledged followers, are willing to surrender ourselves to the guidance of His Spirit.

A DEFENDER OF CATHOLIC PRINCIPLES

ALWAYS a staunch supporter of the Catholic principles of the Church from its inception, the Rev. Fr. G. Taylor Griffith, Portland, Oregon, who on May 22d will celebrate the 47th anniversary of his ordination to the priesthood by officiating at a solemn High Mass at St. Mark's Church, in that city on that day, is, at the age of 72, still ambitious to restore the Mass to its proper place as the chief service on every Sunday of the year. This ambition has been realized in a number of places, *e.g.*, the Cathedral of SS. Peter and Paul, Chicago, where, upon his suggestion to Bishop MacLaren, the choral Eucharist, celebrated with vestments, lights, wafer bread, and mixed chalice, was instituted the chief service for every Lord's Day beginning with Trinity Sunday, 1885, and continued so throughout the Cathedral's existence.

Fr. Griffith has been in the vanguard of the Catholic Revival from the day of his ordination to the priesthood, Whitsunday, Tuesday, 1885, to the present. In 1887 he was one of a dozen or so priests in New York City who, under the leadership of the Rev. Arthur Ritchie, organized the Clerical Union for the Maintenance and Defense of Catholic Principles. He and the Rev. Fr. Huntington, O.H.C., are, so far as we know, the only living members of the original group, and both remain members of the organization to the present time. The "N. Y. C. U. for the M. & D. of C. P." may be said to be the parent organization out of which the Catholic clubs all over this country have grown. He has had the privilege of living and working with the Cowley Fathers and also the Fathers of the Holy Cross. He became well acquainted with Fr. Reuben Benson, founder of the Society of St. John the Evangelist, upon the superior's visit to St. Clement's House and accompanied him a number of times when he went to deliver his sermons on great occasions in Philadelphia and suburbs.

Another matter dear to the heart of Fr. Griffith is the growth of Sisterhoods. He has influenced a number of excellent young women to try their vocation for the Religious life, and most of them discovered the call and are living the life and serving the Church as only the Religious can.

Fr. Griffith has always been deeply interested in winning men to accept the Catholic religion and can point to a large number of his converts who are serving the Catholic cause with zeal and devotion.

Though on the eve of his 73d birthday, he is quite active, and hopes that it may be God's will to allow him to celebrate his 50th anniversary at St. Mark's, Portland, which has been his Church home since his retirement almost two years ago. He has been invited by the rector of St. Mark's, the Rev. R. A'Court Simmonds, to be the celebrant at the solemn High Mass Trinity Sunday.

Fr. Griffith has been a constant reader of THE LIVING CHURCH for half a century.



REV. FR. G. TAYLOR GRIFFITH

J. W. L.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

HARNESS' the tongues of women to the Lord's cart and the work will go," is both forceful and true.

We hear on all sides how women are not only "harnessing their tongues to tell" but are *doing*.

Many unique ways of gathering for the great Whitsunday Offering are told, and, like the proverbial rolling snowball, are gathering in impetus and size as the day approaches.

What Can I Do?

Flowers for altar decorations, translated into money; meals in an expensive hotel eliminated and simpler ones eaten; new hats, dresses, and coats unpurchased and luxuries changed into offerings. "Where there's a will there's a way" and many more of us will "will to do" when we know that only one-half of us are giving to parish support and one-third to the missionary work of our Church.

LARGE NUMBERS of baptisms are reported from New York churches this spring.

They remind us of the privilege and responsibility of godparents. A godmother is not a "fairy godmother," to be known mainly through her gifts. Her main objective must be to oversee the religious growth of the child, through the Church and her sacramental life. Read over the promises made by the sponsors in the Book of Common Prayer.

God-parents

THE FOLLOWING SUGGESTIVE HELPS have been culled from several sources:

That Prayer Groups be formed and Cottage Prayer Meetings held with the Church's emergency objective.

Helps in the Church's Emergency That women's guilds and societies throughout the Church name an Emergency Day on which an offering be made, either of gifts, or by some special effort on the part of each group, the proceeds of which would be devoted to the emergency.

That every woman in the parish be informed in regard to the situation and prepared to give her active support to plans that may be devised in the parish for emergency relief.

That officers of organizations and individual communicants get in touch with their rector immediately and assure him of their eagerness to be of help.

Information should be given that all effort may have a two-fold objective: 1. The prevention of a disastrous crippling of the present work. 2. How to insure intelligent and adequate support of the Church's Mission in the future.

That all officers and leaders be urged to subscribe to the *Spirit of Missions*, in order that they may have full, concrete, and gripping information.

"The Lord gave the Word: Great was the company of women that bear the tidings." May another great company of women stand ready to do all in their power in this emergency to support the bearers of the Glad Tidings!

GUIDANCE FOR MARRIAGE

A HELPFUL BIBLIOGRAPHY has been compiled on Preparation for Marriage. The comprehensive list of books includes Books for Parents, for Young People; and for Those About to be Married. The pamphlet can be obtained at the Church Missions House for five cents.

AT THE LAST GENERAL CONVENTION, held in Denver, the following resolution was passed:

"The Order of Deaconesses is for women the one and only Order of the Ministry which has the stamp of apostolic approval; and is for women the only Order of the Ministry which

The Order of Deaconesses

we can recommend that our branch of the Catholic Church should recognize and use."

Therefore status is now defined, and functions are now prescribed, but in 1892, forty years ago, women took this path of service, untrodden for centuries, with high courage, with a sense of adventure for God, ready to "endure hardness." They took with them their natural gifts and aptitudes, and whatever special training they had received. They met the requirements of the canon in the training schools for deaconesses—along devotional, practical, and intellectual lines. Abilities vary in this group, as in other groups. Going out to their labors, they are responsible to their bishops, and in order to take up work in a different diocese, they must be canonically transferred.

What does a deaconess do? It is a question often asked. Her work varies so, the question can only be answered by the canon, which declares: "Her work is to assist the clergy." She is to be "a servant of the Church; a helper of many."

The work of the deaconess may be in parish, in diocese, or in general Church work. According to the Order of the Church, if the deaconess be in a parish, her activities are prescribed by the rector; if in a diocese, her duties are laid down by the bishop; if in the general work of the Church, again her work will be directed by clergyman or bishop or board. In any case, what she can do depends largely upon the vision of the one who directs, conditioned by tradition, precedent, and means at disposal.

But is she then so limited? What moved her to a choice of this work? If she has responded to the call of the Great Example of Self-Giving, she sees herself as a co-worker with God, and as "an Ambassador for Christ." She realizes evangelistic responsibilities. Her spirit is not bound, because "His Spirit is not bound." She accepts work "for better, for worse." She may have narrow limits within which to work, but as the service she renders is, in essence, an adventure in fellowship and helpfulness, limits deepen her opportunities. She may be without material equipment, and often is. That will give her a chance for initiative. She may have small remuneration, and usually does, and she will learn "how to be abased." She may be well paid, and may then learn "how to abound."

These lines might describe the deaconess:

"Steadfast and still, nor fed with mortal praise.
But finding amplest recompense for Life's ungarlanded expense,
In work done squarely and unwasted days."

They are a bit too austere, for in a service grounded in the example of our blessed Lord, there is an unquenchable joy, unaffected by the outward circumstances.

The low salary system of the Church is based on the idea that one who gives her life to the service of the Church will always be provided a living by the Church. This implies a pension.

Before the first deaconesses lay down their lives, pensions should be forthcoming, and if justice is done they will be.

DEACONESS ELIZABETH CHAPPELL.

The 1932 Church Congress

By the Rev. Thomas J. Shannon, M.A.

Rector of Immanuel Church, Ansonia, Conn.

TO THE REV. HOWARD CHANDLER ROBBINS, D.D., national chairman of the Church Congress, and to the Rev. H. Adye Prichard, D.D., secretary, the educational and inspirational success of the 58th Congress of the American Church, held at Hartford, Conn., April 26th to 29th inclusive, is chiefly due. For the careful and discriminating selection of speakers for such an occasion demands an executive committee of wide and varied experience in the life and work of the Church.

Scanning the program of the Congress all reference to Churchmanship was of course eliminated as an issue. Considering, however, the beautiful neckties worn by some of the visiting bishops and priests and by the single reference made in favor of Anglo-Catholicism by a priest from the extreme South one can judge of its general complexion.

The attendance at the Congress was disappointing. This was due in part, no doubt, to financial considerations, but chiefly to lack of publicity.

The selection of Hartford, the geographical center of New England and New York, *i.e.*, of the First and Second Provinces, was a commendable choice, and gratefully appreciated by Churchmen living in this Eastern and Puritan stronghold. All the sessions were held in the assembly hall of Christ Church Cathedral except, of course, the corporate Communion of the Congress which was held in the Cathedral itself. Dean Colladay at the opening session welcomed the Congress with such gracious and stimulating cordiality that one could not help but feel the thrill of New England hospitality and friendship.

Dr. Robbins as chairman presided at all sessions and introduced each speaker and subject. Dean Colladay conducted the devotional preparations consisting generally of Creed, Lord's Prayer, and selected collects. A hymn was sung at the beginning of the session and after each speaker had read his paper.

The subjects and speakers of the eight sessions were as follows:

TUESDAY, APRIL 26TH

Should the Church Sanction the Remarriage of the Divorced?

THE Rt. Rev. William G. McDowell, D.D., Bishop of Alabama, was the first speaker introduced. His views on the subject were not in accordance with those of the second speaker, another Bishop, the Rt. Rev. Herman Page, D.D., of Michigan, but entirely acceptable to the third speaker, the Rev. John Mockridge, D.D., rector of St. James' Church, Philadelphia.

Bishop McDowell asserted "the Church cannot remarry . . . anyone who has a living partner; to do so would falsify the marriage vows, shut the door to repentance and restoration, make permanent the breach between husband and wife, doom children to divided loyalties and pronounce final judgment of failure, which God has reserved to Himself." The Bishop's paper was an historical resumé of the evolution of marriage from a personal matter between a man and a woman, to family, tribe, and State consideration; and to a later time when religion asserted its claims. A revolutionary change came, he said, when Christ an-

nounced "What God hath joined together let not man put asunder." Bishop McDowell believes that

"the present effort to revise marriage law and ceremonial gains much of its impetus from the rapidly changing status of women . . . and the Church is beginning to reflect her influence both numerically and sentimentally by changes in the marriage service and conflicts over the use of contraceptives and questions about Church standing of the divorced."

Bishop Page was the second speaker and pointed out the danger of severe rule.

"It does not," he said, "seem in accordance with the mind of Christ to rule that one unpardonable sin is failure in the marriage relationship. . . . Moreover, there is always the danger that if conditions are made too severe the attitude of the Church will simply be ignored. . . . The teaching of Jesus and the experience of the Christian Church as a whole seem to make it clear that this Church should give wider sanction than at present to the remarriage of the divorced."

Arriving at a conclusion Bishop Page said, "No teaching of Jesus stands out more clearly than that of forgiveness," and referred to the woman at the well who had had seven husbands and yet was redeemed. Examining the life of the Church, he asserted that

"the Roman Church, while it has taken a most rigid stand in regard to divorce and remarriage, has nevertheless made possible the putting asunder of many marriages by its comprehensive doctrine of annulment. . . . Protestant bodies have differed in their attitude, but most of them admit the remarriage

of divorced persons in some degree. It has remained for the Anglican communion, with the exception of the Church in the United States, to take the most uncompromising position of any Church in Christendom, allowing no remarriage of persons divorced for any reason whatever."

He concluded with the remark that there is

"no Catholic doctrine in regard to the remarriage of the divorced. . . . We are therefore forced to the conclusion that it is not only the privilege but the responsibility of each branch of the Christian Church to legislate in regard to Christian marriage in the way that seems nearest to the mind of Christ."

The third speaker, the Rev. Dr. Mockridge, sided with Bishop McDowell and at the conclusion of his paper said,

"It is clear that my answer to the question under discussion is to be a vigorous and emphatic 'No!'"

Dr. Mockridge quoted from Westermarck's *History of Human Marriage*, and Briffaut's *The Mothers*, to support his argument against permitting the remarriage of divorced persons.

SPEAKING from the floor, the Rev. Dr. W. N. Guthrie, rector of St. Mark's in the Bowverie, New York City, created quite a stir when in his characteristic way he libeled marriage as a cruel sacrifice and as a form of martyrdom. He flayed the State for permitting marriage by incompetents, asserted his hatred for the frivolity of divorce, and declared, "I hate worse the sanctimonious insincerity of those who want to treat it entirely along legalistic lines."

The Rev. Dr. Burton S. Easton, professor of New Testament Interpretation at the General Theological Seminary, New



THE REV.
HOWARD CHANDLER ROBBINS, D.D.

York, followed, asserting that he was not giving his sentiments, but only questioning the authenticity of statements credited to Jesus in support of the indissolubility of marriage. For in Christ's time no woman could put away her husband and marry another, because it was impossible under Jewish law.

"Marriage," he said, "in the time of Christ was not an agreement between a man and a woman; it was an act of the man who took a woman for his wife. The moment you say anything about the valid consent of women in that kind of marriage you break what Christ taught."

Dr. Easton's colleague at the Seminary, the Rev. Dr. Batten, while praising the ideal in marriage, yet emphasized "the terrible reality." He took the stand that what God hath joined together no man should put asunder, but asked, "What guarantee have we of what God hath joined together?" He pictured the ease with which marriage licenses may be obtained; the equal facilities that exist to obtain a marriage ceremony at the hand of priest, justice of the peace, "or, if you prefer, a bishop!" Still, he said, "there is no guarantee of God's participation in the act."

"There has been agitation for us to make a hard and fast rule," he added. "The Roman Church has such a rule and they have had to do some very ridiculous things because of it. I am afraid our Church is headed for things equally ridiculous. I have no confidence in ecclesiastical courts. I have some confidence in some bishops. I know that 95 per cent, yes possibly 99 per cent, of the divorces granted in this country are absolutely wrong; I know also of some tragic failures authorized by the State and blessed, if you like, by the Church. But nobody can say God had anything to do with them."

A few other speakers expressed their opinions, and the feeling of the House, about 200, seemed to favor the position taken by Bishop Page.

WEDNESDAY MORNING, APRIL 27TH

THE CORPORATE COMMUNION of the Congress was held at 11 o'clock, and the Congress sermon preached by the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire, who immediately after left for the meeting of the House of Bishops in Garden City.

Dean Colladay was the celebrant and, robed in Eucharistic vestments, sang the Eucharist most acceptably. The Epistle was read by Canon Prichard and the Holy Gospel by Dr. Robbins.

WEDNESDAY AFTERNOON, APRIL 27TH

What Should be the Relation of the Church to Economic Change?

SPENCER MILLER, JR., consultant on industrial relations, Department of Christian Social Service, National Council, summarized this subject as follows: The country is faced with two more years of the depression with an increase in unemployment from 8,000,000 to 10,000,000. He pictured as bleak the economic conditions he had observed in a 3,000-mile tour of the country and stated that it will be impossible ever again to work the present working force in America eight or even six hours a day. He strongly advocated that Christianity must be introduced into industry if it is to survive.

The Rev. Dr. Melish of Brooklyn, N. Y., whose paper followed that of Mr. Miller, cited the Russian five-year plan as a definite program of economic reform "for what they claim is the good of all the people," in contrast with the American scene where "it may be truthfully said of the Church, the political party, the Chamber of Commerce, and the organization of Labor that it is not on the job, doesn't know what the job is, and doesn't know how to go about it." Dr. Melish advocated specific plans by the Church for economic change.

Speaking from the floor, Rev. C. Lawson Willard of Elmhurst, Long Island, favored the support of Norman Thomas and the Socialist party. Elliott Talbot of Farmington, Conn., acknowledged that there must be some change, yet held that the Church is now a refuge—"the one place a person can go without

getting the horrible reports of the economic situation"; and he hoped that it should so remain. Dr. D. A. McGregor of Evanston, Ill., and the Western Theological Seminary, told of the terrible conditions in the Mid-West and asked if anyone knew what to tell the suffering people when they ask for advice.

WEDNESDAY EVENING, APRIL 27TH

Did Christ Teach Pacifism?

THE Rt. Rev. Henry W. Hobson, D.D., Bishop of Southern Ohio, had the first paper on this topic and the Rev. Arthur Lee Kinsolving, D.D., rector of Trinity Church, Boston, Mass., the second.

Bishop Hobson, a graduate of Yale, 1914, a captain and later a major in the U. S. Army where he was awarded the Distinguished Service Cross "for extraordinary heroism in action near St. Mihiel, September 12, 1918," began his paper by stating that "if pacifism means the denial of the fact that the combative instinct in man is given him by God to use, then Christ surely never taught pacifism."

He added, however,

"I define a Christian pacifist not only as one who wants peace, but also one who believes that the teachings of Christ are so opposed to organized warfare, and armaments, especially as now maintained, that he is compelled to resist the program of those who are upholding the present system. If pacifism means this, then Jesus taught pacifism."

"The present war and armament policy is built on a foundation of lies, and since Christ came to proclaim the truth He is sternly opposed to that which can be maintained only by lies," said the Bishop.

Contradicting the assumption that "war is a glorified experience," Bishop Hobson, speaking from his own bitter experience, pictured the horrors of war and told of seeing what once had been "kindly farmer boys in Kansas amusing themselves by shooting a dozen or more defenseless German prisoners." The occasional acts of heroism, he said, are far outweighed by the continual process of debasing of the men, and added that it makes its mark on the nations and the peoples as well as upon the soldiers.

"Prevention of war by preparedness" was also branded as a lie.

"History has proved that nations have about 100 per cent chance of getting what they prepare for," he said. "Armaments are a preparation for a possible war and that's what nations have always got. No matter how loud may be the voices of those who argue for large armaments stating that what they seek is peace, what they get is war."

"That a citizen of a country owes his first allegiance to his country" is the fourth lie held by those who advocate the present war system but flatly contradicted by the speaker who referred to the decision of the Supreme Court in the case of Professor Macintosh and Miss Bland as establishing this lie and said that the decision will last

"as long as the war system holds sway—for this system claims aloud, or by implication, an absolute control over the minds, bodies, and souls of men."

The Rev. Dr. Arthur Lee Kinsolving, the second speaker, declared that Christ taught pacifism through His beatitudes, and in those beatitudes we have Christ's answer to war. For in these He is not only the humble and meek, but the Peace Maker. "The procedure which Christ taught might be called the strategy of love. The power to overcome evil is good. The solvent of hatred is love," he emphasized. Dr. Kinsolving pointed out that the world has made progress since Jesus' day and that he saw a change in world thinking, a transition "from the Rooseveltian to the Wilsonian mind." He exposed and exploded two fallacies, the economic and that of force. Dr. Kinsolving's answer to the argument, "We have great treasure and must safeguard it in the midst of an envious world" is, "our wealth is not worth the human cost in this protection."

A vigorous discussion followed in the open forum.

Dr. Samuel M. Dorrance of Brooklyn said that although he was a pacifist, yet he believed that wars have accomplished some good, and referred to the status of England, the birth of the German Republic and that of the United States. The Rev. Harry Pierce Nichols, of New York fame, said that he cherished the word "Patriotism," but it must be enlarged beyond the confines of town, state, or country, making all men internationally patriotic and desirous of abolishing war. The Rev. A. Vincent Bennett of Pittsburgh spoke passionately for peace and urged the Church to talk now "so that the State will definitely know we will never again be subservient as we were during the last war."

The Rev. Richard T. Henshaw of Rye, N. Y., said, "I have an idea that we can't get rid of war by specious words." He spoke of his veneration for Washington, Lee, and Joan of Arc, who dared to ride into battle. "Were they wrong?" His remarks were not so acceptable but much more so than those of the Rev. William Smith of Worcester, Mass., when he declared that he would enlist and fight for his adopted country should war be declared, and added that, "if within three months war comes Bishop Hobson and Dr. Kinsolving would get up in their pulpits and tell their parishioners to go out and fight for right and country." If the war is just, he declared, "we must fight."

Other speakers, all in favor of peace and pacifism, were the Rev. Messrs. Bowie of New York, Henry S. Kelly, Bridgeport, Conn., and Roscoe T. Forest of Cranford, N. J. Mr. Forest told how he with 14,000 other ministers had signed a document in which they pledged themselves not to fight in any war. He declared that force is not the will of God and criticizing the display of martial pomp, asserted "God does not love a parade."

Dr. Robbins, ever alert and resourceful in given situations, caused quite a laugh when at the opening of this session he announced the hymn, "The Son of God Goes Forth to War."

THURSDAY MORNING, APRIL 28TH

*Should the Church Allow the Election of Bishops
From One Diocese to Another*

THE TWO SPEAKERS on this debated question were Prof. Joseph H. Beale, Harvard University Law School, Cambridge, Mass., and the Rev. J. R. Crosby, Ph.D., rector of St. Luke's Church, Seaford, Del., both of whom were of the opinion that the translation of bishops from one diocese to another, if carried out in the ancient spirit, would be of great benefit to the Church.

Dr. Crosby in his paper stated that

"our Constitutions and Canons have ignored all ancient Church law and traditions respecting the episcopacy and, as a consequence, the American Presiding Bishop, instead of being the head of a great national Church, is the elected head of that amorphous body of ineffective committees masquerading as a National Council. The translation of bishops is unknown in our Church, not because it is forbidden, but because we have no authority to sanction such translation."

Professor Beale urged the translation of bishops, stating that in backward society men followed the calling of their fathers and that the very slow growth of civilization can be traced to that custom. The same system applied in the Colonial Church, he said, and that in Puritan settlements an educated and gifted man, accepting the first vacancy offered, was forced to stay there for the remainder of his life.

"Those of us who have lived with the descendants of these men can testify" he said, "that their system absolutely failed to give the people of New England a religion to live by, or to develop there a theological thought that would satisfy the requirements of modern life."

Professor Beale thinks that, on the whole, it does not seem that the possibility of being elected to another diocese will make a man narrow but rather broader; and that the confining of all his hopes and expectations to the boundaries of a single diocese will not make him more faithful, but more provincial.

Those who spoke from the floor were the Rev. Messrs. Raymond Cunningham, Albert M. Hilliker, Canon Prichard, Albert L. Whittaker, Harry Nichols, Maxwell W. Rice, and H. E. Kelly.

THURSDAY AFTERNOON, APRIL 28TH

MEMBERS OF THE CONGRESS and out-of-town visitors were guests at Trinity College for a buffet luncheon at 1 o'clock, when President Ogilby extended hearty greetings and arranged for an inspection tour of all the buildings on the campus and especially the new gothic stone chapel in which a service was held at 2:30 in memory of the master-mason who was buried at that hour one year ago. All the men employed on construction work attended in their overalls—as they do daily for a short service. Following this service a visit was made to St. Andrew's Church, North Bloomfield, one of the oldest parishes in the diocese, and to Avon Old Farms School, as guests of the Rev. and Mrs. Kammerer, where afternoon tea was served.

At 6 P.M., the executive committee, speakers, and others, about 50 in number, were the guests of St. John's Church at dinner. The Rev. William T. Hooper, rector of the parish, extended hearty greetings and then added, "the special feature of this occasion is that there are to be no speeches," and that, as Bishop Brewster has said, "It is the custom of this parish to have no one serve who is not beautiful." The Bishop's observation was justified.

THURSDAY EVENING, APRIL 28TH

*What Figure of Christ Emerges From
New Testament Criticism?*

THIS was the subject considered in three papers by the Rev. Burton S. Easton, Ph.D., Professor of Interpretation and Literature of the New Testament, General Theological Seminary, New York City, the Rev. William H. Hatch, D.D., Professor of Literature and Interpretation of New Testament, Episcopal Theological School, Cambridge, Mass., and by the Very Rev. William H. Nes, dean of Christ Church Cathedral, New Orleans, La.

Dean Nes drew a contrast between the "Rotarian Christ" of today and the Jesus who "believed Himself to be the Saviour of the world."

The paper read by Dean Nes was a well thought-out document portraying the divine and the human elements in Christ's nature.

Professor Hatch said,

"It is evident that the New Testament gives us a Supernatural Christ, and by a supernatural Christ I mean one who does not belong primarily and essentially to what we call the order of nature. . . . St. Mark shows the Messiah moving about among men as a great religious Teacher and Healer of disease. St. Matthew represents our Lord as a great moral and religious teacher, and as the Messiah St. Luke emphasizes His sympathy and compassion for sufferers, and St. Paul treats Him as a Divine Spirit."

Dr. Easton was the last speaker and used neither manuscript nor notes but very effectively used his index finger out of which seemed to flash the erudition of the teacher. Arising to address his audience seemed to have an electrical influence. Christ, he said, would have been shocked had He been told that He was breaking away from the Old Testament teachings.

The nature of the ethics taught by Christ is active, Dr. Easton emphasized (with his index finger).

"From the standpoint of our Lord the basis of good is action. Sinlessness He scarcely touched. For sinless lives are not very uncommon. Men who have not consciously committed sin can be found in any asylum for the feeble-minded for they have no reason to sin with and therefore cannot sin."

Dr. Henry B. Washburn of Cambridge appealed to scholars and critics of the New Testament to bend their energies to the task of obtaining a satisfying picture of Jesus Christ.

"What is this Christ who is emerging? What kind of a Person is it? Isn't there something infinitely greater than what was said, taught, and done by that individual who was discussed here tonight?" he asked. "I wonder if real scholarly approach to the New Testament will take us beyond the numerous and various aspects and get for us a picture that will be eternally satisfying."

The same thought was in the minds of many present, and discussed until midnight at the Bond Hotel by a group of the more intensely interested, including the Rev. Dr. Melish.

FRIDAY MORNING, APRIL 29TH

*Should There Be a Final Church Court of Appeals
In Doctrinal Matters?*

THREE nationally known speakers undertook to settle this disputed question, Dr. Henry B. Washburn of the Episcopal Theological School, Cambridge, Mass.; Origen Storrs Seymour, senior member of Sprague, Seymour & Sprague, attorneys, New York City, and the Rev. George C. Foley, D.D., professor of Systematic Divinity, Philadelphia Divinity School.

Dr. Washburn stated,

"We should hesitate to establish any final Courts of Appeals. . . . Lower Courts allow a presbyter or a deacon to be judged by his peers, including the laity. An Episcopal Court of Appeal would deny him this right. Furthermore, diocesan and provincial courts, while final in their judgments so far as individuals are concerned, are relatively local in their effect. A final Court of Appeals would represent the mind of the Church as a whole."

Dr. Foley, admitting that to the legal mind it may be necessary to have a well-rounded system with a final Court of Appeals, yet to the ecclesiastical mind he thought it would be a "mere bit of symmetry to be told that the final word on doctrines had been spoken." He termed the establishment of a final court as a severe menace to the Church. Dr. Foley pointed out that there had been only four cases of heresy trials in the last forty years, and that if there should be more cases in the future and with injustice done to the accused, it would be far better that a few be victims of injustice than that the whole Church be subjected to doctrines, the final word in which is said by a single body.

Origen Storrs Seymour vigorously urged the establishment of such a court, declaring that a high court is the keystone of any proper judicial system whether secular or ecclesiastical. "Such a court protects a presbyter or deacon against the grave danger in which they now find themselves," he said, and then showed how, under present conditions, the district courts can condemn and drive out of the Church a presbyter or deacon for holding and teaching a doctrine, while the same doctrine may be taught by a priest or deacon in an adjoining diocese, without court action.

There was a tie at the end, for Professor Beale of Harvard Law School sided with Mr. Seymour, the two lawyers speaking in the affirmative and the two clerical teachers taking the negative. The house seemed to be in favor of the finding of the lawyers.

FRIDAY AFTERNOON, APRIL 29TH

THE Church Congress ended on Friday afternoon with a paper by the Rt. Rev. Samuel B. Booth, Bishop of Vermont, on the question, *Is Religion Necessary for a High Morality?* Bishop Booth maintained that it is, and in his paper pleaded for the practical necessity of a thorough-going intellectual devotional life as the vital connection between religion and morals. He made it clear that the objects of faith may vary but that "its presence is a practical necessity."

It is the belief of Bishop Booth that failure to teach definite Christian standards of faith and morals, especially regarding the origin of life and its ultimate purpose is to blame for the laxity of the present day and the undermining of the modern home.

According to the ruling and promise of the chairman this paper was not discussed from the floor owing to the out-of-town guests having to leave.

Therefore, with the pronouncement of the benediction by Bishop Acheson the 58th Church Congress came to a close.

AN APPRECIATION OF THE CHURCH CONGRESS

BY THE REV. JOHN R. CROSBY, D.D.

I HAVE JUST RETURNED from Hartford, Conn., a convert to the Church Congress, its ideals, aims, and aspirations, and with the feeling that I have at last captured the true Catholic spirit of the *Ecclesia Anglicana*. At other gatherings, which I heartily disliked, whether Catholic, liberal, or purely clerical, we always seemed to be animated by the same idea and, rightly or wrongly, to have a tendency to consider that our own peculiar beliefs or disbeliefs were all that mattered and that the rest of the Church was either ignorant or anathema.

This spirit was the exact antithesis of the Hartford Congress, and one could not help realizing that beneath all the various shades of opinions represented from extreme Catholicism to the widest liberalism lay a wholehearted love for our mother Church, a solid belief in the foundations of our belief, and a mutual appreciation and forbearance, and catholic sympathy that went far to make a somewhat opinionated and controversial newcomer to our communion realize for the first time the genius of our Church and the fact that in Christ we are all brethren.

For the first time I realized the difference between the episcopacy and the prelacy, and felt that it was possible to make a personal friend of a bishop. It is funny how one's early training clings. I must confess I got rather a shock at the spectacle of a bishop on the platform in a light suit, collar, and tie, but when I saw him hobnobbing with a right reverend brother who was clad in everything but gaiters, I realized that the spirit of the Church Congress extended even to the episcopal bench, and that even bishops were human, and possibly fallible. It was worth going to the Congress for that.

Among other theological problems I brought back to ponder over is the nature of the esoteric connection between red ties and the more liberal theology, and the connection of umbrellas and rubbers to Evangelicalism. I also ascertained the fact that there is something sacramental about the clerical collar (Anglican variety), one's views being generally in inverse proportion to its height.

One of the features of the Congress—if not the feature—was the Congress celebration of the Holy Communion in the Cathedral. It was the first time that I had assisted at a Mass in which the traditional service of the Book of Common Prayer was carried out with absolute ritual and liturgical correctness, and with the assistance of an admirable Cathedral choir. Dean Colladay, the celebrant, has caught the very spirit of 1546, and the Cathedral services are an embodiment of the Anglican spirit of worship. As an example of the spirit of the conference, Dean Colladay, hearing that I missed my daily Mass, came to me, a complete and obscure stranger, and offered me the privilege of saying the Cathedral daily Mass during my stay in Hartford and, more than that, a few of my liberal brethren, while marveling at my eccentricity, got up early and attended.

Of the quality of the papers it would be invidious to speak, but one certainly heard all sides of every subject and from every angle. A characteristic of the debates was the good temper shown by the participants, the courtesy of one's opponents, and the entire absence of the *odium theologicum*. The feature of the Congress that I personally most enjoyed were the discussions from the floor, and the readiness of the younger men to defend their various positions. Some of these positions were—I admit—weird, but all listened to with attention and replied to with courtesy.

The most enjoyable part of the Congress was, to me, the informal gatherings in the lobby of the hotel, which, at least in my case, terminated each night in the small hours. It is the first time that I ever returned from an ecclesiastical gathering re-

(Continued on page 51)

THE CHURCH IN JAPAN

BY THE HON. WILLIAM R. CASTLE, JR.
UNDER-SECRETARY OF STATE

A splendid foreign missionary note in the recent meeting of the House of Bishops and National Council was a brief talk by the Hon. William R. Castle, Jr. He was Acting Secretary of State at the time, during Secretary Stimson's absence abroad. Mr. Castle spoke chiefly of his knowledge of the Church in Japan, to which country he acted as special Ambassador during the period of the naval arms conference in 1930.

AS YOU CAN IMAGINE in the six months I was in Japan I was enormously busy, but I did, because I hope I am a good Churchman, take a lot of interest in what the Church was doing.

In the first place one thing that pleased me immensely was that the Japanese officials with whom I talked of missionary work (and on the whole it is welcomed there) all said the work they liked best was the work of the Church, and they said it very meaningfully because what the Church is doing there in the schools particularly is not to proselytize but to train up young men and women to be first-class citizens. On the other hand there is no opposition on the part of the Japanese government to Christianity. If a man remains a good citizen they are glad for him to be a Christian.

Of course St. Luke's Hospital is one of the great things of the world. It is going to be in the future, as it really is now, the medical center for the Far East, and the work it is doing in public health is amazing, and the respect the Japanese have for it throughout the nation is most gratifying to every American.

I think the men we have there as representatives of the Church, not in the hospital alone but throughout Japan, are as splendidly self-sacrificing and optimistic workers as can be imagined anywhere.

The man I knew best was Bishop Reifsnider, the man who went early in life to a little Japanese town (and at that time they did not like missionaries) and who lived there for years. For the first two or three years no one spoke to him, a dreadfully lonely life, and then the children began to come to him, and the people of the town came to him for advice, and when he went away after eight years, in that little town the whole population came down to see him go and they all implored him to come back. He went back to Tokyo, and is now head of St. Paul's University. I had to go one day to make a commencement address. The first address was by Mr. Inuye who was murdered recently. One of our secretaries went with me and translated as he went along. He kept speaking in his speech of the enormous influence St. Paul's University has in Japan. Some of the finest men in Japan have been connected in one way or another with that university.

I WENT to a commencement at St. Margaret's School. The Japanese girls graduating would compare favorably with any school in this country and St. Margaret's was one of the first to give Japanese women a more advanced education. Splendid, self-sacrificing people we have there.

Trinity Church in Tokyo is never crowded but there are always Americans and some English there. Then there are the Japanese services which are crowded. The Americans out there are not all broadminded. I am not talking about our own people, but a group of missionaries came to me one day. They said, "As you are Ambassador we wish you would come to the American Church." I said, "I go every Sunday." They said, "No, you go to Trinity!" The Japanese do not see that kind of thing. They see the people of all denominations working happily together. It is a pleasant thing—our own work.

Of course at the present moment I cannot talk about the Far East as you know. At present we are all unhappy. A Japanese came to me and said, "Mr. Castle, tell me what you think about what is going on." It is hard for me to talk about it. I have been a friend of Japan. It is hard for me to see any excuse for Shanghai. This gentlemen said, "That is what I find everywhere."

Americans are friendly to Japan and they are terribly unhappy. I cannot argue that. What I do want you to remember is this—in no nation of the world are there finer people than there are in Japan. These people have fine ideals, many of them ideals they have taken from our missionaries, and in the course of time are going to get control again as they did before. Don't condemn Japan permanently, because at the moment a very radical party is in command. They cannot hold that command forever. Such men as Count Makino, Baron Shidehara, and the old Prince Saionje and many of the less well known men, many of whom have graduated from St. Paul's, are the real people of Japan and they are going to get control again. Another reason why you must not too fully condemn Japan is that only seventy-five years ago it was a feudal country. You cannot change, you cannot eradicate, the customs of centuries in a short time.

It is a tremendous honor to be a member of the National Council. This is the first meeting I have been able to attend. I hope to get to all in the future. Last time I could not come because the Secretary said I could not leave, the situation was too critical, so I had to stay in Washington. This time I could come because the Secretary is abroad, and as Acting Secretary I could order myself. I do not know if I will be of any value. A lady wrote my wife the other day, "I am proud of your husband for his work in the State Department but much more I am proud of him for being a member of the National Council."

ST. VERONICA'S HANDKERCHIEF

(Before the painting by Gabriel Max)

THE UNSPEAKABLE GRIEF on which these eyes have closed

Under the cool touch of a saint's handkerchief
Is not the grief of bruised and broken flesh.

The flesh can find a moment's sweet relief

When human kindness, sympathy, and love

Inspire a saint to soothe the touch of pain;

But God, whose grief This One has humbly born,

Through Him must suffer with His world again.

These eyes have closed, but they, impressed upon

A handkerchief, will open wide to see

Into the hearts that still bear grief and pain

Leading them forth to His eternity.

RAYMOND KRESENSKY.

AN APPRECIATION OF THE CHURCH CONGRESS

(Continued from page 50)

freshed and strengthened both intellectually and spiritually, and with the feeling that I have made real friends and not added to the number of my clerical adversaries.

It is a great thing for a stranger and a newcomer to meet and partially get to understand men like Dean Robbins, the genial and most successful chairman; the group of professors from the theological seminaries, with some of whom one has carried on controversial correspondence, or with whom one has warred in the columns of THE LIVING CHURCH; to meet bishops without their magpies; to discuss ritual problems with Dr. Guthrie; and above all to feel that one has made new contacts and acquired real and lasting friendships, and one hopes an attitude of toleration and of seeing the other side which can only be obtained in the Congress atmosphere.

Add to all this a delightful old New England town, a gracious hospitality, and from both the clerical and lay citizens of Hartford a real spirit of friendship and personal kindness toward the strangers in their gates and an organization running with perfect smoothness, under the genial and efficient superintendence of the secretary, Canon H. A. Prichard, D.D.

After loathing clerical gatherings all my life, I for one declare myself a convert. God bless the Church Congress *ad multos annos.*

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

VITAL REALITIES. By Carl Schmitt, Nicolas Berdyaev, and Michael de la Bedoyère (Macmillan, 273 pp., \$2.00).

THIS IS A BOOK for those who wish to do some real, constructive thinking on fundamental social problems in the light of the Catholic faith. The first and the third of the authors are Roman Catholics, the second is the well known Russian Orthodox philosopher. The writers are agreed that religion is no private matter; that it must claim the whole of life, social as well as individual, for Christ. The Church must once more take her rightful place as the creator and molder of the world's culture, if either culture or religion are to count in the coming era. The spiritual foundation necessary both for true culture and for a righteous political and social structure is stressed by all three of the writers. It is shown clearly that the Church Catholic alone can provide such a foundation—in it alone is the requisite universality, the perfect accord and balance of the natural and the supernatural, the human and the divine. Therefore the Church must wage unceasing warfare against all materialistic systems—Capitalistic and Bolshevistic alike—which ignore man's spiritual nature, his divine destiny, and his attainment of both in the organism of Christ's Church.

Particularly striking and valuable is Berdyaev's essay on the Russian Revolution. The author, once exiled to Siberia by the Czarist government for his political views, and now banished by the Bolsheviks because of his religion, is one of the most profound and virile personalities of our age. This reviewer dares to believe that his influence on the West will exceed and outlive that of Karl Barth—whom he strongly resembles in some respects. His description of Russian religious psychology and communistic atheism is masterly. It is the first thorough-going explanation; on the psychological side, of how it was possible for "Holy Russia" to be turned into a citadel of militant atheism. Bolshevism could not have arisen upon any other background than that of Russian Orthodoxy, with its strong Messianic consciousness, its persistent eschatological outlook. The tremendous energies generated by this religion have simply been diverted from their true object and turned into purely social channels, with the goal of building a Kingdom of God with God left out—a kingdom of godless men. This was possible because Christians—Orthodox and others—had forgotten their mission to Christianize the social order, as well as to convert individuals.

Communism is distinctly a religion. Its god—or rather its idol—is collective humanity. In the name of this, it despises and destroys Christianity, culture, art, liberty, etc. It claims the whole of life, and can tolerate no rivals. Its strength is its sense of Messianic vocation—which is simply religion gone wrong—its mythical idealization of the Proletariat (not to be confused with the working class generally). This is the new Israel, which is to "liberate" mankind and achieve social justice. Its design is to reconstruct the whole of life on the basis of its own philosophy. In this it resembles the Middle Ages. It claims for itself absolute truth, and must therefore persecute all other religions as false.

The untruth of Communism lies not in the economic or social, but in the spiritual sphere. It ignores the spiritual nature of man, it would stamp out the image of God within him. Its god—collective humanity—is an idol in the name of which it perpetrates cruelties and injustices even surpassing those of Capitalism. Idolatry is always fatal. For an idol, unlike the

true and living God, "bestows no spiritual food, sends down no grace from above."

The only thing that can effectively oppose materialistic communism is not Capitalism, which has no spiritual basis or *raison d'être*, but Christianity. But it must be true, vital Christianity—not the tattered rhetoric with which Christians have so commonly been content. The need is for a Christian renaissance, working itself out in consistent life, consistent culture, consistent social justice. Because Christians have neglected this task, Bolshevism has arisen as their nemesis: "the forces of evil have undertaken the task of setting right the world." More, not less, is demanded by the Christian than by the Communist ideal. The future belongs (justly) to the working classes, and all depends upon the spirit and name in which they will build the new world:

"in the name of God and of Christ, of the spiritual principle in man, or in the name of Antichrist, of divinized matter, in the name of a divinized human collectivity, in which the very image of man disappears, and the human soul expires. The Russian people have stated the problem before the entire world."

W. H. D.

THE HIDDEN YEARS. By John Oxenham. New Illustrated Edition, 1932. (Longmans Green & Company, \$3.00.)

THE HIDDEN YEARS first appeared in 1925 and is perhaps the most charming of John Oxenham's books. It tells in a very fascinating way the story of our Lord's early life and has brought pleasure and inspiration to a multitude of readers. It is necessarily in very large part imaginative and this fact naturally leads one to approach it with some misgiving. To undertake to reconstruct that period of our Lord's life with regard to which we have so little information requires courage of no mean order. This courage Mr. Oxenham has revealed in his book, a book marked by rare delicacy of feeling. Some of his suggestions are startling in their boldness but they do not in any way offend; on the contrary they help one to a fuller appreciation of the reality of our Lord's human nature and deepen one's sense of reverence. It is gratifying that a new edition has now been issued and that it is so charmingly illustrated by Miss Margaret W. Tarrant. The subjects of the illustrations—fourteen in all—are most happily chosen and one can scarcely imagine work better done for this purpose. The illustrations are life-like in character; and their simplicity, their delicacy of tone and color, and their beauty of form hold one entranced. A charming book has been made even more charming by the touch of a true artist.

J. W. S.

AIDS TO THE LIFE OF PRAYER. By Francis Underhill, M.A. (A. R. Mowbray & Co., Ltd.; Morehouse Publishing Co., Milwaukee. 60 cts.)

THIS LITTLE BOOK by the warden of Liddon House is valuable and inexpensive. It would assist in making vital and warm the prayers of the Catholic Christian. Particularly good are the chapters on Peace of Mind and Sound Character. They might make good readings for retreats or devotional services. There is a notion adrift that prayer is an outmoded and perhaps exploded method of approach to God; a study of this book would do much to correct that impression.

P. R. F.

NEWS OF THE CHURCH

Organized Religion Is Aid to Industry

Presbyterian Layman, Wishing Success of Whitsunday Offering, Says Business Needs Safeguard

PHILADELPHIA—"Organized religion is a most powerful safeguard of the sanity and soundness of our national life," declared General W. W. Atterbury, president of the Pennsylvania Railroad and one of the nation's outstanding business leaders, in a letter to the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, made public a few days ago in Philadelphia.

"Any curtailment of the work which religion is doing must not be permitted," General Atterbury told the Bishop. He further asserted that the forces which are at work against religion must be looked upon as a common enemy of both religion and sound industry, which if it destroys one makes certain the destruction of the other.

While the letter to Bishop Taitt was a personal one, General Atterbury, at the suggestion of the Bishop, expressed a willingness for the Bishop to make such use of his statement as the Bishop thought might be helpful in directing public attention and the interest of business leaders generally to the need of supporting the work of religion.

General Atterbury, who is a layman of the Presbyterian communion, had learned of the difficulties which the Episcopal Church is encountering in efforts to balance the 1932 budgets of the diocese and the general Church in order to prevent curtailment of its work, and the threatened abandonment of work in some of the mission fields.

DR. BENJAMIN M. WASHBURN ELECTED IN NEWARK

EAST ORANGE, N. J., May 10.—The Rev. Benjamin M. Washburn, D.D., rector of Emmanuel Church, Boston, was elected Bishop Coadjutor of Newark on the second ballot at the convention of the diocese held here today.

Dr. Washburn is a native of Vermont, where he was born in 1887, the son of Seth Monroe and Kate Strong (Brooks) Washburn. He was graduated from Dartmouth in 1907 and from the General Seminary in 1913, being ordained priest by Bishop Hall the same year. He was rector of St. Paul's Church, Kansas City, Mo., for eleven years, during which time he served as examining chaplain and chairman of the standing committee of West Missouri. He has been a deputy to General Convention since 1919.

High Officials of Church and State Join in Ascension Services at Capital

NINE BISHOPS, CHAPTER, AND 100 CLERGY PARTICIPATE

WASHINGTON, D. C.—The following bishops participated in the Ascension Day Eucharist at Washington Cathedral: The Rt. Rev. Drs. Hugh L. Burleson, representing the Presiding Bishop; William Lawrence, retired Bishop of Massachusetts; H. P. Almon Abbott, Bishop of Lexington; Thomas C. Darst, East Carolina; Philip Cook, Delaware; Walter Mitchell, Arizona; Robert C. Jett, Southwestern Virginia; Philip M. Rhinelander, warden of the Washington College of Preachers; and James E. Freeman, Bishop of Washington.

In the procession also marched, in their academic gowns, presidents of universities in Washington and Maryland, the Cathedral architects, and the lay members of the Cathedral Chapter and Council.

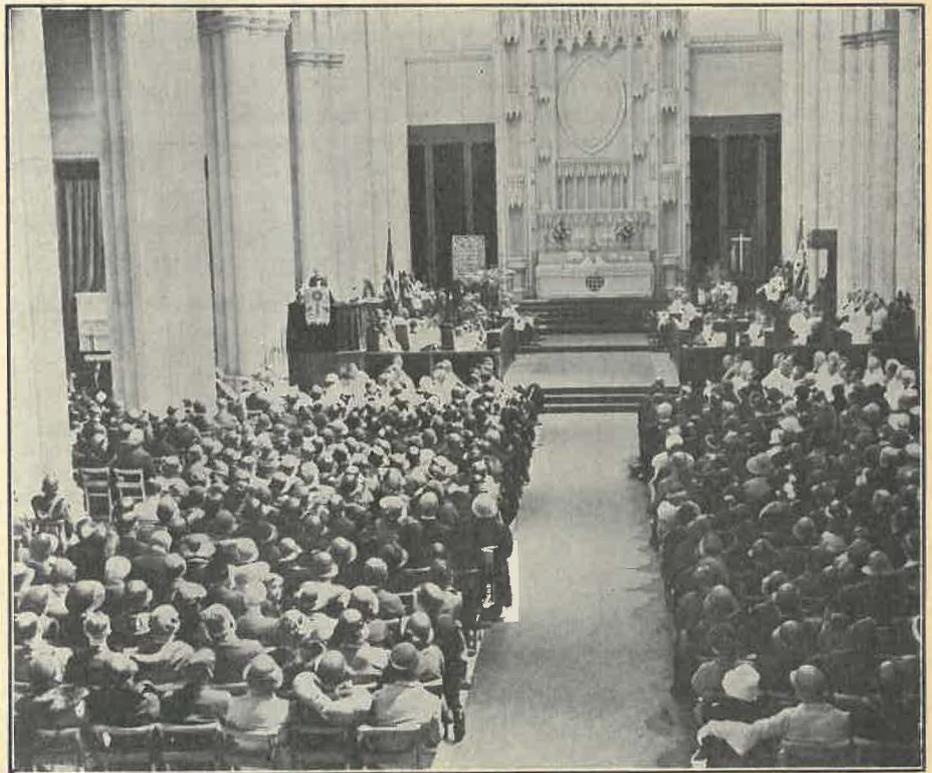
More than a hundred clergymen, including representatives of Protestant Churches and a Jewish rabbi, as well as the clergy of the diocese, completed the procession.

Washington Cathedral Sanctuary
Opened to Worship—Bishops
Freeman and Manning Preach

WASHINGTON, May 5.—More than 3,000 persons, including high officials of Church and State, attended the Ascension Day services held this morning for the first time in the new choir and sanctuary of the Cathedral of SS. Peter and Paul on Mount St. Albans.

Of the congregation, about 1,700 were seated while 700 to 800 stood in the aisles and chapels. More than 1,000, outside in the sunshine, heard by means of amplifiers the music of the processional and the opening sermon preached by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, all of which was carried to other thousands throughout the country by radio.

Mrs. Herbert Hoover sat in the first row, accompanied by Mrs. Woodrow Wilson and Mrs. William Howard Taft. President Hoover, who had expected to be present, was unable because of pressure of business to attend the service. Mrs. Hoover was escorted by Major Gen.



WASHINGTON CATHEDRAL OPENED

Here is given a general view of the audience at the services, looking toward the pulpit from which Bishop Freeman is preaching during the dedication of the choir. President Hoover was unable to attend, but Mrs. Hoover was present.

Robert H. Patterson, Surgeon General of the army. With Mrs. Wilson was Mrs. Hugh Campbell Wallace, widow of the former Ambassador to France.

Heading the long list of national officials present was Vice-President Curtis, accompanied by his sister, Mrs. Edward Everett Gann, and five members of the President's Cabinet, besides a number of senators and representatives. The United States Supreme Court was represented by Justice Pierce Butler and Mrs. Butler and Justice Harlan F. Stone and Mrs. Stone.

FOREIGN DIPLOMATS ATTEND

In token of the friendly interest of other nations in the opening of a great Cathedral in the Capital of the United States, four ambassadors, Ambassador Paul May of Belgium, Ambassador Paul Claudel of France, Ambassador Friedrich W. von Prittwitz of Germany, and Ambassador Giacomo de Martino of Italy were present. Other diplomatic representatives were Ministers Fabio Lozano of Colombia, Sesotris Sidarouse of Egypt, Halvard H. Bachke of Norway, Horacio F. Alfaro of Panama, W. Bostrom of Sweden, Pedro Manuel Arcaya of Venezuela, and Otto Wadsted of Denmark.

The procession, led by forty choir boys, in advance of whom walked the crucifer bearing the great gold cross presented to the Cathedral by the Emperor of Abyssinia, entered the sanctuary from the crypt through the north transept. Nine bishops and more than 100 priests, with a score of ministers of other denominations, were in the processional.

BISHOP FREEMAN STRESSES UNITY

The keynote of Bishop Freeman's sermon was hope that, as a house of prayer for the whole nation, Washington Cathedral might prove a talisman in effecting the ultimate unity of Christian fellowship.

"We hear much of peace today, and we ardently seek it as an end," he said. "Let us not believe that peace is only a matter of concordats and treaties.

"Peace is a cultivated state of mind, a state that issues in habits of kindly judgments, repressed passions, a generous consideration of the aims and purposes of those who, by temperament and training, follow ways unfamiliar and alien to our own. Even the skill of statesmen and the high aims of those who press the claims of leagues to enforce peace fail of their designs unless the passions of men are stilled by the assiduous cultivation of the will to peace, and this, we affirm, is the holy work of religion."

BISHOP MANNING PREACHES

A similar thought was expressed by Bishop William T. Manning of New York, honorary canon of Washington Cathedral, who preached the sermon at the 4 o'clock service.

Bishop Manning cited the present-day interest in Cathedral building as "a striking reply to those who imagine that God has been made obsolete by our microscopes, radios, and dynamos."

Those officiating at the afternoon service, which was attended by 2,000 persons, were the Rev. A. P. Stokes, canon of Washington Cathedral; the Rev. R. L. Wolven, chaplain to the Bishop of Wash-

BISHOP OF OHIO ON CHURCH OF THE AIR MAY 15TH

NEW YORK—Four bishops, including two American Church leaders, another from India and the fourth from China, will speak on the Church of the Air periods to be broadcast over the WABC-Columbia network Sunday, May 15th.

The first speaker will be the Rt. Rev. Warren Lincoln Rogers, D.D., Bishop Coadjutor of Ohio. He will discuss the question, "What Does the Christian Church Mean Today?" in the morning period from 10 to 10:30 EDST.

Three bishops of the Methodist Episcopal Church, attending its World Service Conference in Atlantic City, N. J., will speak in the afternoon period from 2:30 to 3:15 EDST. They are Bishop William Fraser McDowell of Washington, D. C.; Bishop Wang Chih Ping of China; Bishop Jashwant Rao Chitamber of India.

ington, and the Rev. John W. Gummere, canon of Washington Cathedral.

CATHEDRAL ASSOCIATION MEETS

The afternoon service was preceded by a meeting in Whitby Hall of the National Cathedral Association, composed of 15,000 contributing members throughout the country. Committee reports were made by Mrs. William Adams Brown of New York, national chairman of the women's committee, of which Mrs. Hoover is the honorary chairman, and by Mrs. F. W. Rhineland, who told of the work done during the past year by the New York committee. Other speakers were former Senator Pepper, Dean G. C. F. Bratenahl, and Edwin N. Lewis, executive secretary.

Mrs. Hoover received this afternoon at 5 o'clock at the White House the members of the women's committee, numbering about seventy-five, who were presented by Mrs. W. A. Brown of New York.

MEMORIAL SERVICE IS HELD FOR TOLEDO, OHIO, RECTOR

TOLEDO, OHIO—In St. Mark's Church, this city, friends of the late rector of the parish, the Rev. Eugene Sebastian Pearce, D.D., gathered on April 20th to do honor to his memory. Dr. Pearce it will be recalled died at Greensboro, N. C., March 22d, while returning from Florida where he had gone to recuperate following a breakdown. He had served St. Mark's parish since 1924.

The memorial sermon was preached by the Rt. Rev. Warren L. Rogers, D.D., Bishop of the diocese, who paid tribute to the life and work of Dr. Pearce, stressing particularly his work as chairman of the board of religious education, in which capacity he had also served in the diocese of Central New York.

The clergy of the region and ministers of other churches in the community took part in the service, the Rev. R. Lincoln Long, pastor of Collingwood Avenue Presbyterian Church representing the ministers of the various denominations.

Church Problems Are Same the World Over

Vicar of Leeds, England, Preaching at Toronto, Avers Criticism to Be Expected These Days

TORONTO, May 4.—The Rev. Canon W. T. Elliot, vicar of Leeds, England, one of the great parishes of England, preaching at St. Paul's, Toronto, asked the congregation to consider two questions: What is the Church trying to do? What does the Church exist for?

The problems the Church must face and the functions the Church must fulfil are essentially the same on both sides of the sea, he said, though immediate tasks might differ.

In Canada as in England the Church is passing through a period of questioning and criticism. Some of the criticism is justified, much is not. But the Church as an established institution in an age of change must expect criticism and be prepared to withstand it.

England and the Church of England have suffered much in recent years from the publication of a sort of cheap, irresponsible criticism, he said. The forward-looking mind is of great value to the world; but so is the backward-looking mind. "You cannot build for the future except on the solid foundation of the past."

VISIT OF WESTERN BISHOPS

The special deputation of Western Bishops, including the Bishops of Calgary, Caledonia, Saskatchewan, and Athabasca, have now completed their tours in the dioceses of Niagara, Toronto, and Montreal, and are now in the diocese of Huron. A fifth Western Bishop, the Bishop of Qu'Appelle, is to preach the synod sermon of the diocese of Toronto on May 31st and also to visit the dioceses of Ottawa and Ontario. The deputation was arranged by the missionary society with the object of informing the Church in the East of the work, problems, and needs of the Canadian West.

WORK SUPPLIED BY CATHEDRAL FOR THE UNEMPLOYED AT VICTORIA

A fund has been opened by the Archdeacon of Columbia, Memorial Hall, Victoria, B. C., for the twofold purpose of giving work to men at present unemployed, and of forwarding the building of the Cathedral. There is a quantity of undressed stone on the site which has been paid for, but which needs cutting against the time when funds may permit of this, and other material already prepared, being built into the northwest tower. Whatever money is forthcoming will be spent on labor.

MISCELLANEOUS

In celebration of the 25th anniversary of their connection with Trinity College, Provost F. H. Cosgrave, Professor J. N. Woodcock, and Sydney H. Jones were recipients of gifts at the home of Prof. G. F. Kingston, dean of residence. About 150 members of the staff and student body attended. Arnold Brook made the presentations, expressing appreciation of the long continued service of the guests of honor. Bouquets of roses were presented to the wives of the three, and also to Mrs. Kingston, hostess of the evening.

National Executives Of W.A. Hear Reports

Mrs. Harper Sibley Only Member
Absent at Session—Next Meeting
in October

GARDEN CITY, April 28.—The national executive board of the Woman's Auxiliary held its usual three-day session April 22d, 23d, and 25th, preceding the meeting of the National Council. Every one of the nineteen members was present, except Mrs. Harper Sibley who was still in the Orient.

The recent experiment which concentrated the efforts of the field and headquarters staff in one province, the Seventh, for a given period was reported and discussed at length. Briefly, the procedure was that the five field workers went to some dioceses of the province for several weeks, then united with the headquarters staff in holding two-day training conferences at four centers over a period of three weeks, and then the field workers remained in the province to work in the dioceses which had not been visited before the training conferences. In two places the young people's organization shared in the work. It is impossible to outline the undertaking clearly in a brief item, but essentially it meant that, instead of spreading thinly over the whole country in the same time, the work was concentrated with the leaders of women's work in the eleven dioceses of the one province. The board recommended a continuance of the plan at least for the present year.

The executive secretary was asked to convey to the National Council an expression of the executive board's confidence in the Every Member Canvass plan when well prepared for and systematically carried out, and the belief of the board that the thorough execution of the whole plan would solve the problem of adequate support for the world-wide mission of the Church.

A new publication is a *Guide* to the study of the subjects considered at the triennial meeting of the Woman's Auxiliary in Denver. The *Guide* contains suggested outlines for meetings, questions for discussion, tests, reading lists, prayers. Copies may be ordered from the Bookstore, 281 Fourth avenue, at twenty-five cents each.

Bishop Perry addressed the board, as did also Bishop Burleson, Dr. Franklin, Mr. Suter, Mr. Fenner, Miss Hewitt, Mr. Stabler. Among the visitors was Miss Sallie Phillips, who is associate secretary for young people in the Department of Religious Education, and provincial secretary for college work in the Third Province. Miss Artemisia Bowden of St. Philip's School, San Antonio, Texas, spoke briefly. The Woman's Auxiliary of the Eighth Province was in session just before the board meeting, and sent greetings. The Presiding Bishop brought word of the women's work carried on in the American churches in Europe, and of the desire for

National Council Winds Up Meeting With "Something Accomplished, Something Done"

CORPORATE COMMUNION IN MILWAUKEE DIOCESE

MILWAUKEE—A call for a Whitsunday corporate Communion of all Churchmen in the diocese has been issued by the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee. The special intention of celebrations throughout the diocese on that day will be the spread of the missionary work of the Church and the solution of the problems facing the National Council. Offerings in most of the parishes will be devoted to the deficit of the national Church.

At All Saints' Cathedral, Milwaukee, the preacher at the solemn High Mass on Whitsunday will be the Rev. George D. Rosenthal, vicar of St. Agatha's Church, Birmingham, England. The celebrant of the Mass will be the Very Rev. Archie I. Drake, dean of the Cathedral, assisted by the Rev. E. H. Creviston and Russell Walton as deacon and sub-deacon. The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of the diocese, will pontificate.

closer contact between our Churchwomen in Europe and in this country.

REPORTS

Miss Mary E. Ladd of Windham House, New York, and Miss Bertha Richards of Tuttle School, Raleigh, N. C., reported briefly on their two training centers.

There have been twenty-five graduates at Tuttle School, of whom one has died. Every one of the twenty-four is at work, and there is an increasing demand for them to fill Church positions.

Tuttle School requires for admission that the applicant be a graduate of a junior college or have the equivalent education.

Church papers have recently published the account of the harrowing experience the staff of St. Luke's Hospital, Shanghai, went through when the hospital was in the fighting area. Hospital linen valued at \$2,000 gold was lost at this time when the laundryman's quarters were destroyed. The supply secretary sent word of this loss to a number of diocesan supply secretaries, and reported to the board meeting an immediate response.

Suggestions for work among foreign students in educational centers were made by the committee on race relations, of which Mrs. Julius E. Kinney is chairman. The sub-committee on coöperation with the Commission on Interracial Relations, of Atlanta, reported through the chairman, Miss Nannie Hite Winston, slow but substantial progress in improving race relations and some conspicuous examples of greatly improved public opinion made effective at critical moments.

The date of the next meeting of the board is October 7th.

Two New Members Sit in Sessions
as Business Matters Become Order of the Day

GARDEN CITY, April 29.—Two recently elected members of the National Council were present for the first time at the April meeting, held at the same time as the special session of the House of Bishops. They were the Hon. William R. Castle, Jr., Under-secretary (at present Acting Secretary) of State, and Col. William C. Procter, of Cincinnati.

Two others who were former members of the Council and were recently returned to membership also made their first appearance since reëlection: Hon. Philip S. Parker of New Haven, Conn., and John Stewart Bryan, of Richmond, Va. Louis F. Monteagle's resignation from the Council had been received at the last meeting but he had been asked to reconsider it. He felt unable to continue his membership and his resignation was accepted with deep regret.

Judge Parker had been an additional member of the Department of Foreign Missions. To fill the vacancy caused by his election to the National Council, William F. Severn of Bridgeport, Conn., was elected an additional member of the department.

A new additional member of the Department of Domestic Missions, elected to represent especially the Churchmen of the colored race, is the Rev. Robert I. Johnson of New Bern, N. C., a Negro priest of ability with a record of long and distinguished service to his community and his people.

A number of bequests were reported by the treasurer, in amounts varying from \$25 to \$10,000. They were received from the estates of the late Caroline L. Chapin of Tenafly, N. J., Elizabeth T. White of New Haven, Conn., Clara C. Griswold, Evanston, Ill., Helen Geisinger, Baltimore, Md., Elizabeth C. Brown, New York City, Ella V. Dering, Utica, N. Y., Virginia C. Langdon, Plymouth, Mass., Kate J. Drumm, Johnstown, N. Y. The total amount is nearly \$30,000.

The Council voted several appropriations recommended by the executive board of the Woman's Auxiliary from income of the Emery legacy and the Hogg legacy.

Reporting for the American Church Institute for Negroes, the Rev. Dr. Robert W. Patton, director, said that by most serious and painful cutting the Institute schools had reduced their budgets by \$39,000, an extraordinary achievement in face of prevailing conditions. Furthermore, a splendid response from friends of the schools in making additional gifts, to meet the deficit that was plainly inevitable, now indicates that the schools will close the present school year with balanced budgets.

ADVANCE WORK PROJECTS

The building committee of St. Luke's Medical Center, Tokyo, reported a request

from Dr. Rudolf B. Teusler, director for authorization of further contracts for construction. The Council approved the purchase of the triangle of land needed to complete the ownership of the block on which the new hospital stands, and authorized such contracts as can be covered by pledges now in hand. The work is progressing in such a manner as to avoid the incurrence of debt.

As reported previously in the Church press, the Japanese Imperial Department of Education has announced that it will make grants totalling 250,000 yen, over a period of fifteen years, to St. Paul's University, Tokyo, to be used for endowment, the income of the first 100,000 yen to be used especially for the library. The Council made formal record of its deep appreciation of this action.

Iverson Hall and Sherwood Hall at Laramie, Wyoming, are hostels for Church students attending the State University high school. The financial situation of the hostels is such that the Bishop of Wyoming asked authorization for special appeals for funds amounting to \$10,000 a year for the next three years, and said that unless this money were secured he would in all probability have to close the Halls. After long consideration of this matter, the following resolution was adopted by the Council:

Resolved: That in view of the present circumstances, if the Bishop of Wyoming and the board of managers of Iverson Hall and Sherwood Hall, Laramie, find it impossible to operate the Halls without incurring debt, the National Council recommends that the Halls be closed.

The matter of the possible discontinuance of the agricultural work at Quebrada Limon, Porto Rico, came before the Council and was referred back to Bishop Colmore to study further and report at the October meeting of the Council.

WORK AT HOOVER DAM

The rapid development of Boulder City, Nevada, the site of the great Hoover Dam now under construction, has precipitated an immediate need for the Church's work. From a barren place in the sage brush and cactus of the desert, there has sprung a town of several thousand inhabitants. A thousand houses have been built for families, and large dormitories for single men. Paving of streets, a lighting system, and other improvements are being completed. It is a government-built and government-controlled city, substantially built, and in ten years, when the dam is completed, a permanent town will remain.

Our nearest church is thirty miles away at Las Vegas. Las Vegas is also the nearest center for the harmful recreation and vice which are always in evidence in a frontier town. The priest at Las Vegas has his hands fully occupied there.

At Boulder City the government has provided land and cleared it, for a church, and is now blasting the excavation for the foundation, all without charge. Services are already being held in houses as frequently as the priest from Las Vegas or the Bishop have found it possible to go there.

The Bishop asked the Council for an appropriation of \$1,800 for a salary in

England Institutes Industrial Sunday

Industry Needs Christianity In Its Makeup to Gain Impetus, Say British Leaders In Appeal

BY GEORGE PARSONS

LONDON, April 22.—The Archbishops of Canterbury and York, the Prime Minister, and a number of distinguished people in public and business affairs commend the efforts of the Industrial Christian Fellowship to secure the observance of Sunday next, April 24th, as Industrial Sunday in the churches of the country. In an appeal for coöperation and service to all engaged in industry, signed by Stanley Baldwin and a long list of well known business men, it is pointed out that

"although a better feeling in industry develops as the years go on, there is still much room for improvement. In too many directions, even now, among both individuals and executive bodies, among both employers and employed, the phrase 'business is business' is interpreted as 'business is selfishness.'"

The signatories urge that

"industry and its relationships occupy so much of our life that we cannot shut the door of industry against Christian principles without forgoing our claims to be a Christian country."

The appeal invites

"all people who believe that religion is meant to shape and sway every department of life, to make Industrial Sunday an oc-

order to put a resident priest at Boulder City where a national project has brought about this emergency need. The Council was able to make the appropriation from emergency funds already in the reduced budget. The amount is to be diminished as rapidly as contributions toward it may be secured from the people of Boulder City. The Bishop reports that he has a man in sight for the work.

Among matters reported by the Field Department was the fact that funds for Advance Work projects of the last triennium had been received to the amount of \$771,229.39. The department has relinquished the sum of \$2,000 from its budget appropriation for travel. The cost to date of promoting the 1932 Deficiency Fund appeal for \$400,000 has been \$3,324.28 and the total cost will almost certainly not exceed \$4,000.

The Girls' Friendly Society sent word to the Council that from the Council's appropriation of \$10,000 to the society, \$5,000 has been relinquished, in accordance with the society's desire to coöperate in the present effort to reduce expenditures.

A communication was received from the Daughters of the King assuring the Council of the earnest desire on the part of that organization's seven thousand members to do all in their power to coöperate in any way with the Council.

casation for focusing thought and prayer on the means to advance and promote mutual good-will in the industrial world."

In another appeal, signed by Ramsay MacDonald, Labor leaders, and members of the trade unions, it is asserted that

"it is not that agnosticism is gaining ground, or that there is a positive anti-Christian spirit abroad. Apathy to religion and an over-worldliness, that takes the form of excessive excitement, is the chief danger today. Many of us believe that social justice can be brought about only by the presence and the exercise of Christianity."

CHURCH CONGRESS TO BE ABANDONED?

Authorities who have been closely associated with the Church Congress are of the opinion that thousands of Church people in all parts of England are anxious that the annual meetings should not be abandoned, and feel that some definite action should be taken to save the Congress from the danger of extinction. There were hopes that this year the Congress might have gone to Leeds, which is regarded as an admirable center, and it is thought that Hull and Newcastle are also cities where it should be planned. At present, however, Leeds is considered to be the most appropriate place for the next Congress, whose supporters would be deeply disappointed if any proposals made by the Convocations' Committee had the effect of limiting its usefulness.

THE OXFORD MOVEMENT

In connection with next year's centenary celebration of the Oxford Movement, it is of interest to learn that the Archbishops' Centenary Committee proposes to hold a meeting at Oxford, in July of next year, in order to emphasize the value of the Evangelical revival of the eighteenth century as a corollary of that of the Catholic revival in the nineteenth. The Oxford Movement was certainly deeply affected by the older revival, largely through Newman and his influence on Pusey. It gathered up much that was of most value in the older movement, and preserved in association with its own more stable and historical Churchmanship a double portion of the Evangelicals' zeal for personal consecration and love of souls. The Oxford Movement would not easily have found its own true character if the Evangelical revival had not preceded it.

DR. CHORLEY FIRST EXCHANGE PREACHER

Dr. E. C. Chorley, rector of St. Philip's Church, Garrison, N. Y., is the first of the American visitors to arrive in this country under the arrangements made by the Council of Interchange of Preachers and Speakers between the Churches of Great Britain and America this year. Dr. Chorley will preach at St. Margaret's, Westminster, next Sunday morning, and at St. Philip's, Kensington, in the evening.

SENDING A CHECK for \$25 to the national treasurer late in March, for the 1932 deficiency fund, the head of the Altar Guild of St. John's Church, Washington, Conn., said: "We intended to use this for Easter decorations, but send it to you thinking it will serve a more useful purpose just now."

Fr. Russell to be Speaker At Utica, N. Y., Conference

Fr. Huntington, O.H.C., to Preach at
Solemn High Mass

UTICA, N. Y.—A regional conference of the Catholic Congress will be held at St. George's Church, Utica, N. Y., on May 19th. This is the seventieth anniversary of the founding of St. George's parish, and Fr. Huntington, O.H.C., an old friend of the parish, will preach at the solemn High Mass at 11 o'clock. The luncheon at 1 o'clock, and the conference at 2:30, will be held in the New Century Club where there is a very large hall. The only charge will be for the luncheon, 60 cents, and it is advised that reservations be sent in early.

At the conference the Very Rev. George L. Richardson, D.D., dean of Albany Cathedral, will preside, and the speakers will be the Rev. Franklin Joiner, rector of St. Clement's Church, Philadelphia; the Rev. Frederick S. Arnold, rector of Auburndale, New York; the Rev. Cecil E. Russell, organizing secretary of the Anglo-Catholic Congress, London, England. All clergy and lay people interested, in the wide territory within convenient access of Utica, are cordially invited.

European Churches to Aid National Council

Convocation, Held at Nice, France,
Adopts Resolution to That Effect

NEW YORK—The convocation of American Episcopal churches in Europe was held in Nice, France, on March 30th. The Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., was in the chair and clerical and lay delegates were present from Paris, Geneva, Nice, Florence, Rome, and Dresden. Bishop Perry brought an interesting report of the work of the Church at large, with emphasis on the present financial emergency. A resolution was unanimously adopted that the European churches take up a special offering on or before Whitsunday, to be forwarded to the National Council toward the deficit.

Dean Beekman told of the progress in building plans of our new student center in the Latin Quarter of Paris. The Bishop of Gibraltar, who is visiting his parishes on the Riviera, addressed the convocation on our relations with the English Church on the Continent. A helpful discussion followed.

The following elections were made:

Council of Advice: clerical, E. P. Smith (chairman), Theodore Sedgwick, Samuel McComb, Canon Stimpson; *Lay*, Messrs. Branch (Paris), Blanchard (Nice), Haubold (Dresden), Stevens (Rome).

Executive Committee: clerical, Frederick W. Beekman, chairman, E. P. Smith; *Lay*, Messrs. Nelson, Dean, Jay, and E. B. Close (Paris), Dr. W. W. Gethman (Geneva).

The Rev. Harold Belshaw was elected *secretary*; *Treasurer*, J. Ridgely Carter; *Assistant treasurer*, Dr. Harmon A. Vedder.

New York Corruption Appalling to Bishop

Governor Roosevelt Requested to
Denounce Rottenness of City's
Administration

BY HARRISON ROCKWELL

NEW YORK, May 6.—At the observance Friday noon, April 29th, in St. Paul's Chapel of Trinity parish, of the anniversary of President Washington's inauguration, a service previously cited in these columns, the Bishop of New York delivered the chief address. It was a notable utterance. It should have had a profound effect upon the life of the city, and it would have had but for the amazing apathy toward the conditions Bishop Manning denounces.

No abler comment on the Bishop's address is likely to come to our attention than the admirable leading editorial in the *Times* of the following day. It is given below in part. It should be pointed out that the address had no political significance, as some have contended. The Governor is a trustee of the Cathedral and a friend of the Bishop's. It was an appeal to the constituted authority to lead in a great civic crisis.

"ANOTHER NATHAN TO DAVID"

"Yesterday, Bishop Manning recalled what the evidence brought out by Judge Seabury has shown to be the truth about political conditions in this municipality. There is really no dispute about the facts. They are as conclusively established as they are humiliating to all right-thinking citizens. But the Bishop sorrowfully pointed to the apathy, the indifference, or the cynicism, with which the disclosures have been re-

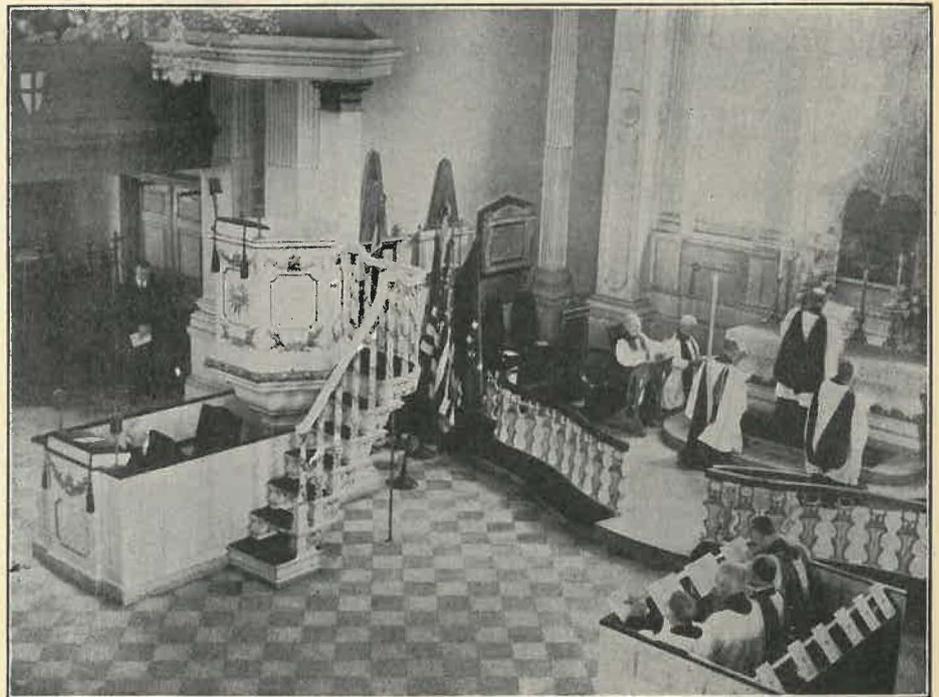
ceived by the public. Except on the part of a few, there has been little of that hot indignation which should have followed them universally. Bishop Manning asked what had become of our civic conscience, to say nothing of our civic sense of shame. Finally, he made a direct appeal—if not to the authorities of this city, who remain callous—to the authorities of the state to give expression to the true sentiments of the people and take the lead not only in denouncing but in rooting out corruption in office. With great plainness of speech Bishop Manning uttered the thoughts of many hearts when he said:

"We have the right to look especially to the Governor of our state. Upon him our Constitution expressly lays the responsibility of leadership in such a situation as this. If the Governor will now come forward in this battle for righteousness, he will stir the conscience of our whole community and will be upheld by every decent influence in our city and state. From this place where George Washington stood on the day of his inauguration, let us call upon our Governor to lead against this open wrongdoing and to condemn it as it would have been condemned by Grover Cleveland or Theodore Roosevelt."

"Added words would only weaken Bishop Manning's. The opportunity is still before Governor Roosevelt, as it has been for many months. To seize it might not be adroit politics for him, just at this juncture, but it would be good morals and sound statesmanship."

VICAR CHOSEN FOR HOLY
TRINITY CHURCH

Holy Trinity Church of St. James' parish, East 88th street near First avenue, has been without a vicar since the resignation on March 1st of the Rev. Dudley S. Stark, now rector of St. Chrysostom's Church, Chicago. To fill this important post the vestry of St. James' parish has elected the Rev. William John Dietrich, since 1926 rector of St. Stephen's Church,



Wide World Photo.

SERVICE OF THANKSGIVING IN ST. PAUL'S CHAPEL, NEW YORK

In honor of the bicentennial celebration of the birth of George Washington. At prayer below the pulpit at the extreme left is Judge Samuel Seabury.

Port Washington, diocese of Long Island. Mr. Dietrich has accepted the election.

The vicar-elect of Holy Trinity Church received his education at St. Paul's, Garden City; Hobart College, and the General Seminary. He was ordained deacon in 1923, and was priested a year later. After serving two years at the Church of the Good Shepherd, Brooklyn, he went to Port Washington to succeed in the rectorship there the well known missionary, the Rev. Walter E. Bentley.

Holy Trinity Church has one of the most complete church plants in New York, and its communicant list numbers over a thousand.

REV. T. A. SPARKS TO RETURN TO NEW YORK

The return of the Rev. Thomas Ayres Sparks, now rector of the Church of the Good Shepherd, Rosemont, Pa., to New York on September 1st to become priest-in-charge of Trinity Church, as mentioned in our last issue, brings back to this diocese a widely known and popular priest. While rector of St. Clement's Church, New York, Fr. Sparks was given impressive support at the last election in this diocese of a suffragan bishop, receiving the second largest number of votes. In addition to parochial work, he has served the Church in the recent General Seminary campaign, as a trustee of St. Faith's Training School, and as president of the Clerical Union.

CATHEDRAL MEETING OF WOMAN'S AUXILIARY

Members of the Woman's Auxiliary of the diocese met on May 3d at the Cathedral of St. John the Divine for the United Thank Offering service, at which Bishop Manning celebrated the Holy Communion. At this service the Bishop consecrated the Communion set presented, through the missions committee, to St. Paul's Church, Camaguey, Cuba, in gratitude for the work of Mrs. Henry Hill Pierce, now president of the Woman's Auxiliary.

The Communion set consists of chalice, paten, ciborium, cruets, and lavabo bowl. At the business meeting, following this morning's service, Mrs. Pierce presented her report as president. At the election,

C. Barber Resigns 25-Year Lenten Office

Duties as Brotherhood President Make It Necessary to Give Up Noonday Services Chairmanship

CHICAGO, May 7.—Announcement is made of the retirement of Courtenay Barber from the chairmanship of the Lenten noonday services of the Church Club, after serving in that position for more than twenty-five years. His added duties as national president of the Brotherhood of St. Andrew have made it necessary for Mr. Barber to relinquish this work.

For more than a quarter century, Mr. Barber has taken complete charge of the noonday services. He has attended to every detail of the program and in so doing has given largely of his time and ability and means to promote these downtown services.

In recognition of his long service, directors of the Church Club, meeting on Wednesday at the Hotel Sherman, presented Mr. Barber with a desk set. The presentation was made by Angus S. Hibbard who paid tribute to Mr. Barber's work.

Responsibility for various phases of the Lenten services will be divided under plans outlined at the meeting on Wednesday. The services will be continued in a downtown theater as usual.

NORTHERN DEANERY LAYMEN ORGANIZE

Plans for carrying the Church into every village and town in the northern deanery were adopted at a meeting of sixty lay-

Mrs. Pierce was chosen to continue as head of the Auxiliary.

The membership of the Auxiliary is 9,000, scattered through all parts of the diocese and practically every section was represented at today's meeting. It was reported that there has been an increase in gifts during the past year, in spite of general conditions.

FR. ROSENTHAL COMING TO CHICAGO

CHICAGO—The Rev. George D. Rosenthal of St. Agatha's Church, Birmingham, England, and a leader in the Catholic Congress in England, will be in Chicago May 15th and 16th. He will preach at the Church of the Ascension Whitsunday evening at 7:30. The following morning, at 11 o'clock, he will speak to the clergy's round table at St. James' Community House, and that evening he will be the speaker before the Catholic Club of Chicago meeting at St. Bartholomew's Church, Englewood.

While Fr. Rosenthal is in Chicago, it is expected he will meet with the local committee on celebrating the anniversary of the Oxford Movement, of which the Rev. William B. Stoskopf is chairman. The committee was appointed by the Bishop.

men and clergy held at Grace Church, Galena, last Saturday and Sunday. The meeting was called by the Northern Deanery Assembly of the Brotherhood of St. Andrew and was one of the most enthusiastic affairs of its kind in years.

A definite program of extension was adopted which provides for the licensing of lay readers in each parish who will go out in twos to visit Churchmen in isolated communities; to distribute Church literature; to conduct home services; to organize Sunday schools, and ultimately to effect the organization of new mission churches.

DEFICIT FUND CAMPAIGN CLOSING

A strenuous effort to bring to a successful close the effort to raise \$34,000 toward the deficits of the National and Diocesan Councils will be made throughout the diocese during the coming week. Bishop Stewart has asked the clergy to call upon their people to respond to his letter on the deficit and to bring their activities to a climax by Whitsunday.

Returns continued coming in this past week, with total contributions approaching the \$4,000 mark and bringing a total of nearly \$8,000. The clergy leadership fund has reached \$3,200 and, in addition to these two funds, parishes continue to increase their expectancies. St. Ann's Church, Chicago, this week doubled its expectancy, from \$150 to \$300.

ORDAIN NATIVE EAST INDIAN

A service of unusual interest in the diocese was the ordination to the diaconate last Sunday morning at St. Mark's Church, Evanston, of John P. Aaron, native East Indian and student at the Western Theological Seminary. This is the first time an East Indian has been ordained in the diocese.

The Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota, ordained the candidate, acting for Bishop Azariah. Mr. Aaron was presented by the Rev. A. E. Knickerbocker, rector of St. Paul's Church, Minneapolis, and the Rev. H. L. Bowen, rector of St. Mark's, preached.

Mr. Aaron is a son of a missionary



BISHOP PERRY PRESENTED WITH HONOR CUP

The University of Pennsylvania Club, New York City, at its annual dinner, paid tribute to the Presiding Bishop as the outstanding Pennsylvania man this year.

LEFT TO RIGHT: Provost Penniman of the U. of P.; Judge Samuel Seabury; Bishop James DeWolf Perry, honored guest; Luther Martin, president of the U. of P. Club; George W. Wickersham, former U. S. Attorney General, and Bishop A. S. Lloyd.

Wide World Photo.

who gave his life to the Church in the missionary fields of India. It is his ultimate aim to take his father's place in the Indian field. He expects to return to his native country shortly.

CATHEDRAL BALL MAY 13TH

The diocesan Young People's Association is sponsoring its seventh annual Cathedral Ball at the Drake Hotel next Friday, May 13th. This affair has come to be the social function of the year in the diocese and has the warm support of the Bishop. It was established as a means of creating sentiment for a Cathedral and to raise funds which will be left to accumulate and be used ultimately for whatever Cathedral project is undertaken.

William N. Murray, Jr., of the Church of the Mediator, is president of the group and Leslie Allardyce of St. Luke's, Evanston, is chairman of the ball.

LATE DR. DE WITT BURIED

The body of the late Rev. Dr. William Converse DeWitt, for many years dean of the Western Theological Seminary, was returned to Chicago this week and interred in the Church section of Memorial Park Cemetery. Interment followed services at the Bishop Anderson Chapel at the Seminary, with Bishop Stewart officiating, assisted by the Very Rev. Frederick C. Grant, dean.

A large congregation of Dr. DeWitt's friends, associates, and former students gathered for the service. Six priests who studied under him at the seminary were active pallbearers—the Rev. Messrs. Ray Everett Carr, F. E. Bernard, Harold Holt, Walter S. Pond, E. S. White, and James E. Foster of Gary. Trustees, faculty members, and a few close friends were honorary pallbearers.

NEWS NOTES

Thursday of next week (May 12th) brings the annual acolytes' festival of the diocese, at the University of Chicago chapel. Bishop Stewart will preach and supper will be served at Ida Noyes Hall.

Chicago Alumnae of St. Katharine's School, Davenport, are giving a musicale today at the home of Mrs. Charles Spencer Williamson for the benefit of the Bishop Morrison Endowment Fund.

A memorial service for the late Dr. Peter Christian Lutkin, dean of music at Northwestern University and a noted Churchman, will be held at St. James' Church, Chicago, Sunday afternoon, May 29th, at 4:30. It will be the feature of the annual festival of mixed choirs from St. James', St. Luke's, Evanston, Church of the Holy Spirit, Lake Forest, and St. Chrysostom's churches.

Bishop Sumner of Oregon arrived in Chicago today and will preach at the Cathedral Shelter Sunday morning. He was for ten years dean of the Cathedral of SS. Peter and Paul and is well known in the city.

Good Idea for City Parishes

ST. MARY'S CHURCH, Manhattanville, a New York City parish, has had a series of six Wednesday night services at which the preachers were New York diocesan missionaries. In almost any diocese where distances permit, it will be found that men in charge of rural missions, archdeacons, chaplains of diocesan institutions, and other diocesan missionaries have inspiring stories to tell, and need the encouragement of the parishes in their own diocese.

More Rigid Training For Priesthood Asked

All Candidates for Holy Orders Should Know Greek, Asserts Bishop Taitt at Convention

By ANNA HARRADEN HOWES

PHILADELPHIA, May 5.—On Tuesday, May 3d, the 148th annual convention of the diocese was held at the Church of the Holy Trinity. In order to shorten the duration of the convention and to complete all the business in one day, a mass meeting was held on the evening preceding convention, at which the Bishop's report and address were presented and read and an address on pressing problems of the Church was made by the Rev. H. Percy Silver, D.D., rector of the Church of the Incarnation, New York, and a member of the National Council. Prior to the mass meeting, the clerical and lay deputies were the guests of Bishop Taitt at a dinner at the Penn Athletic Club.

In his convention address, Bishop Taitt stressed the need for stricter training of candidates for holy orders, emphasizing the fact that,

"While I am Diocesan there must be some unusual reason for shortening time (of candidacy), and no one under 35 years of age shall get a dispensation in Greek. Every priest in the Church of God ought to be able to read the New Testament in the language in which it is written. It is the source book of our profession. Every candidate for holy orders should spend the canonically prescribed time in thought and prayer before entering the sacred ministry, and our definition of consecration should be, 'willingness to do hard things for Christ.'"

Bishop Taitt also expressed a wish that there might be an annual offering made by all the parishes of the diocese for the Divinity School.

THE CATHEDRAL PROJECT

Considerable interest was manifest in the report of the committee on the Cathedral Program which was presented by the Rev. Gilbert E. Pember and recommended the following resolutions for adoption:

Resolved, That the Cathedral Chapter of the Church of Christ be requested not to proceed with the erection of a Cathedral at Roxborough unless and until the diocesan convention has expressed its approval of the location.

Resolved, That no diocesan buildings of any character be erected except on ground owned by the diocese, and title to which shall be in the Church Foundation, and free from incumbrances.

Resolved, That no final plan for the removal of the Church house or the construction of a synod house be made until those plans have been submitted to and approved by the diocesan convention.

This report was followed by a minority report, presented by the Rev. Stanley Wilcox, which proposed as a substitute for the above resolutions submitted by the majority, "Resolved, that the committee be discharged."

Prolonged discussion arose after the reading of these reports. One felt that the convention of 1929 did the wise thing

in leaving the matter to the committee; another, that the committee wanted the diocese behind the undertaking and would, therefore, be glad of an opportunity to have an expression of feeling regarding the matter; a third, that the plan for the site at Roxborough is a great vision which takes into consideration the future, years hence, and is commendable.

The resolution of the minority report was finally adopted and the committee discharged. As there was then no committee to bring up the majority resolutions, the matter rested until the afternoon session, when under the Presentation of Resolutions Dr. Grammer proposed a resolution, which was passed, to the effect that a committee of five clergymen and five laymen be appointed to consider the whole subject of the relation of the Cathedral to the convention.

The afternoon session was opened by the chairman of the field department, the Rev. Malcolm E. Peabody, who presented the report of that department and described its work as twofold: financial and educational.

This was followed by an inspiring address by Bishop Creighton, the executive secretary of Domestic Missions.

DR. OLIVER TO ADDRESS ST. URSULA'S GUILD

The Rev. Dr. John Rathbone Oliver is to make an address under the auspices of St. Ursula's Guild for Teachers on May 14th at 8 o'clock at the Churchwomen's Club, 22d street, above Walnut. His subject is to be Mental Maladjustments: Their Importance to the Average Individual.

CLERICAL UNION TO MEET

The Clerical Union, or Catholic Club, is to meet on May 10th at St. Alban's Church, Olney, Philadelphia. Solemn High Mass will be sung at 11 o'clock, the rector, the Rev. Archibald Campbell Knowles, as celebrant and the Rev. Frs. Davis and Gorgas as deacon and sub-deacon. Fr. Gorgas will give the Meditation after the Mass. After luncheon in the guild house the Rev. Fr. Hughson, O.H.C., is to make an address.

NEWS FROM THE MISSIONS IN JAPAN

NEW YORK—Writing of the general aspect of our mission work in Japan at the present time, Dr. John W. Wood, executive secretary of the Department of Foreign Missions, says:

"Our schools in Japan, from kindergartens to St. Paul's University, are almost crowded to the limit. The two hospitals, St. Luke's, Tokyo, and St. Barnabas', Osaka, are doing an enormous work and are called upon continually to cooperate with the city government in public health work. In spite of hard times in Japan, some of the self-supporting congregations continue to make annual gifts to the Church in the United States for domestic missions, in recognition of help received from the United States in the past. Two churches, one in Kyoto and one in Koriyama, district of Tohoku, have recently been consecrated and others are under construction."

Brooklyn Parishes Celebrate Birthdays

Four Congregations Claim 1847 as Natal Year—Long Island Clerical League Discusses Salaries

By CHARLES HENRY WEBB

BROOKLYN, May 5.—The year 1847 seems to have been a propitious one for starting churches in Brooklyn. No less than four congregations in this borough are just now celebrating their eighty-fifth anniversary. Two of them are nationally famous: Grace Church, Brooklyn Heights, long known as an active supporter of many missionary enterprises, and Plymouth Church, made famous by Henry Ward Beecher. The other two are St. Michael's, High street, and St. John's Lutheran Church in East New York.

PRIESTS' FELLOWSHIP

A meeting of the Priests' Fellowship of this diocese was held at St. James' Church, Brooklyn, on April 29th. About twenty-five attended. At the Mass at 11, the rector of St. James', the Rev. W. Jusserand deForest, was celebrant, and the Rev. G. T. Gruman, rector of Trinity Church, Arlington avenue, gave a meditation on present day pastoral problems. After the service there was a brief business meeting, and then luncheon at the Mohawk Hotel. After luncheon, Fr. Rosenthal and Fr. Russell, the visiting English priests, spoke, the former on Democratic Catholicism and the desirability of forming a league of Catholic-minded people of the Anglican communion throughout the world; the latter on the coming centenary of the Oxford Movement.

FLORENCE NIGHTINGALE SERVICES

A gratifying request came to the Very Rev. G. P. T. Sargent, dean of the Cathedral of the Incarnation, Garden City, in connection with his preparation for the Florence Nightingale service for nurses which has come to be an annual event at the Cathedral. Student nurses of the Nassau Hospital at Mineola have always attended in considerable numbers, as well as graduate nurses from all parts of the county. The dean has been asked to preach the baccalaureate sermon. The reason given for the request was that it was felt the school course ought to terminate in a function that would tend to increase the sense of vocation and consecration, in impressive and sacred surroundings.

The sixth annual Brooklyn Florence Nightingale service will be held this year on the evening of Whitsunday, in the Church of the Holy Trinity, Brooklyn.

VISITING BISHOPS

The diocese having been the meeting place of the House of Bishops last week, several of the visiting bishops accepted invitations to preach in our churches. The Bishop of Alaska preached in the Cathedral at Garden City the Sunday after the meeting, the Bishop of Utah preached in St. Paul's, Flatbush, on the morning of the Sunday before the meeting, and the

BISHOP STIRES SECURES \$10,000 TOWARD DEFICIT

BROOKLYN, N. Y.—The plans of Bishop Stires for Long Island's participation in the \$400,000 offering asked for Whitsunday has every indication of success. The Bishop personally has secured more than \$10,000 and has assurances from many parishes of their support, one parish promising to send \$1,500.

Bishop Stires aims to raise at least \$26,000, which will bring Long Island's gifts for the year up to the full quota for 1932 first assigned to the diocese.

Bishop of Porto Rico on the evening of the same Sunday.

BISHOP STIRES AT WEST POINT

On a recent Sunday morning Bishop Stires, at the invitation of the chaplain of the United States Military Academy, visited West Point. This chapel being government property, it is not attached to any diocese, and the chaplain exercises the right to invite any bishop to officiate there. At 9 o'clock Bishop Stires confirmed twenty-four cadets, presented by the chaplain, the Rev. A. B. Kinsolving, 2d, and at 11 o'clock he preached to the whole cadet body.

ANNUAL SERVICE OF THE LITTLE HELPERS

The picturesque service of the Little Helpers, which I have described in detail more than once, was held again this year, in St. John's Church on St. John's Place, Brooklyn. As always, it was under the sponsorship of Miss Josephine B. Kroger. Bishop Stires made the address. Other clergy present and assisting were the Rev. Gordon D. Pierce, rector of the parish, and the Rev. Messrs. Groves, Fitzgerald, and Maddux.

CLERICAL LEAGUE DISCUSSES SALARIES

The Long Island Clerical League had its regular monthly meeting, the last for the season, at the Towers Hotel, Brooklyn, last Monday. About forty were present. The theme after luncheon was the more equitable distribution of the salaries of the clergy. The Rev. C. H. Weber, of Union Theological Seminary, related four plans that had been under consideration in the northern Long Island district of the New York East conference of the Methodist body. Other aspects of the matter were presented by Dr. John W. Wood, of the National Council; the Rev. Benjamin Mottram, and the Rev. G. P. Atwater, D.D. At the close of the meeting a committee of five, under the chairmanship of the Rev. Dr. Atwater, was appointed to study the question as it relates to this diocese, and to report to the league next fall.

CORRECTION

The caption to the photograph in this column in the issue of April 23d was erroneous. The picture shown was the *parish house* of Christ Church, Manhasset—not the *church* and parish house as stated. The church was built a number of years ago and is on the other end of a rather large plot. We are sorry for the misleading information.—THE EDITOR.

Fr. Rosenthal Says Church Is Becoming Broadminded

Insistence Upon Details Fast Diminishing, He Tells R. I. Clergy

PROVIDENCE, R. I.—The Rev. George D. Rosenthal, vicar of St. Agatha's Church, Birmingham, England, preached at St. Stephen's Church, this city, on May 1st and on the following day addressed the clerical club of Rhode Island in the interest of the Anglo-Catholic Congress to be held next year in England. His subject was the Romance of the Catholic Revival.

To the clerical club, the most interesting part of Fr. Rosenthal's preaching was his answers to the questions the clergy put to him. In them he admitted that one of the weaknesses of the Catholic Movement had been the narrowness and the intolerance of attitude toward other schools of thought. There had been an insistence upon the performing of ceremony in certain precise ways and even the inflection of the voice was considered of the utmost importance, but that spirit is fast passing, he said. There is a plea now for all believers in the creed and the historic faith of the Church. Even those who are deeply interested in science are finding a hospitable home in the Catholic Movement. Catholics are putting new life in the Church and emphasizing reverence and especially the mystical, supernatural, and sacramental religion. Their faith is the one hope in the united Christendom. The forces of materialism and agnosticism are arrayed against them. Fr. Rosenthal spoke of the persecution and isolation of Catholics in the old days and intimated that these difficulties were not yet fully overcome. He seemed to think that his fellow preachers in this country were more fortunate in this respect. In England, the Cathedrals, he explained in answer to a question, are showing the effect of the growth and development and Catholic religion. They are open at all times, visitors are made welcome and services are more attractive.

There was a large congregation in St. Stephen's Church in spite of a driving rain at the afternoon hour which is not popular with churchgoers. It was noticed that many of the clergy who have little connection with the Catholic school of thought listened with deep interest to the speaker and expressed a desire to cooperate in the Movement.

Two More Diocesan Papers Discontinued

TWO MORE FATALITIES among diocesan papers. After appearing monthly for thirty-six years, *The Diocese of Louisiana* has ceased. It is, however, to be transmogrified into a smaller, less costly paper, *The Louisiana Churchman*, limited chiefly to diocesan news. *The Church in Georgia* is suspended, with hopes of revival some day. Bishop Reese's column will be missed by all diocesan-paper readers who have their favorite columnists among such papers.

Manhattan Clergymen Report on Mine Conditions

**Frs. Barnes and Spofford on Group That
Demands Senate Investigation**

NEW YORK—Returning May 7th from a visit to the mining regions of south-eastern Kentucky, four clergymen representing a committee of twenty-one New York ministers said that their visit had confirmed their belief that the Senate should investigate the situation.

The clergymen, two of whom are priests of the Episcopal Church, are the Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service; the Rev. William B. Spofford, executive secretary of the Church League for Industrial Democracy and managing editor of the *Witness*; Professor Reinhold Niebuhr, of Union Theological Seminary; and the Rev. Cameron Hall, pastor of Christ Presbyterian Church, New York.

The committee, whose representatives visited the mining area which has been the scene of violence for a year, was invited by the authorities of Bell County to make personal observations of mining conditions. Its representatives have drawn up a report to be submitted to their confrères on the committee.

"After our visit to Bell County we are still of the opinion that a Senatorial investigation should be made," the committee said. "We are convinced that there have been widespread violations of civil liberties and that no adequate steps have been taken to bring the perpetrators thereof to justice. "By their own admission county officials withhold all rights from anyone who engages in 'red' activities; and according to testimony of a considerable number of citizens we interviewed no sharp distinction is made in the definition of subversive opinions and activities."

The names of men who attacked Attorney Price, counsel for the miners, were given to the committee by Pineville citizens, the clergymen said, but the officials professed to be in complete ignorance of their identity.

DR. EASTON AGAIN IN CHARGE OF WELLESLEY SCHOOL

WELLESLEY, MASS.—The Rev. Burton Scott Easton, S.T.D., chairman of the committee for the 1932 Conference for Church Work, will again have personal charge of the School for Church Workers at Wellesley. The 1932 sessions will be held from June 27th until July 8th in Founders' Hall of Wellesley College.

Three courses will give intensive Bible study; their leaders are Dr. Easton himself, who is professor of New Testament at the General Theological Seminary, Dr. James A. Montgomery of Philadelphia Divinity School, and the Rev. C. A. Simpson, also of G. T. S. Other courses are on personal and comparative religions, Church history and missions, teaching and administrative methods for Church schools, and kindred subjects. Two courses especially interesting to clergy and one for young people are included.

CHRISTIAN UNITY SERVICE PROTESTED

ST. LOUIS, MO.—The rector, the Rev. J. Boyd Coxe, and vestry of Trinity Church, this city, sent a formal protest to the Bishop of Missouri, against the holding of the united Communion service under the auspices of the Church Unity League at Christ Church Cathedral. According to the rector's weekly letter, the protest was "without avail." Fr. Coxe wrote to his parishioners:

"The service of Holy Communion . . . at which a Methodist minister presided, assisted by various other Protestant ministers, and in which our bishops and a number of the clergy of the city participated, caused great distress and unhappiness to the members of this parish, and the rector knows through personal conversations that our feelings are shared by many members of other parishes in the city. . . . We can only regard the service, held in the Cathedral with the approval and coöperation of the bishops and a number of the clergy, as a desecration of the altar, an unlawful act, and contrary to the mind of Christ as revealed to the Church and set forth in our faith and formularies."

ENGLISH PRIESTS GREETED BY CROWDS IN CONNECTICUT

NEW HAVEN, CONN.—The English speakers who are making a tour under the direction of the American Congress have been in Connecticut recently, Fr. Russell preaching at Trinity Church, Bridgeport, and at St. Michael's, Bridgeport, on April 17th, to large and enthusiastic congregations.

Fr. Rosenthal preached May 1st at Christ Church, New Haven, to a congregation which filled the church. His text was from Numbers 21:11, "And they journeyed in the wilderness—toward the sunrise." His subject was, Hope in Troublous Times, and perhaps the sermon can best be summed up in a phrase from it, "The Host upon our altars proclaims the ultimate triumph of the Catholic faith, and in the hastening of that triumph we each one of us have our part to play."

On the preceding evening, April 30th, he spoke at a dinner for the Yale faculty, upon the Catholic revival and its meaning for the people of today. As everywhere there was a great deal of interest and enthusiasm. He left New Haven at noon on Sunday to preach in St. Stephen's, Providence, in the afternoon. While in Providence he will be the guest of the Presiding Bishop.

Marriage Preparation Bibliography on Sale

A CLASSIFIED and annotated reading-list on Preparation for Marriage has been prepared by the Social Service Department of the National Council and may be obtained at 5 cents a copy from the Bookstore, 281 Fourth avenue, New York.

Intended primarily for the use of the clergy, this bibliography will be found of service to all Church workers, parents, teachers, and "other leaders who have responsibility for character education."

Conference on Unity Is Held in St. Louis

**Bishop Scarlett Represents Church
at Gathering; Communion Service
In Christ Church Cathedral**

ST. LOUIS—To recognize "the equality of all Christians before God" was the platform adopted at the opening meeting of the Christian Unity League Conference held in St. Louis, May 3d, at St. John's Methodist Church. The Rev. Ivan Lee Holt, pastor of St. John's Church, presided.

A prayer service preceded the conference and was led by Dr. Peter Ainslie, minister of the Christian Temple of Baltimore.

The platform adopted by the conference was set forth in a report prepared for the conference by a commission on the United Church of the United States, of which Dr. Herbert L. Willett, associate editor of the *Christian Century* and a professor of the University of Chicago, was chairman.

In the message expressing the findings of the conference, the Churches were called upon to "abandon everything that makes for further confusion and to engage in every possible coöperative effort to clarify and integrate belief, and to bear united witness to the teachings of Jesus." This document, which was unanimously adopted, was presented by Dr. Jay T. Stocking, pastor of Pilgrim Congregational Church, chairman of a commission to formulate the message.

At the Wednesday morning session, the Rt. Rev. William Scarlett presided, and addresses were made by Dr. George A. Campbell, pastor of Union Avenue Christian Church, and Lester C. Haworth of the Y. M. C. A., an elder in the Second Presbyterian Church. Dr. Campbell in his address stated that denominational schools had become largely undenominational and were no longer propagandists of the denominational faith as they once were, and that the biggest problem before the colleges in America is, with their increased breadth, to keep the Christian passion.

The conference closed with a Communion service held in Christ Church Cathedral, the building having been offered to the conference for this purpose by the bishops of the diocese and the dean of the Cathedral. The service used was not the ritual of the Episcopal Church but was prepared by the leaders of the conference.

Dr. Holt was in charge of the service; Dr. Arnold H. Lowe, Presbyterian, offered prayers for unity of the Church; Dr. S. P. Press, president of Eden Theological Seminary of the Evangelical Church, led in the Apostles' Creed; Dr. John W. MacIvor, Second Presbyterian Church, the epistle; Dr. George A. Campbell of the Christian Church read the gospel; and Dr. Jay T. Stocking, Congregational, assisted in the distribution of the elements. Bishop Scarlett made a brief address, Dean Sidney E. Sweet said the offertory sentences, and the Rt. Rev. Fredrick F. Johnson gave the final blessing.

ALBANY CONVENTION

Centenary of the Birth of Bishop Doane Observed at Opening Service

ALBANY, N. Y.—Paying tribute to the life and work of the first Bishop of Albany, the Rt. Rev. William Croswell Doane, D.D., the centenary of whose birth fell on the opening day of the diocesan convention, held at the Cathedral of All Saints, Albany, May 3d, the Rt. Rev. T. F. Gailor, D.D., Bishop of Tennessee, before a congregation that filled the Cathedral, preached on his [Bishop Doane's] striking personality and of the exemplification in Bishop Doane of God's choosing men. He pointed out also the missionary character of Bishop Doane's service and of his high and universal interpretation of the episcopate. "The episcopate," said Bishop Gailor, "was meant to illustrate and exemplify the real catholicity of the Church."

At the opening session of the convention, the venerable secretary, the Rev. William C. Prout, was elected to that office for the fifty-fourth time.

The Bishop of the diocese, the Rt. Rev. G. Ashton Oldham, D.D., read his annual address in the afternoon. The bishop called attention to the growing service and needs of the various diocesan institutions and spoke somewhat of the financial situation. He expressed disapproval of the suggestion that the clergy contribute ten per cent of their salaries, being convinced that clerical salaries in the diocese are for the most part moderate and also that the clergy generally tithe their incomes. Bishop Oldham appealed to the diocese to respond generously to the National Council's appeal for emergency funds.

In closing, Bishop Oldham dwelt on the vast issues of the internationally critical times and of the crucial need that the necessary readjustments of life be not without its spiritual fruits.

In answer to the question of whether the Church should go into politics or have anything directly to do with the precise form of political enactments, Bishop Oldham in his sermon said: "I have no faith in making men good by law, indeed it seems to me an admission of spiritual poverty when the Church calls for the aid of the law to bring men to righteousness."

Members of the standing committee were reelected.

At the closing session, a resolution was passed, approving of a nonpartisan observance by the diocese, in 1933, of the centennial anniversary of the Oxford Movement.

Conspicuously Large Confirmation Classes

AMONG LARGE CONFIRMATION CLASSES this spring was a class of eighty-one at Grace Church, Lawrence, Mass. The rector, the Rev. Raymond A. Heron, is chairman of the newly organized Massachusetts diocesan field department.

Another was at the Chapel of the Intercession, Trinity parish, New York, where the vicar, the Rev. F. S. Fleming, presented ninety-nine for confirmation and seven were received from the Roman commu-

SOUTH CAROLINA CONVENTION

Despite Large Deficit, Diocese Endorses Special Whitsunday Offering

CHARLESTON, S. C.—Adoption of a new canon providing for the establishment of a marital court to act in accordance with the provisions of Canon 43, provision for a bishop's residence to be secured in the immediate future, and endorsement of plans previously made for a special offering to be taken in all churches of the diocese on Whitsunday on behalf of the National Council's Emergency Fund were the salient actions at the 142d annual convention of the diocese of South Carolina which met in St. David's Church, Cheraw, April 26th and 27th.

The convention sermon was preached by the Rev. M. A. Barber, S.T.D., rector of Christ Church, Raleigh, N. C.

"The Church must call men back to God and the things of God," said Dr. Barber. "The world a few years ago became intoxicated with material prosperity and God was largely forgotten. We must make Christianity the religion of the world if we would save



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the world from barbarism. This is the challenge to the Church today."

In his annual address to the convention Bishop Thomas also dealt at some length with the political, economic, social, and religious conditions of our time and urged loyal and self-sacrificing support to the Church's missionary enterprise.

Facing the worse financial situation this diocese has ever experienced, with a deficit of \$11,000 carried over from last year and with subscriptions covering only 50% of the budget planned for 1932, the nearly one hundred delegates pledged their support of the special Whitsunday offering recommended by the Bishop.

The most encouraging report made to the convention was that from Voorhees Industrial School (colored) where the Massachusetts Hall (built at a cost of \$79,000 by the diocese of Massachusetts) and the St. James' Industrial Building (gift of St. James' Church, Wilmington, N. C.) have recently been completed. Both of these buildings were supplied as a part of the Advance Work Program.

The standing committee and board of chaplains were reelected. The Rev. Harold Thomas, rector of St. Luke's Church, Charleston, was elected dean of the Charleston convocation.

John Rivers, Miss Marie Heyward, L. A. Prcuty, and William Gaunt were elected as new members of the executive council.

Delegates to Provincial Council: Clerical, H. D. Bull, H. W. Starr, W. B. Sams, C. S. Smith, C. M. Hobart, Wallace Martin; Lay, O. T. Waring, R. W. Sharkey, C. P. Summerall, E. W. Duvall, H. L. Powe, J. B. Hyde.

Alternates: Clerical, J. E. H. Galbraith, A. W. Skardon, R. M. McCallum, H. L. Hoover, C. R. Cody, G. H. Harris; Lay, T. G. Legare, J. S. Whaley, J. W. Howard, J. S. Simmons, Marion Seabrook, R. J. Kirk.

SEWANEE PROVINCE REGIONAL CONFERENCE OPENS IN JUNE

SEWANEE, TENN.—On June 8th to 17th, inclusive, the second regional rural conference of Sewanee will be held at All Saints' College, Vicksburg, Miss.

The subjects will be: Studies in Methods of Church Extension, Community Organization in Relation to Religious Life, and the Promotion of Religious Leadership. The first subject will be under the general direction of the Rev. Val H. Sessions, of Bolton, Miss., well known for his leadership in rural work; the second, under the direction of the Rev. Randolph F. Blackford, Leesburg, Fla., whose social service activities have commanded the respect of the state of Florida; and the third, under the direction of the Rev. Gardiner L. Tucker, D.D., executive secretary of the Provincial Department of Christian Education, whose work in religious education is known throughout the Church.

General lectures upon the Church and Social Service problems will be delivered daily by Prof. R. J. Colbert, of the Department of Economics of the University of Wisconsin, and head of the extension work. Prof. Colbert has given largely of his time and thought to the preparation of the program of the conference and his advice is responsible for the breadth and completeness of the program.

The charge for the period is \$18, covering the expense of room, board, etc. Any persons interested may write to the Rev. Val H. Sessions, Bolton, Miss., for fuller information.

MASSACHUSETTS CHILDREN'S OFFERING IS \$14,250

BOSTON, MASS.—Possibly the most picturesque of all annual services was held April 24th in Trinity Church, Boston, when representatives of the children of the diocese, 2,000 strong, marched into the building in a double procession and up two of the main aisles. Trinity Church, large as it is,



lead us.

What Happens to Birthday Thank Offerings

CHILDREN who contributed to the Birthday Thank Offering of the past triennium will be glad to read the article by Dr. Rudolf B. Teusler in the *Spirit of Missions* for April, acknowledging their gift, which was sent for a children's ward in St. Luke's Hospital, Tokyo, Japan. In this present three-year term, the Birthday Thank Offering goes toward a chapel for Iolani School for Boys, Honolulu.

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

EDMUND L. BAYLIES

NEW YORK—Nearly 500 persons attended the funeral services held in the Cathedral of St. John the Divine on May 3d for the late Edmund L. Baylies, prominent lawyer and philanthropist of New York City and one of the instigators in the Cathedral project, who died April 29th at the age of 74. Mr. Baylies had but recently returned after a winter spent in Cannes, France, where he had hoped to improve his health. He is survived by the widow, Mrs. Louisa Van Rensselaer Baylies; a brother, Walter Cabot Baylies of Boston; two nephews, Captain George Baylies and Edmund Baylies, and two nieces, Miss Ruth Baylies and Mrs. Randall Clifford.

Officiating at the services were the Rt. Rev. James E. Freeman, D.D., Bishop of Washington; the Rt. Rev. William T. Manning, D.D., Bishop of New York; and the Rev. Dr. Frank W. Crowder, rector of St. James' Church, of which Mr. Baylies had been a vestryman for a number of years. They were assisted by the Cathedral clergy.

The pallbearers included President Nicholas Murray Butler of Columbia University, General Cornelius Vanderbilt, Stephen Baker, Walter W. Parsons, Henry Parrish, Allison V. Armour, Charles B. Wetmore, Henry B. Anderson, Frank Gray Griswold, and Frank L. Polk.

Several organizations and institutions to which Mr. Baylies gave much of his time and effort attended in a body or sent delegations to represent them. Among these were the Seamen's Church Institute of America, of New York and of Newport, with which Mr. Baylies had been associated for 47 years and served as its president; the Church Club, the New York City Bar Association, the France-America Society, and the trustees of Greenwood Cemetery.

Mr. Baylies was born in this city, a son of Edmund L. and Nathalie E. Ray Baylies. His first American paternal ancestor came to Massachusetts from Worcestershire, England, in 1737. A great-great-grandfather, Benjamin Lincoln, received the sword of Lord Cornwallis at Yorktown and was Secretary of War in 1781.

At the age of 25 Mr. Baylies began his work for the Seamen's Church Institute as a member of the superintending committee of the Church of Our Saviour. He was its counsel from 1892 to 1915 and chairman of the executive committee from 1905 until he became president, in 1913. He was chairman of the society's two building committees and was responsible for raising the money for erecting the new building in 1913 and its annex in 1925. He was especially interested in providing a home in New York for the thousands of visiting seamen.

Mr. Baylies was a trustee of the Cathedral of St. John the Divine and St. Luke's Hospital and the Lying-In Hospital. He was president of the Vanderbilt Hotel Corporation, a director of the Metropolitan Opera Company, All-America Cables, Inc., Eastern Steel Company, a trustee of the Atlantic Mutual Insurance Company, vice-president and a trustee of Greenwood Cemetery.

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ARTHUR D. MANNING

SARANAC LAKE, N. Y.—Arthur D. Manning, senior warden of the Church of St. Luke the Beloved Physician, Saranac Lake, N. Y., died at his home Monday, May 2d, after a short illness.

Mr. Manning was born in Saranac Lake, October 18, 1859, the son of the late Thomas and Mary Tupper Manning. He is survived by the widow and one daughter, Carolyn Grover Manning.

Funeral services were held on Ascension Day, the Rev. George Boys, rector, officiating.

MARIANNE DeWOLF PERRY

BRISTOL, R. I.—One of the first duties Bishop Perry performed upon his return to this country from Europe was to conduct the funeral service of his first cousin, Miss Marianne DeWolf Perry, held April 21st in St. Michael's Church.

Miss Perry was in her 82d year; a lifelong communicant of the Church, and until her later years active in many of its organizations. She was noted for her devotion to St. Michael's.

LUCY ROSS

MARTIN, S. D.—On Saturday morning, April 30th, on the Pine Ridge Reservation, occurred the death of Lucy, wife of the Rev. Amos Ross.

So passes one whose lovely spirit and Christian example had been an inspiration and a blessing throughout the history of our mission work among the Indians of South Dakota. She was a girl in the old St. Mary's School at Santee in the early days of Bishop Hare; was married to Amos Ross, one of the pioneer Dakota priests, and became through a long life his loyal and loving comrade. This quiet little woman radiated a spirit of loving service; to be with her was to find peace, and she will be mourned as a true Mother in Israel. To have known her and her devoted husband was to have found a demonstration of the power of the Gospel of Christ to transform and glorify the lives of simple folk.

—H. L. B.

RHODE ISLAND RECTOR SEEKS TO AID DIOCESAN AGED POOR

PROVIDENCE, R. I.—The Rev. Levi B. Edwards, rector emeritus of the Church of the Transfiguration, this city, is planning to provide a foundation for a home for the aged poor of the diocese. His wife, who died in March, made preliminary provision for such an institution contingent upon action on the part of her husband. Both of them for many years were concerned over the condition of aged men and women who after long years of service to the Church have spent their last days on the poor farm.

The sum available has not been definitely stated, but it is thought to be upwards of \$100,000.

Michigan G. F. S. Has Anniversary

DETROIT—The fiftieth anniversary of the Girls' Friendly Society in the diocese of Michigan was observed on May 7th at the Y. W. C. A. with Miss Florence L. Newbold, national executive secretary, as guest of honor. On May 8th a great festival service conducted by the Very Rev. Kirk B. O'Ferrall, D.D., was held at St. Paul's Cathedral when Bishop Page extended a brief welcome to the 700 members, parents, and friends. Closing prayers were followed by the candle-lighting service when the pledge was repeated.

There are 1,000 members of the society in approximately fifty branches in Michigan.

NEWS IN BRIEF

COLORADO—Bishop Ingley spent the week from May 1st to 8th confirming in the missionary district of South Dakota, assisting Bishop Roberts. He made Rapid City his headquarters for the first three days, traveling from place to place with Dean Prosser, and then proceeded to Deadwood, Custer, and Hot Springs.—Bishop Johnson, who is a member of the board of corrections of the State of Colorado, made an address over the National Broadcasting System on May 3d, from Station KOA, Denver, outlining forcibly the condition in the penal institutions of the state.

CONNECTICUT—The Rev. George H. Buck, who for more than forty years had been rector of St. James' Church, Derby, and is now rector emeritus and living in Baltimore, Md., has not been forgotten by his many friends in Connecticut. We mention especially Miss Etta M. Maurer and George T. Ward, both of Shelton, who traveled all the way to Baltimore to be joined in holy wedlock. The bridegroom, whose father and mother were united in marriage by Dr. Buck, is a member of St. James' Church and plays the church chimes. The young couple will make their home in Stratford.

GEORGIA—A white marble reredos was dedicated by Bishop Reese on Sunday morning, May 1st, at St. Paul's Church, the Rev. J. A. Wright, rector, in memory of the Rev. Chancey Camp Williams, D.D., for 28 years the rector of St. Paul's. Dr. Williams, who left Augusta in 1906, died in 1927.

DULUTH—Bishop Bennett celebrated his return from Rhode Island, where he has been for several months, by confirming a class of 47 at St. John's, Eveleth, and St. Paul's, Virginia, the Rev. Arthur H. Beaty, rector, on Sunday, May 1st.

LONG ISLAND—The Rev. Henry A. Guiley, St. Ann's, Brooklyn, gave a course of five lectures on psychology and its uses for Churchmen the week of May 3d.

MASSACHUSETTS—A Quiet Day for Girls was held in Seabury House, Mendon, April 23d and 24th by the Rev. Truman Heminway of the Mission Farm, Sherburne, Vt. Retreats: May 9-11, for members and friends, the Very Rev. George L. Richardson, D.D., dean of All Saints' Cathedral, Albany, N. Y., conductor; May 28-29, for acolytes with the Rev. Charles Townsend, D.D., St. Stephen's Church, Providence, as conductor.—Gifts dedicated in St. John's Church, Fall River, of which the Rev. Forrest Lee Nicol is rector, recently included a Book of Remembrance in memory of Alfred Wilde from the Misses Cora, Irene, and Mildred Wilde; windows in the sacristy and organ loft, made possible through the generosity of the late Miss Elizabeth Clifton; altar vases in memory of Mrs. Clara S. Spear, from the Girls' Friendly Society of the parish; altar vases in memory of Mrs. Mary Clifton, from Miss Sarah A. Clifton; and a litany book given by her parents in memory of Dorothy Mae Dover.—Appointments by Bishop Sherrill to the diocesan council to which new members were elected at the recent diocesan convention are: the Rev. Ernest J. Dennen, who holds the office of secretary to the Council, and William Albert Gallup. Both appointees will serve for two years.

MICHIGAN—Edgar A. Guest, Detroit poet, was the speaker at the Fellowship dinner held at St. Paul's Cathedral on May 12th. The Fellowship is open to both men and women and is not limited to Church people. Monthly meetings are held.—The annual clergy conference of the diocese was held from May 9th to 12th at the Girls' Friendly Society Holiday House at Pine Lake. Between thirty-five and forty clergy were in attendance, and the topics during the three and one-half days were all introduced by diocesan clergy, no outside leader being present. The purpose of the conference is to provide opportunity for a series of discussions led by men in the diocese on topics that are of vital concern and in regard to which an interchange of ideas would be valuable.

NEWARK—In order to provide for both care and instruction of very young children during the Church service, there has been established at St. Mark's Church, Paterson, the Rev. John Miller Horton, rector, a nursery class under the supervision of Sunday school teachers.—An address on the topic Work Among the Lepers was made by Mrs. Wilfred A. Manchee at a meeting of the Woman's Auxiliary and St. Margaret's Guild of St. Mark's Church, Newark, on May 2d. The

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rector of the church is the Rev. John N. Borton.—The new organist of Christ Church, Ridgewood, is Newell C. Guillan; while Frank H. Mather, who is also organist and choirmaster of St. Paul's Church, Paterson, and choirmaster of St. Peter's Church, Perth Amboy, has become choirmaster of Christ Church.

PITTSBURGH—May 18th has been set aside for the annual Church Home Reception and Donation Day at the Church Home, Pittsburgh.—The commencement of the nurses' training school of St. Margaret's Memorial Hospital, Pittsburgh, will be held May 20th.—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, was the speaker at the annual Mothers' Day program of the Jewish women of Brownsville.

SACRAMENTO—The Bishop of Sacramento, after attending the meeting of the House of Bishops, is spending a few days as a patient in St. John's Hospital, Brooklyn. He expects to start back for the Pacific coast soon.

SOUTH FLORIDA—On May 2d the Bishop of the diocese, the Rt. Rev. John D. Wing D.D., consecrated St. Margaret's Church, Inverness. Inverness is the county seat of Citrus county, in the midst of an important agricultural and phosphate section. The church was erected several years ago, and has been in charge of the Rev. Edgar L. Pennington, rector of Grace Church, Ocala.

UTAH—Special prayers were offered on Rogation Day, May 1st, in the district of Utah, for the success of the rural work program of the Church.—The Very Rev. Henry A. Pcst, dean of St. Mark's Cathedral, Salt Lake City, and the Rev. H. E. Henriques, of the board of religious education, have been on a speaking tour in the interests of the Whitsunday offering. In addition the Bishop, the Rt. Rev. Arthur W. Moulton, D.D., has sent out a personal appeal to every communicant in the district urging a prompt response.

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THERE IS AT PRESENT operating in the dioceses bordering on the Dominion of Canada an individual claiming to represent certain missions among the Assyrians in Mosul and vicinity; also one with similar claims operating in northern Pennsylvania and southern New York. It is suggested that the clergy consult the COMMISSION ON ECCLESIASTICAL RELATIONS, 281 Fourth Ave., New York, before lending any aid or giving any endorsements.

Died

STARR—On April 14, 1932, GRACE TOWNSEND STARR, daughter of Gen. E. W. N. and Mrs. Harriet W. B. Starr of Middletown, Conn., and sister of Frank Farnsworth Starr. Burial in Indian Hill Cemetery, April 16th.

Memorial

William Robert Mowe Annie Mowe French

Entered into rest on May 16, 1924, WILLIAM ROBERT MOWE and ANNIE MOWE FRENCH.

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SUPPLY DUTY FOR AUGUST wanted by experienced priest, sound Churchman, in Boston or vicinity. Reply, F-751, THE LIVING CHURCH, Milwaukee, Wis.

Miscellaneous

ENGLISHWOMAN, SINGLE, OVER 30, well educated, traveled, registered nurse in United States and Great Britain desires position as companion, secretary, nurse to lady or gentleman. Willing to go any part of country. Typewriting. References. Similar position just lost owing to death. Reply, H-635, THE LIVING CHURCH, Milwaukee, Wis.

RECTOR HIGHLY RECOMMENDS young Churchwoman as companion or governess. College graduate. Engaging personality, capable. Refined home requisite. Nominal salary. Address, M-749, care of THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

ADELYNROOD, SOUTH BYFIELD, MASS. A retreat for women will be held by the Society of the Companions of the Holy Cross on June 25th to 27th. Conductor, the Rev. Charles Townsend. Application should be made to Mrs. R. T. HAKES, 149 Chestnut St., Montclair, N. J.

A RETREAT FOR SEMINARIANS and priests will be held at Holy Cross Monastery, West Park, N. Y., beginning with Vespers on Thursday, May 26th, and closing with Mass on Monday, May 30th, the Rev. Fr. Tiedemann, conductor. Please notify the GUESTMASTER.

RETREAT FOR PRIESTS at Holy Cross, West Park, N. Y., opens on the evening of June 20th, and closes the following Friday morning. Conductor, Fr. Harrison, O.H.C. Address, GUESTMASTER.

THE DATE OF THE RETREAT for clergy, to be conducted by the Rt. Rev. Samuel B. Booth, D.D., at Seabury House has been changed from September 19-22 to October 10-13. For information please write THE SECRETARY, Seabury House, Milford, Mass.

THERE WILL BE A RETREAT for Acolytes at Seabury House, Mendon, Mass., beginning Saturday afternoon, May 28th, at 4 P.M., and closing Sunday night. The conductor will be the Rev. Charles Townsend, D.D., St. Stephen's Church, Providence, R. I. For information write THE SECRETARY, Seabury House, Milford, Mass.

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BOOKS RECEIVED

(Continued from page 39)

- Mysterious Motherhood.* A Book for Expectant Mothers and All Women. By Two Grateful Parents. 80 cts.
- HOUGHTON MIFFLIN CO., The Riverside Press, Cambridge, Mass.
Arthur C. A. Hall, Third Bishop of Vermont. By George Lynde Richardson. \$3.00.
- RAY LONG & RICHARD R. SMITH, INC., 12 E. 41st St., New York City.
Word Pictures in the New Testament. By Archibald Thomas Robertson. Volume V, The Fourth Gospel, The Epistle to the Hebrews. \$3.50.
- THE MACMILLAN COMPANY, 60 Fifth Ave., New York City.
Growing Up. The Story of How We Become Alive, Are Born, and Grow Up. By Karl de Schweinitz. \$1.75.
Behaviour Aspects of Child Conduct. By Esther Loring Richards, B.A., M.D., D.Sc. Associated Professor of Psychiatry, Johns Hopkins School of Medicine; Physician-in-Charge of Dispensary, Henry Phipps Psychiatric Clinic, Johns Hopkins Hospital. With a Foreword by Dr. Adolph Meyer. \$2.50.
- OXFORD UNIVERSITY PRESS, 114 Fifth Ave., New York City.
Processions. By Colin Dunlop (Alcuin Club Tracts, XX), (VIII-79). \$1.00.
- CHARLES SCRIBNER'S SONS, 597 Fifth Ave., New York City.
The Re-interpretation of Jesus in the New Testament. By Carl Everett Purinton. \$1.75.
- THE WILLIAMS AND WILKINS COMPANY, Baltimore, Md.
Sun Yat-Sen Versus Communism. By Maurice William. New Evidence Establishing China's Right to the Support of Democratic Nations. \$5.00.

PAPER-COVERED BOOKS

- CHURCH MISSIONS PUBLISHING CO., 31-45 Church St., Hartford, Conn.
Mrs. Alexander Hamilton. Witness that George Washington was a Communicant of the Church. Soldier and Servant Series. February, 1932. 25 cts.
- INSTITUTE OF PUBLIC ADMINISTRATION, 261 Broadway, New York City.
A Regional Police Plan For Cincinnati and Its Environs. By Bruce Smith.
- INTERNATIONAL INDUSTRIAL RELATIONS ASSOCIATION, Room 600, 130 E. 22d St., New York City.
Social Economic Planning in the Union of Soviet Socialist Republics. Report of Delegation from the U. S. S. R. To the World Social Economic Congress, Amsterdam, August 23-29, 1932, by V. V. Obolensky, S. L. Ronon, A. Gayster, L. A. Kraval. \$1.50.
Employment and Unemployment in Pre-War and Soviet Russia. Report submitted to the World Social Economic Congress, Amsterdam, August 23-29, 1932. By Susan M. Kingsbury and Mildred Fairchild, Bryn Mawr College, Bryn Mawr, U. S. A. \$1.50.
- A. R. MOWBRAY & CO., 28 Margaret St., London, W. 1, England.
- MOREHOUSE PUBLISHING CO., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. American Agents.
Old Age, Retirement and the Last Messenger. By the Rt. Rev. H. H. Montgomery, D.D. 40 cts.
- NATIONAL COMMITTEE ON PRISONS AND PRISON LABOR, 250 West 57th St., New York City.
Plan and Technique of Developing a Prison Into a Socialized Community. By J. L. Moreno, M.D. A preliminary Report prepared in collaboration with E. Stagg Whitin, Ph.D., Chairman. Executive Council.

BULLETIN

- THE CARNEGIE FOUNDATION FOR THE ADVANCEMENT OF TEACHING, 522 Fifth Ave., New York City.
Twenty-Sixth Annual Report of the President and of the Treasurer. 1931.

Church Services

California

Church of the Advent, San Francisco
261 Fell Street, HE mlock 0454
REV. K. A. VIALI, S.S.J.E., Rector
Sundays: 8, 9:30, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

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 STOSKOPF, 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 Bene-
diction, 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.

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
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, Benediction and Sermon, 8 P.M.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 5 to 6; Fridays, 7 to
8; Saturdays, 3 to 5 and 8 to 9.

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.

CHURCH SERVICES—Continued

New York

**Cathedral of St. John the Divine,
New York City**
Amsterdam Avenue and 112th Street
Sundays: Holy Communion, 8, 9; 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.
Noontday Services Daily (except Saturdays),
12:20.

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Communions, 8 and 9 (Daily 8:00).
11—Missa Cantata—Sermon; 4—Vespers.

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.

St. Mary's Church, Pittsburgh
362 McKee Place
THE REV. THOMAS DANIEL, Rector
Sunday: 7:45 A.M. Low Mass for Communions.
" 9:30 A.M. Children's Mass.
" 11:00 A.M. Sung Mass and Sermon.
" 4:30 P.M. Vespers and Benediction.
Week-day Masses, 7:30 A.M., excepting Mon-
day and Thursday 9:30 A.M.
Confessions 4:00 P.M. to 6:00 P.M., and 7:00
P.M., to 8:00 P.M., Saturday.

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: Saturdays, 5-5:30, 7:30-8:30.

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