

The
Living Church



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Alice E. Mackintosh

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The Living Church

Established 1878

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Church Kalendar



MAY

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

KALENDAR OF COMING EVENTS

MAY

- 8. Convention of Montana.
- 10. Conventions of Bethlehem, Central New York, Delaware, Fond du Lac, Newark, New York, North Carolina, Ohio, Quincy, South Florida, Vermont, West Missouri, West Texas.
- 11. Conventions of Arkansas, Nebraska, and Washington.
- 12. Catholic Congress Regional Conference at Long Branch, N. J.
- 13. Episcopal Social Work Conferences at Philadelphia.
- 15. Church Social Workers' Conference at Philadelphia.
- 16. Convention of Western New York.
- 17. Conventions of Erie, Long Island, Maine, Rhode Island, Southwestern Virginia.
- 18. Provincial Synod of Canada at Montreal.
- 19. 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.
- Convocation of North Dakota.

CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

- 16. St. James', Brooklyn, N. Y.
- 17. St. Anthony's, Hackensack, N. J.
- 18. House of Prayer, Newark, N. J.
- 19. All Saints', Oakville, Conn.
- 20. St. Barnabas', Apponaug, R. I.
- 21. St. Barnabas', Newark, N. J.

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.

"National Defense"

TO THE EDITOR: The advocacy in your editorial columns and other pages of April 16th, of military organizations as properly supported by the Church of Jesus Christ, is so in conflict with the thought and feeling of a great number of your readers, as well as other followers of our Lord and Master, that I venture to ask ample space for presenting a radically divergent argument.

Jesus came as the promised Hebrew Messiah and proclaimed principles related to the Brotherhood of Man and the Fatherhood of God. These principles He asserted to be in harmony with the teachings of the great prophets of His people Israel during centuries prior to His coming. We find, on going back as far as Abraham of that great race, the picture drawn of his walking with God as Friend, which is perhaps the earliest profound differentiation from other religions of the Jewish Christian interpretation of the Divine Being which history has so far revealed to us. Perhaps centuries later the Prophet-Psalmist wrote: "Power belongeth unto God," than which great and profound truth few statements are more significant. Alas that so continually in all individual and coöperative relationship mankind so easily forgets that power is a trust from God socially, economically, nationally.

If this be as is claimed, at any rate, a would-be Christian nation, that is perhaps the first obligation to be impressed upon the people of our country and, of course, peculiarly upon the disciples of Jesus Christ. We should use all power always as a trust from God.

In connection with the advocacy of an assertion and demonstration of power through military and naval preparation as necessary for protection and defense, the argument from experience merely can be urged that throughout all the early years of this Republic, when it was feeble and poor in men and resources, no country has ever made an attack upon us. The cases in which our forces organized for the threatening and the killing of men and destruction of property have been utilized have, in all important events of that character, been due to aggressive action first taken by the government of the United States. I submit that this is a factor of high import in the discussion of this question.

Some think that if the United States had not been strong in resources with new and untried battleships, we should not have attacked Spain in behalf of Cuba. Some, also, think that that attack by the United States and the proud display of our navy in great sea parades around the borders of other countries convinced officials of European countries that we were ambitious to dominate in fields outside of our own border. I recall the words of prominent Germans indicating their great fear that an alliance between Great Britain and the United States would seek to keep them out of the sun. I am clear that there is basis for the belief that, if we had not attacked Spain, many of the conditions which led up to the World War would not have developed in such strength as to precipitate that event. If we had continued with a small navy and a small army, the progress of mutual understanding and peaceful relations might well have avoided

all of the conditions which have precipitated our present economic chaos. Apart from the billions expended in even moderate preparations for defense prior to 1898 and again in 1916, we now have the two-thirds of our budget due to the results of what Dr. Fostick and the great body of organized Christians declare a non-Christian activity in which they will never again engage.

The words of Jesus Christ to His disciples were: "Follow Me" into "the Kingdom of God . . . at hand." The Apostle wrote in his letter to the first Christian: "As He is, in the world, so are we," which, we take it to mean, we are to continue to follow His example. He said to the disciples who wished to call down fire from heaven on some would-be followers: "Ye know not what spirit ye are of." I doubt if even our military officials, who defend warfare as not unchristian, can frankly say they vision Jesus Christ as among those who teach men how to brace their nerves and sensitive feelings against the natural repulsion to run a bayonet through another human being against whom they have no personal antagonism. That is not at all an extreme of the practice which our defense methods lead men, otherwise high-minded, to order and direct as a part of the training in military science. It must be admitted that the modern scientific use of gas is more human even though the results of gassing are so pathetic and continuous as the sufferers from shell-shock have taught us.

How can any disciple of Jesus believe this is a Christian use of power by any individual or nation? The Christian Church has gloried through the centuries in the martyrs who have been rightly claimed to be the seed of the Church. When some nation practises the teaching of Jesus Christ, even though martyrdom shall follow, then we may look for the peoples of the world to remember the words of the Master: "I, if I be lifted up, will draw all men unto Me."

GEORGE FOSTER PEABODY,
 Saratoga Springs, N. Y.

The Deficit

TO THE EDITOR: Almost everyone who has read the gracious appeal of the Presiding Bishop and the great cry of the treasurer of the National Council to "come over and help us" must have been stirred to do something, or something more, about the threatened deficit in even a greatly reduced budget.

It is possible that, since several thousand members of this American Church spent about one million dollars to attend the General Convention last September, that they must now count the pennies; but, surely, there are other thousands who did not incur such an expenditure and who could easily give a half million dollars and more.

Is it not pitiable that such a piteous cry and such desperate publicity should seem necessary to secure \$400,000 in this American Church? So much ado about so little in a Church of so many people of large means and of so many great and heavily endowed parishes seems not only pathetic but tragic.

Further retrenchment, so far as the actual workers in the Church's mission fields is concerned, is, or should be, out of the ques-

tion. Of all times, this is the worst time to think of retrenchment in the saving work of the Church of God, or of relaxing our efforts to bring Christ to men and men to Christ. However, it is hinted that "the Church may not get the \$400,000." If she should not get this amount, and more, by Whitsunday, I do not hesitate to say that she will stand everlastingly disgraced in the eyes of American Christianity.

Franklin, Pa. (Rev.) MARTIN AIGNER.

"Keeping the Young People in the Church"

TO THE EDITOR: A letter in your issue of April 16th asks what we are doing to keep the children and young people in the Church:

A boy of 13, ill dressed and very unattractive, came to a school where I was. The vicar saw how noticeably different he was from the other boys and watched for him as school was dismissed. He took him into the choir room to find out who he was and where from, and presently brought him out dressed in cassock and cotta and all instructed how to carry the flag in the processional. Since he was different, the vicar's idea apparently was to make it an honorable difference.

A boy of 19 had to be deprived of the offices he held in one school and parish where I was. Rather than let another do it, the priest did it himself. He did it apparently rather abruptly and with little explanation. The boy and his family talked widely and loudly. No explanation was ever given out but I learned from working under that priest that when things go wrong according to our judgment we should do just the best we can under the circumstances and, taking the matter to the altar, leave results there with our Lord.

Elmer is 22 now. He hasn't been to church since he was 15. At that time he had begun crucifer for two years, but he says he was "put out of the Church" by a clergyman, for something that wasn't Elmer's fault at all. I wasn't there at the time so I only know Elmer's version of it, but I know how often Elmer has been courteously and lovingly invited to come to the church in the parish where he is living now and I know from the very anxiousness with which he explains to anyone the reason why he does not go to church, that the action of the clergyman long ago has very little to do with it.

There may occasionally be priests who lack skill in dealing with young people, but when we have heard a boy's troubles, and a mother's indignant protests, perhaps we might find opportunity for service there. It might be given to us to bring the boy to the altar to tell our Lord all about it. And always we could take the matter there ourselves, so helping that priest it may be to a better understanding of our young folks' problems. I think our Lord would even use our service in that way. But where one priest may fail in sympathy and understanding, there are such hundreds of them gathering the children in and giving them such wonderful care. "How many, Lord, Thy hidden servants are!" I read a book a while ago named *Hidden Servants*. I wish the writer of the letter would get it and read it. I wish she could see our growing school. I wish she could be at the school on the Sunday of the Children's Eucharist and see the children's Churchmanship.

"You can't be a pessimist and do Christ's work." (Miss) MARGARET GOWIE.
Los Angeles, Calif.

"Catholic Recovery"

TO THE EDITOR: May I be permitted a small space in your very valuable paper to extend my best congratulations and thanks to the Rev. E. S. Middleton, D.D., for his masterly paper, Catholic Recovery? Dr. Middleton's presentation of that subject was excellent, but I was especially pleased with his reference to the present title of our Church. In my honest opinion, I believe that there are yet many Church people throughout this country who still fail to realize the harm that the present title of the Church does to the Church mission work among the foreigners, especially among the Latin and Eastern Orthodox people. The present name not only confuses the Church with all the errors of the modern Evangelical sects, especially with the Methodist Episcopal, but it scares away from among our fold many of the above mentioned nationalities.

I believe that this Church of ours made the mistake of her life when in the General Convention of 1913 it refused to adopt as its legal title the name American Catholic. In my opinion the Church would have made many gains by now with less capital among the foreign-born people by the mere adoption of that name. It is still time to undo the mistake that was then made, but if the present title sympathizers persist to carry it on much longer, I believe that, so far as our Latin and Eastern Orthodox foreign-born population and their children are concerned, they will have none of our Church affiliation. Anyhow, the word Protestant is a foreign importation, and the sooner it is taken out from the Prayer Book, the better for all concerned.

(Rev.) LORENZO DiSANO.

New York City.

TO THE EDITOR: The article, Catholic Recovery, in THE LIVING CHURCH of April 16th is of great interest. We fully agree with Fr. Middleton in many parts of his excellent article. A long and cherished hope is for the change of our name, Protestant Episcopal. Why not The American Catholic Church?

Those of us who know and experience the wondrous joy of being "a living part of the Holy Catholic Church" should indeed embrace and long for our precious Church to stand out clear and strong in her name, that *all* men may know of this "living branch of the Holy Catholic Church," and those of us who have neither the opportunity nor the responsibility of leading or moulding the thought of the Church can at least include in their daily intercessions a prayer for this change of name.

Villa Nova, Pa. D. H. M. BAIRD.

TO THE EDITOR: Permit me to praise and recommend Fr. Middleton's article, Catholic Recovery, in your April 16th issue. If only we had more such fearless demands for the complete recognition of our Catholic heritage by our own bishops, so many of whom either fearfully pussyfoot around the question or bitterly proclaim a militant Protestantism which stamps them as ignorant of their own episcopal responsibilities!

May the day be not too far distant when the entire truth and beauty of the Faith will no longer be withheld from the sacrament-starved "low" parishes of our communion today.

More power to our devoted Catholic priests, who are under no illusion that we are a sect of yesterday, but who know and preach our integral part in our holy mother—the Catholic Church.

New York City. ADOLPHE BARREAUX.



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Literature For Students

TO THE EDITOR: I have received a copy of a Book List for Students, designed for college men of our communion, issued by the Department of Religious Education of the National Council. I have examined it with care, as I was bound to do in view of my professorial duties.

I am struck, as I think any professor of religion would be, by the narrowly American "modernist humanitarian" nature of almost all of the books therein commended to college students.

The compilers seem wholly to have ignored Catholic scholarship and philosophy. They give no indication that there has been any Catholic thought of importance since Ignatius Loyola and Thomas à Kempis. How can a college student really know what is happening nowadays in world religion if he ignores, for example, the neo-Thomists—like Claudel and Maritain, for instance, in France, or Wust and Przywara in Germany. There is a significant and very modern movement, with a large and important literature, mostly well translated. There is no hint in this list that these people exist. One searches in vain, also, for the works of that thoughtful school of Anglo-Catholics, who have given a powerful intellectual stimulus to English theology—Gore and the Cambridge group and Mackaye and the rest. One would suppose, from the English books here included, that the only modern English religious thought was extremely "modernist." Nothing could be more misleading. Nor is there a recognition of Karl Barth and his Crisis Theology, which is rapidly making over European Protestantism.

One comes to the conclusion that the compilers are persons isolated from current thought, and content provincially to reside in a small world of rather complacent American liberal Protestantism. But if so, can this be a good list of recommended reading for intelligent undergraduates?

(Rev.) BERNARD IDDINGS BELL.

Columbia University.

Pertaining to the Feast of the Annunciation

TO THE EDITOR: The Church Calendar which, I suppose, hangs in the sacristies of the majority of the churches in this country, and regulates to a large extent our ritual and ceremonial, prescribes that the Feast of the Annunciation which falls this year on Good Friday is transferred to the Monday after Low Sunday. The Kalendar in the *Living Church Annual* for 1932 agrees with this. I do not know about the various other calendars.

Surely the Annunciation should be kept on Tuesday. The rule in the Prayer Book says that in case of conflict with days of the first class, the lesser "Holy Day shall be transferred to the first convenient open day." Easter Day and the seven days following are days of the first class. Low Sunday is therefore entitled to its office in full, including proper psalms, lessons, and collects at second Evensong. The Annunciation being a day of the second class is also entitled to its full office, if possible, which includes a first Evensong for which there are provided proper psalms and lessons as well as the collect. Since the Annunciation must be transferred, it is surely not "convenient" that it should be transferred to the Monday after Low Sunday, which deprives it of anything more than the commemoration of its first Evensong by the recitation of the collect of Low Sunday afternoon.

The English Prayer Book of 1928 and the

Scottish Prayer Book of 1929 leave no uncertainty about this, for they state definitely that if the Annunciation falls on any day between Palm Sunday and Low Sunday, inclusive, it shall be transferred to the Tuesday after Low Sunday.

New York City. (Rev.) W. D. F. HUGHES.

"Washington Cathedral"

TO THE EDITOR: The statement as to the temporal administration of the Cathedral in the [April 23d] issue of THE LIVING CHURCH causes some wonder to me, although apparently it has your approval. Is not the Cathedral being erected to the greater glory of God, and the worship of Him according to the rites of the Episcopal Church?

Are we Churchmen unable to administer the temporal activities, without the aid of gentlemen connected with other communions? The high standing of these gentlemen has no bearing on the question. . . .

In our service we declare our belief in One, Holy, Catholic, and Apostolic Church. We are sincere in this; why then call in men from other communions, who make no claim as to being Catholic or Apostolic, in the accepted meaning of the words?

We are Catholic and Apostolic, with valid orders, or we are not. We know as to our validity; why then call in outsiders to help govern the Cathedral?

No wonder men, weak-minded maybe, turn to Rome in their perplexity.

I do not expect the insertion of this letter but as you think the inclusion of outsiders welcome and commendable, I hope you will publish an article giving specific reasons for your statement, only please omit in it the word "expedient."

St. Augustine, Fla. CLEMENT J. STOTT.

Keble's Curate

TO THE EDITOR: In THE LIVING Church of April 23d Fr. Morse-Boycott gives us a very interesting article on John Keble. In referring to the storms and turmoils of the ecclesiastical times into which Keble was drawn Fr. Morse-Boycott writes, "His bishop for many years refused to ordain his deacon a priest." The deacon was the Rev. Peter Young, and as I am connected with the Young family I am in a position to give fuller information on that matter.

Peter Young went to Hursley as Keble's curate in 1841 immediately after his ordination to the diaconate. In July, 1842, the Bishop of Winchester (Dr. Sumner) refused to give him priest's orders, and spoke very severely of Tractarianism in his charge in September. Keble at first was inclined to resign or at least to challenge the Bishop to bring the matter to a legal issue, but was dissuaded by Pusey and Newman, and contented himself with a formal protest against the Bishop's action. Peter Young had such a deep affection for Mr. Keble that he was willing to remain in deacon's orders for sixteen years as the faithful and trusted curate of Hursley. He finally left the diocese of Winchester in 1857 and was ordained priest by Samuel Wilberforce, Bishop of Oxford.

Later, Peter Young was preferred to a canonry in Lincoln. His son, Gavin Young, succeeded Keble as vicar of Hursley in 1866; and a younger son, Keble's godson, John Young, M.A., of Exeter College, Oxford, is now a resident of Oceanside in the diocese of Los Angeles.

(Rev.) ERASMUS J. H. VAN DEERLIN.
Los Angeles, Calif.

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By C. R. GANT

Foreword by the Very Rev. Geoffrey H. Warde,
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Clerical Changes

APPOINTMENTS ACCEPTED

BROWN, Rev. BENJAMIN B., formerly curate at Church of the Advent, San Francisco; to be rector of Trinity Church, Vineland, N. J. Address, 807 Pear St., Vineland.

CHRISTIAN, Rev. WILLIAM G., rector of St. Paul's Memorial Church, University, Va.; to be rector of St. Paul's Church, Meridian, Miss. Effective June 1st.

DAVIS, Rev. WILLIAM D., formerly rector of St. Jude's Church, Fenton, Mich.; has become rector of Christ Church, Owosso, Mich. Address, 523 N. Park St., Owosso.

GOTTSCHALL, Rev. LEWIS D., formerly rector of Christ Church, Berwick, Pa. (Har.); has become rector of St. Paul's Church, Philipsburg, Pa. (Har.) Address, St. Paul's Rectory, Presqueisle, St., Philipsburg.

HEATON, Rev. LEE W., formerly rector of Church of the Holy Apostles, St. Louis; will continue his studies in the rehabilitation of churches as priest-in-charge of Mt. Calvary and Holy Innocents' Churches in St. Louis.

KEVIN, Rev. ROBERT O., Ph.D., formerly curate at St. Stephen's Church, Philadelphia; to be rector of Grace Church, Kirkwood, Mo. Address, 143 E. Adams Ave., Kirkwood.

POINDEXTER, Rev. E. W., associate rector of St. Michael and St. George's Church, St. Louis; to be rector of Church of the Holy Apostles, St. Louis.

REX, Rev. PERCY F., formerly vicar of Trinity Church, Tariffville, and St. Andrew's Church, Bloomfield, Conn.; has become rector of Trinity Church, Wethersfield, Conn. Address, 61 Hartford Ave., Wethersfield.

RESIGNATION

WINTER, Rev. SIDNEY, as rector of St. Paul's Church, Owego, N. Y. (C.N.Y.), because of ill health; to be rector emeritus of that church.

NEW ADDRESS

HALL, Rev. WILLIAM H. A., retired, formerly 59 S. Parkway; 23 Colonial Terrace, East Orange, N. J.

ORDINATIONS

PRIESTS

RHODE ISLAND—The Rev. JAMES GREEN, assistant at Trinity Church, Newport, was raised to the priesthood on April 24th, by Bishop Perry. The sermon was preached by the Rev. Canon Stanley C. Hughes, the rector. The Rev. Nicholas N. Feringa, vicar of the Chapel of the Incarnation, New York City, presented the candidate.

During his few months in Newport, he has made an important place for himself not only in the parish but in the civic life of the community.

SOUTHERN VIRGINIA—On April 14th, in St. Cyprian's, Hampton, Va., the Rev. JULIAN FREEMAN DOZIER was advanced to the priesthood by the Rt. Rev. Arthur C. Thomson, D.D., Bishop of Southern Virginia. The candidate was presented by the Rev. B. W. Harris, rector of Grace Church, Norfolk, and the sermon was preached by the Bishop. Assisting in the laying on of hands were, Chaplain A. A. Pruden, D.D., the Rev. Messrs. J. K. M. Lee, E. R. Carter, Jr., R. B. Randolph, B. W. Harris, and J. J. Posey.

Mr. Dozier has accepted the call to St. Cyprian's, Hampton, one of the colored congregations of Southern Virginia.

DEACON

MAINE—On the second Sunday after Easter, April 10th, LLEWELLYN OSWALD DIPLOCK was ordained to the diaconate by the Rt. Rev. Benjamin Brewster, D.D., Bishop of the diocese, in St. Thomas' Church, Camden. The candidate was presented by the Rev. Ralph H. Hayden, rector of St. Thomas' Church, who also preached the sermon. Mr. Diplock is finishing his course at the General Theological Seminary this May.

MARRIED

JONES-ZORN—The Rev. T. MALCOLM JONES of Scobey, Montana, and Miss ELIZABETH ZORN of Malta were married Saturday, April 23d, in St. Mary's Mission, Malta. They will make their home in Scobey.

CORRECTION

IN A RECENT ISSUE OF THE LIVING CHURCH the statement was made that the Rev. John S. Neal, rector of Trinity Church, Rock Island, had added Trinity Church, Monmouth, to his duties. We wish to correct that statement. The Rev. Mr. Neal is not and never has been rector of the Rock Island church. The Rev. Rodney F. Cobb is rector there and has been since December 1, 1929.

The Rev. John S. Neal for eight months was assistant at Trinity Church, Rock Island, but since February 1st has had no connection with the parish. He is in charge, however, of St. John's Church, Preemption; Trinity Church, Geneseo; Grace Church, Osco; and since February 1st also Trinity Church, Monmouth, all in the diocese of Quincy.



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The Madonna and Child—*W. Bouguereau*. The Angel of the Annunciation—*C. Dolci*. The Star in the East—*Jules Sarto*. The Flight Into Egypt—*E. Girardet*. Repose in Egypt—*Guido Reni*. The Flight Into Egypt—*A. Buffet*. Madonna del Granduca—*Raphael*. The Immaculate Conception—*Murillo*.

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EDITORIALS & COMMENTS

Go Forward!

THE Pastoral Letter of the House of Bishops, published in this issue, brings a welcome message of hope and confidence to the Church. Our spiritual leaders have sounded a note of courage, and have issued a call to go forward, which cannot fail to reassure and inspire the rank and file of Churchmen.

When the House of Bishops assembled at Garden City last week its members faced an exceptionally difficult and unpleasant task, and there were almost as many opinions about the way of tackling it as there were bishops present. From the Bishops of New York and Central New York, who felt that the National Council had greatly exceeded its authority in adopting a different priority of reductions than that set forth by General Convention, to the Bishops of Idaho and Alabama, who offered resolutions fully approving the steps taken by the National Council, there was a wide range of opinion. Bishop Cross of Spokane showed himself the statesman of the hour with his motion to appoint Bishops Manning and McDowell as a conference committee to reconcile the opposing views. It was this committee that drafted the ultimate resolution unanimously adopted by the House of Bishops. This resolution (1) expresses confidence in the National Council; (2) reaffirms the priority of cuts set forth by General Convention; and (3) urges economy in the administration of all Church work, national, diocesan, and parochial.

Obviously there is room for honest difference of opinion as to the policy to be pursued in the present crisis. The viewpoint expressed by the report of the committee of bishops of the Second Province (published in this issue) is a sincere one, and one with which we confess that we have not a little sympathy. Certainly these bishops, whose loyalty to the Church and the National Council is beyond question, cannot be justly accused of carping criticism because of their suggestion of a change in emphasis in the departmental and administrative organization of the national Church. Some of the recommendations of this group, such as the abolition of the *Church at Work*, have been met, and for the rest, the fact that these bishops joined in the unanimous vote of confidence in the

Council, coupled with a recommendation to strict economies in spending money which comes from sacrificial giving and a renewal of request for full consideration of the General Convention directions, is a guarantee that the conference has been successful in reaching a satisfactory conclusion.

In short, the Garden City conference has been decidedly worth while. The air has been cleared. The National Council has been reoriented in its relationship to General Convention, and a new confidence in Church headquarters has been established. Controversy, fear, and prejudice have given way to a spirit of unity among the bishops and a determination to go forward courageously in the face of adversity. Tense moments there were, but the result has been thoroughly constructive and eminently worth while.

A NEW morale was born at Garden City, and a new vision of the Church's opportunity and duty in a world of confusion was glimpsed. There is to be no retreat, but a steady advance all along the line. Neither despair nor a blind optimism that fails to face facts is the order of the day, but courage, hope, and confidence are the keynotes of the new order. In the words of the Pastoral:

"One thing is clear. If the Church of Jesus Christ was ever needed it is now. The world needs a Christian social order in which shall dwell righteousness and justice. The world needs our ministry in hospital, in prison, in country and in city—our social service. The world needs a new generation nurtured in Christian ideals—religious education. The world needs the conscience of Christianity, its faith in God, its joy of living—the Evangel. The world needs international fellowship—the Church's worldwide mission. The world needs the wholeness of Christianity, the consecration of every department of life to Jesus Christ. This is the Church's catholicity that Christ may be all in all."

The House of Bishops and the National Council are doing their part to meet this challenge. But to be truly effective, they need the unreserved loyalty and cooperation of every individual Churchman. Let there be no grumblings and mutterings, no curtailment of giving because of dissatisfaction with

this or that matter of policy. Such counsels of despair are out of order in the spiritual rebirth that the Church is undergoing.

What has been done has been done. There remains the duty of every Churchman to do everything in his power to make a complete success of the Whitsuntide offering this spring and the every-member canvass next fall, so that the Church can not only hold her own but go forward.

That duty is out of the hands of the bishops or the National Council. It rests squarely upon the shoulders of every member of the Church.

YES, this is THE LIVING CHURCH. It looks different in its new format, doesn't it? The best part of it is that we have been able to improve the appearance of the magazine (at least so *we* think; do you?) and at the same time effect certain economies that will in time bring us nearer to the happy state of living within our income.

Our New Format

Typographically, THE LIVING CHURCH is greatly improved and modernized. The new page size is a standard one and the type, Caslon throughout except for the headings, in which the Caslon is supplemented by Antique, is more attractive and easier to read. The departments have been rearranged according to the best standards of periodical makeup, and the news pages are presented in a modified newspaper style, making it easier to pick out the more important items.

We are particularly proud of our new cover design, used for the first time. The picture in the center will, of course, be a new one each week, but the border will continue as a permanent feature. It is drawn by A. L. Warner, who has designed special covers for us in the past and who is well known to Churchmen through his illustration of various recent religious books.

The four figures portrayed in the border depict four pioneers of the Catholic faith, each of whom was instrumental in expanding the Church among the English-speaking peoples. At the same time they represent four types of Christian sainthood: the soldier and martyr; the missionary and statesman; the devoted wife and mother; and the organizer and administrator.

St. Alban, at the upper left, was the first British martyr. A Roman soldier who was converted by a cleric whom he sheltered in one of the early persecutions, probably in the third century, Alban bears witness to the ancient Church that flourished in the British Isles long before the coming of the Latin mission. Although the stories connected with his life and conversion are many and various, the main facts rest upon strong and very early tradition, and as the proto-martyr of Britain he is worthy of commemoration by all English-speaking Christians. His feast is kept by the English Church on June 17th, and by the Scottish Church and the rest of the Catholic world on the 22d of the same month.

Theodore of Tarsus, depicted at the upper right of our border, was the great organizer of the English Church. He also links Eastern, Latin, and British Christianity in his own person, for he was born and ordained in the East, consecrated at Rome in 668, and spent his episcopate organizing the scattered dioceses of the British Isles into a united English Church under his primacy as Archbishop of Canterbury. Although not commemorated in the English calendar, the Scottish Church celebrates his feast day on September 19th.

At the lower right we have shown St. Margaret of Scot-

land, daughter of Prince Edward of England and wife of King Malcolm Canmore of Scotland. Queen Margaret was influential in fostering closer relations between England and Scotland. She founded a number of churches, including the great Abbey of Dunfermline, rebuilt the monastery of Iona, and made other notable benefactions to the Church, as well as setting a notable example to two nations through the sweetness and purity of her home life. Incidentally, it may not be amiss to point out that she has a special significance for THE LIVING CHURCH since the editor and managing editor are directly descended from her. The usual date for her commemoration is June 10th, but the Scottish Church observes her feast on November 16th, as a red-letter day.

Samuel Seabury, the first Bishop of the American Church, is shown at the lower right. Ordained priest in England and consecrated bishop in Scotland, Bishop Seabury is notable for bestowing upon the American Church the historic episcopate, and also for the important part he played in uniting the Church in the several former English colonies into a single harmonious American Church. Although never officially recognized in any Church calendar, the memory of Bishop Seabury holds a high place in the affections of American Churchmen, and the annual commemoration of his consecration on November 14th, instituted some years ago by the Holy Cross Fathers, is increasing every year.

Thus the four figures shown in our cover border—St. Alban, Archbishop Theodore of Canterbury, Queen Margaret of Scotland, and our own Bishop Seabury—show the roots of our Church in the Eastern, Latin, and early British Churches, and carry her development through the English and Scottish Churches to our own country.

MAY is the month of Mary. The observance is, of course, a modern Roman one (like the Three Hours of Good Friday), and so will be *ipso facto* anathema to some minds. But to Catholic Christians it seems singularly appropriate that the month that in this climate sees nature awakening, decking trees with beautiful foliage and filling the fields and hillsides with delicate, colorful spring flowers, should be dedicated to honoring the flower of womanhood, the Mother of our Blessed Lord.

The Month of Mary

Our Protestant friends are forever reminding us of the "dangers" of too much devotion—the perils of worshipping our Lord in the Blessed Sacrament, the fear of praying for our beloved dead, the phobia of paying too great homage to the Mother of God. We are always a little suspicious of those who would limit the spirit of devotion. Surely it is not too much devotion that is the trouble with the world today, but too little. There is much more "danger," if we must use that term, in neglecting our Lord and His Mother than in showing too much devotion to them. It is a curious phenomenon of our age that intelligent Americans will swallow all the mawkish sentimentality of Mother's Day, but will draw the line at paying any reverence to the greatest Mother of all, our Lady St. Mary.

For our cover this week we have selected an unusually lovely modern interpretation of the Madonna and Child, painted by an English artist, Alice E. Mackintosh, whose work is not as well known in this country as it should be. In its simplicity and loveliness we feel that it is singularly appropriate for the month of Mary, and for the first cover of THE LIVING CHURCH in its new format.

The Living Church Pulpit

Sermonette for Sunday after
Ascension Day



THE POWER TO CONQUER

BY THE RT. REV. BENJAMIN F. P. IVINS, D.D.
BISHOP COADJUTOR OF MILWAUKEE

"The number of names together was about an hundred and twenty."—ACTS 1: 15.

IT IS that period of wondering waiting, after the Lord Jesus had ascended, and before the coming of the Holy Spirit, at Pentecost. Out of all who had heard Him, all who had followed Him, all who had seen the "mighty works" He had done, there were only an hundred and twenty who had believed what He had said, only an hundred and twenty who awaited the fulfilment of the promise, "I will not leave you comfortless. I will come to you."

Who were these hundred and twenty? Today the names of some of them are household familiars wherever Jesus is known. But before the day of Pentecost there was not a great name among them. They were for the most part the simplest illiterate peasants, carpenters, fishermen, tentmakers; and yet this little group of humble, simple people made over, conquered, a civilization.

And it was a highly developed and powerful and complex civilization they converted. It was Rome almost at her zenith. They, the simplest of a race and nation, conquered and suppressed, at the very nadir of its history faced a civilization which had developed a political genius so great that the most part of the Western World is today modeled upon it. They faced a social system which was almost a fixed, crystallized caste system. They faced the philosophical systems that are accounted great even today. And they had to meet a religious system so broad and flexible and tolerant that none other than a seeming fanatic could oppose it or propose any other. Could any situation have seemed more hopeless?

Of course it is preposterous to think that this weak little band accomplished what they did through any power or ability of their own. There is but one way in which their accomplishment can be explained. It was the power of God in them. They received the Holy Spirit into their lives. They accepted Him and believed Him as they had accepted Jesus and believed Him; and in that power they set forth and accomplished the wonder.

We today are so conscious of the disorganization of society, we lament the lack of idealism, of a unifying and motivating power in life. We see civilization disintegrating. And we know that the one thing which can integrate society and save civilization, as well as give motive and direction to individual lives, is religion, the religion of Jesus. And yet we despair. Society seems so complex. Every factor of life seems so impervious to the infiltration of Christianity. We cannot seem to find a place to take hold, an opening into which to enter. We pray and hope and long for a leader, another Moses who may lead God's people, another Peter the Hermit who will rouse us to a new crusade.

Remember the hundred and twenty, facing Roman civilization. We face difficulties certainly, but our problem is entirely insignificant compared with theirs. And yet Pentecost has come for us as it came for them. The same power which was theirs is ours, and in the same degree, would we too but believe we have it, would we but believe the promise of Jesus, "I will come to you," "Ye shall be endued with Power from on High"; and if we would then begin to use this Power within us.

We need no leader other than Christ. The Power to conquer today for Christianity is ours, will we but "stir up the gift" that is in us.

IF THE PICTURE of God as Father originates in an earthly parental relationship surely then it matters greatly what kind of fathers children have.—*Bishop Jenkins.*

A MESSAGE TO THE CHURCH

The Pastoral Letter of the House of Bishops

WE, YOUR BISHOPS, summoned by the Presiding Bishop to confer with the National Council upon the Church's situation in the present world emergency, send you this message of hope and confidence.

A time of crisis is always a time of criticism. After a careful and critical study of the methods and policies of the National Council we give you our fullest assurance that the business of the Church will be carried on, not only with great ability but also with increased and persistent attention to every economy consistent with a faithful discharge of duty.

The Church is not a business institution in the sense that when depression comes the work is thereby lessened. When factories shut down, the Church must speed up; when business ebbs, the Church must be at flood tide; man's extremity is God's opportunity. Ideally budgets should be increased—not cut—if the Church is to render that full service of which she is capable. We must see the budget in terms not of money but of life.

Suffering and distress are widespread. Underneath the surface there is an overwhelming spiritual need. Discouragement, disillusionment, and despair must give way to courage, hope, and faith. Our compassionate love goes out to all those who in unemployment, anxiety, in fear, are the victims of a world which does not follow Christ.

As brethren in Christ we call upon the strong to bear the burdens of the weak. We have been greatly moved by the example of many of the clergy and the laity of the Church, who, though hard pressed themselves, have been glad to share in the service of the Christ. For this evidence of discipleship which has learned the meaning and the power of the cross, we thank God and take courage.

One thing is clear. If the Church of Jesus Christ was ever needed it is now. The world needs a Christian social order in which shall dwell righteousness and justice. The world needs our ministry in hospital, in prison, in country, and in city—our social service. The world needs a new generation nurtured in Christian ideals—religious education. The world needs the conscience of Christianity, its faith in God, its joy in living—the evangel. The world needs international fellowship—the Church's world-wide mission. The world needs the wholeness of Christianity, the consecration of every department of life to Jesus Christ. This is the Church's catholicity that Christ may be all in all.

To the accomplishment of this task we summon every member of the Church that the kingdoms of this world may become the "kingdoms of our God and of His Christ."

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AN APPEAL TO NEW YORK CHURCHMEN

BY THE HON. GEORGE W. WICKERSHAM

SOMETIMES it seems that a strange lethargy has descended upon the people of our city—that we must all be sleeping in a narcotic dream, blissfully unaware that we are like sentinels fallen asleep at our post while the enemies of civilization—hunger and disillusionment and the diseases of starvation—are already creeping upon us to break down the social standards which have required years of fighting and patient labor to erect. I feel that this must be said in spite of the fact that our papers are filled with discussions of unemployment and its suffering, and our great relief enterprises are actively struggling to meet the situation of pitiful want among our people. For I am convinced that as yet, in spite of all this, or because it has become an oft-repeated tale, too many of us know it with our minds, yet still do not sense it with our hearts.

One wonders what our forefathers would think of some of us in this later generation, could they know that we somehow keep blissfully serene in the face of the facts behind the closed doors of many homes in New York. There are hundreds of women and little children today in as great danger as were those in defense of whom our early fathers advanced against the Indians. I wonder what our George Washingtons and our Thomas Jeffersons and our Abraham Lincolns would have done—I wonder what the plain citizenry of our Plymouth forebears would have said?

Somehow I cannot but feel that their powers of enterprise and sacrificial thought are only dormant in our present-day people. I cannot but believe that if only the stark truth of current poverty could be brought to the surface, that we would meet it somehow.

In my own study of the situation as a member of the Committee for the Relief of the Unemployed in the Church, I have had an opportunity to see confidential reports made to our clergy by our social workers who are visiting in the homes or consulting with distraught parents whose families now hover on the verge of complete break-up and advancing stages of pernicious starvation diseases. Many of these people have kept their plight concealed until every available penny has been exhausted. They have been forced at last to make their needs known to their Church. Hundreds of them cannot be placed with any of the emergency bureaus without displacing others in equally desperate circumstances. The Church itself, now carrying a crushing burden, has not been able as yet to give even a little help in scores of cases on its waiting list. What an irony of fate that the institution which has taught them to help others in their own better days can now do nothing for them.

To be sure, our more fortunate people have given repeatedly and in many cases at much personal sacrifice. Time and again in the last few months this city has risen to answer the various calls of community needs for relief. But as yet I am forced to believe, from the facts as I have been observing them, that there are hundreds of men and women in New York whose lives still go on not only in security, but with many a pleasant luxury. No man begrudges this to another in times when little children can have at least enough food to keep them from misery and when eager young men and women ready to take their place in the world can find at least some niche where they may earn the means to keep them alive.

But the time has come now when to continue to enjoy even the simple luxuries, at the cost of depriving such as these, is little short of criminal in its social implication. The time has come for us to recall that in the early days of this country our forefathers saw to it that the materials of life—lumber for houses, wood for fuel, maize for bread, wool to clothe and keep human beings warm—were available to all who served the colony in any capacity.

If we cannot provide for our own people what consideration shall we expect for them from the great world outside? After all, what great difference does it make to many of us if we are forced to relinquish a part of our patrimony which we may have

laid up to pass on to our children? Are there not still many of us who have planned to leave to our own families sizeable gifts in amounts which in many cases they will not need? And is it not true in many instances that men may have written into their wills provision for bequests and memorials for cultural enterprises of great importance to civilization in normal times, but meaningless if they are to be handed on to a generation weakened in body and character? There are a great many people whose incomes could be reduced by the loss of a few more dividends and it would yet be possible for them to spend the rest of their days in comparative comfort. In other words, by drawing upon capital now they could enable themselves to make an outright gift at this time of measurable size to a fund for meeting the emergencies of human suffering, rather than bequeathing it to be administered after they are gone.

May I not urge upon you readers, therefore, a serious contemplation of this plan? No matter how small or large the contribution these days it represents some portion of actual life given or withheld from some struggling family.

Contributions for the Committee to which I have referred may be sent directly to the Rt. Rev. Charles K. Gilbert, Old Synod House, 111th street and Amsterdam avenue, or to John S. Rogers, 20 Exchange place.

WHERE OUR MONEY GOES

THE *American Educational Digest* in 1930 set forth the following percentages showing the various ways in which Americans spend their incomes.

"Church, $\frac{3}{4}$ per cent; Schools, $1\frac{1}{2}$ per cent; Government, $4\frac{1}{2}$ per cent; Crime, $8\frac{1}{4}$ per cent; Investment, 11 per cent; Waste, 14 per cent; Luxuries, 22 per cent; Living costs, $24\frac{1}{2}$ per cent; Miscellaneous, $13\frac{1}{2}$ per cent."

Taking these figures as substantially correct, there is much room for thought. The fact that the money spent for Church was spent by less than 50 per cent of our people does not materially modify certain conclusions.

My first reaction to these figures was expressed by the words, "and we call ourselves a Christian nation." If one tea leaf in a pint of hot water can be called tea, then we might justifiably be called a Christian nation. The way we spend our money is a splendid measure of our character; it reveals our major interests and our deepest affections. This being true, the figures set forth a very sad picture of the interests and the dominant affections of the American people.

The amount spent on education, in proportion to that spent on other matters, would hardly lend itself to the argument that we are even greatly interested in education, let alone religion. Yet this is rather a matter of pride among us. We point to our schools and colleges with considerable satisfaction, and rightly so, but education can hardly be set forth as commanding a very deep interest, taking the people as a whole.

God and His program certainly gets a very, very small proportion of the interest and loyalty of the American people. Is it any wonder that things are as they are? We need not expect much improvement until this condition is radically changed.

A further observation on the work of the Church would seem justified from the figures. Isn't it really remarkable considering the amount of money put into the work that so much is actually being done? How well it fits the parable of the Master when He spoke of "the leaven leavening the whole lump!" The amount spent on Church is most insignificant, and yet who can estimate the actual results in individual lives and in our corporate interests? To say the least, the Church is doing quite as much with the money placed at its disposal as any other branch of human endeavor.

Think of it, over ten times as much spent on *crime* as on the work of God! Think of it, over eighteen times as much money *wasted* as is spent on the work of the Kingdom of God! Think of it, practically thirty times as much spent for *luxuries* as trying to make this a better world through religion! "And we call ourselves a Christian nation!"

There is food for thought and then a tremendous amount of room for improvement. Let us not think that all the fault lies with non-Christians! A good deal of it may be laid at our own doorstep.

—Rev. Granville Taylor.

The Missionary Deficit

Report of the Bishops' Committee of the Second Province

AT AN informal meeting of the bishops of the Second Province, held early in March, certain statements were presented respecting the policies of the National Council in meeting the deficit this year in offerings for its work, together with suggestions for further economies, as well as friendly criticisms of the methods already employed in the attempt to balance the budget for the general work of the Church.

These criticisms and suggestions seemed so important to the bishops present that on motion a committee was appointed to meet with some of the officers of the Council and present further suggestions for an evaluation of the work of the Church in a continued effort to avoid a large deficit. This committee has met and presents the following report.

I

IN THE business of the government, national, state, or municipal, there are but three ways of avoiding a deficit: by borrowing, by increased taxation, and by economies in administration. Borrowing has long since reached the danger point; efforts are now making to increase taxation and discover new sources of revenue; comparatively little serious effort has been made to cut deep in curbing extravagance.

In the Church, certainly, there ought to be conscientious effort to effect all possible economies. Surely we must recognize, if politicians do not, the scrupulous care with which we should spend other people's money, especially when this money comes often as an expression of generous self-sacrifice on the part of those who have little to give.

Of course, from the purely practical point of view, for us, continued borrowing is out of the question. We cannot, in our present situation, either borrow largely or (if we could) have any assurance of meeting an accumulated and increasing deficit, as was done in 1925 at New Orleans. The voluntary offerings of the Church roughly correspond to the imposition of taxes by the government. When such taxation reaches too high a point, returns disappoint all estimates and financial confusion follows. Such financial confusion is far worse with the business of the Church, where there is no tax compulsion, and it is difficult to estimate the probable receipts from voluntary offerings. The encouraging response of Church members to budget requirements in the first years of the depression indicated to the Council and its officers a continuance of such generous offerings. The returns in pledges for 1932, however, were far below all expectations and the situation created by this large decrease in pledges and by the non-fulfilment of pledges made for 1931 is most serious. How shall we meet the problem and balance the budget?

II

YOUR COMMITTEE believes that while the first task must be an appeal to the generosity of the Church in the effort to increase offerings and reach non-givers, sufficiently serious consideration has not as yet been given to the need of a drastic reduction in expenditures. If further effort on this line is made at once the effect upon the Church in renewed and increased confidence will aid materially in the appeal for funds. Just because governments have been more diligent in deciding upon new methods of taxation than in substantial economies in government activities, the Church must be all the more alert in the attempt to curb extravagance and not merely ask for more money in days when money is not easily given.

The present organization of the Church was set up when we

THIS is the report presented to the House of Bishops last week by Bishop Fiske, and used as a basis for discussion of the problems arising out of the present deficit. A full account of the deliberations of the House of Bishops and the National Council is contained in our news columns this week.

were riding a wave of prosperity. Together with business and governmental agencies we were cheerfully confident as to increased resources and splendidly generous and large-minded in planning the organization which was to raise and spend the money. This optimism was shared by dioceses and

parishes and many of them are also organized on a large scale, just as state and municipal governments have joined in an orgy of spending, with commissions and bureaucracies rivalling the national set-up. We urge upon the National Council, therefore, serious consideration of the possibility of a reduction in the headquarters organization, even though it may mean loss of employment for some workers. Loss of employment for some is not as serious as eventual lack of pay for all. Parishes and dioceses are already retrenching in every possible way.

We recognize that this task of reducing an over-large organization is difficult and that it is made still more difficult because of the fact that much of the administration expense is imposed by canon and cannot be cut without canonical authority. We suggest, first, therefore, that the time has come for a thorough study of the whole headquarters organization, with a view to recommending to the next General Convention, should it be necessary, a decided reduction in administration and departmental activities, and some reorganization looking toward large economies. The resolution passed at the meeting of General Convention suggesting where economies should begin if necessary clearly indicated the mind of Convention as giving supreme importance to distinctly missionary work and ordering economies in every other department before cutting missionary enterprises and general Church extension.

It will readily be seen that this study will call for a committee of interested, sympathetic, and friendly investigators not connected with the Council or the headquarters secretariat and staff. No group of men engaged in a common work can be expected to meet and cut off each other's heads or lop off each other's established work. Do we want to carry the organization and set-up on the present scale? Can we so carry it? If not, what changes must be made? A small committee should make an intensive study of the whole problem.

This same committee may well study, at once, the present budget, and suggest immediate economies which (for a like reason) the Council and the staff cannot recommend without embarrassment or serious disagreement and loss of morale.

III

AMONG the subjects on which this committee, or commission, could report are the following:

(1) The actual present cost of administration. This has been variously computed. In 1926 the receipts from quotas were \$3,028,983.91 and the "expenses" \$824,103.75, or 27.20 per cent. In 1928, receipts were \$2,786,523.84, expenses \$922,320.51, or 33.10 per cent. In 1930, the figures are \$2,886,325.54 in receipts on quotas; \$900,307.98, or 31.20 per cent for expenses. But—at least \$200,000 (perhaps, according to Dr. Franklin's figures, \$260,000) of this apparently exorbitant total is not "expense" in the real meaning of the word or in the sense of salary payments and "overhead"; hence the differing estimates. The organization overhead, however, it cannot be denied, is large for a business of its size. At a low estimate, it seems to be \$640,000, and has run to larger figures. Where can it be cut without real loss of efficiency? How much of it must stand, unless there is by canon an entire reorganization?

(2) There should be serious consideration of the powers and

policies of the National Council. If it is the creature of General Convention, is it not subject to the directions and mandates of General Convention? In Denver a resolution passed both houses declaring that if and when cuts became necessary the missionary work of the Church, as we have just stated, should "be rated first in importance; that any necessary cuts should if possible be confined to administrative economies and to certain items in departmental budgets, especially in the Department of Publicity and more specifically by the abandonment of the publication of the *Church at Work* (a saving of \$35,000 annually), reductions in the appropriations of the Committee on Ecclesiastical and Racial Relations, and in the readjustment of appropriations to the work of the Church in the forty-one aided dioceses which in 1930 received \$288,226.70 and in the continental missionary districts."

Why should the Council, with such orders, refuse to discontinue the *Church at Work*, however valuable some may conceive it to be? What actual reduction has there been in the expense of the Publicity Department, save for salary cuts? How much of its work is really necessary under the pressing call for economy? Could not fewer persons, at much less salary expense, do the larger part of the work of newspaper press contacts, etc.? Last year the department actually spent \$100,063. Under the budget this year, with its "drastic cuts," including all reductions in salaries, \$95,732 is allowed for spending; that is, only \$4,331 less than last year, although salaries are lower.

For the five departments (Publicity, Field, Finance, Social Service, and Religious Education) and for General Administration there was spent, in 1931, \$415,863. This is not the amount placed in the budget, but the amount actually spent. The amount these same departments are authorized to spend in 1932 is \$408,836; only \$7,027 reduction, including salary cuts. Can such reductions be called drastic?

For General Administration, there was authorized for 1932 a yearly expense of \$64,276, as against \$43,167 ten years ago.

Questions may also be asked as to the real usefulness of the work of the Committee on Ecclesiastical and Racial Relations, where cuts, if necessary, were ordered by General Convention. The same sort of questions can be asked, also, of other departments. Why, for example, at this particular time, fill by appointment the office of rural social service secretary—an impossible position? We commend the caution shown by the Field Department in not filling at present vacancies in three general secretaryships. Recognizing, as we must, the value of the work of the Department of Religious Education, serious inquiry should be made as to whether its work is not too largely that of research and experiment, without sufficient effort to put into effect the results secured, so that the average school and clergyman may be benefited. Cannot economies be effected here, until the clergy have caught up with the present program?

(3) Among the recommendations made in the resolution of General Convention was "the readjustment of appropriations to the work of the Church in the forty-one aided dioceses." These dioceses, in 1931, had a quota of \$748,700. They pledged of this only \$480,916. They defaulted \$90,908.75 on their pledges. They actually received for expenditure on their work \$287,926.70, while giving only \$390,141.66. And this from dioceses, some long organized, and in some cases quite strong, not from missionary districts.

Of course we recognize that some of these dioceses are "aided" because they are weak and when hard hit suffer the more because of their weakness; others have received help because of special work; but serious inquiry should be made, in some cases, as to whether appropriations do not merely carry on static work. Over thirty-five per cent of the difference between the quotas asked and the amounts given is due to failure in giving in these dioceses.

In this connection it may be worth noting that ten of these aided dioceses have the services of two bishops, whereas many other unaided dioceses much larger in number of parishes and missions, clergy and communicants, manage to get along with one bishop. The average number of clergy of such aided dioceses is 45; average parishes and missions, 64; average number of communicants, less than 7,000. As compared with these, there are dioceses having double or more the number of clergy and communicants which are managing to carry on with one bishop.

There would seem, also, to be need of a somewhat sharp inquiry as to apparently disproportionate gifts in certain mission-

ary fields, where very large appropriations have been given for years, with no prospect of decrease, while other districts with large needs receive comparatively little. A beginning for such a study will be made, we suppose, by the committee appointed at General Convention. Our proposed smaller committee could immediately give consideration to the matter.

(4) A small matter, but one of principle, which should be carefully reconsidered, is the matter of appropriations to missionary bishops for secretarial and office expense and of similar appropriations for discretionary use—the latter a fund which would naturally interest the local givers and quicken their generosity.

The larger and wealthier dioceses of the Church have felt the present strain quite as much as the weaker dioceses and districts. Church people, themselves suffering heavy losses, find their mail flooded with appeals for community and unemployment relief funds and for scores of other charities. When, also, they get special Church appeals (and they come by the score) they naturally want to know very definitely of the actual needs of the work and of the way in which regular contributions are spent.

IV

WE ARE GLAD to be informed of one valuable piece of work which has been undertaken by the staff at 281 Fourth avenue. The Evaluation Committee, six years ago, emphasized the need of special study of "static" work and of the possibility of abandoning much of this work to the care and responsibility of the local dioceses and near-by parishes and their clergy, so that the work could be left as the responsibility of those best able to judge of its value and also that there might be concentration of assistance to work in a larger way at strategic points. We are given to understand that statistics are soon to be available showing in the case of each mission or parish receiving aid, the actual number of baptisms, confirmations, etc., covering their whole period of assistance, the amount received by way of help, and the response made by way of coöperation in an every-member canvass for the Church's mission. We recommend, should a committee of counsel and help be appointed, a careful study of these statistics, with a view to the possible solution of a very delicate and difficult problem.

We recommend, also, a sympathetic study of the policy of centralization of coöperating agencies through their reception of grants from the National Council. Certain of these agencies have ceased to receive aid. Would it, or would it not, be well to reduce, gradually, and finally to terminate other grants, so that each organization may raise its own money, interest its own friends, enlist their more generous help, personalize its work, increase its activities, and dispense with some field workers and secretaries? This, also, of course, is a question to be considered carefully and understandingly.

The Commission on Evangelism, with its paid secretary, and similar grants calls for study. So, too, does the matter of expense of headquarters staff at General Convention, and the whole question of travel expense, conferences, schools, etc.

V

WE HAVE left to the close three matters which we believe to be of such vital importance as to receive special consideration:

(1) Plans for the future. In all publicity, thus far, exclusive emphasis has been laid upon the so-called "drastic cuts" already made and the need of raising \$400,000 more, by canvass or otherwise, unless the missionary work is to be seriously crippled. That is, indeed, our first task—a task in which a quicker response will come if it is known that a thorough evaluation will be made in headquarters expense. But is the Council facing the possibility that when this year's deficit has been raised we shall not necessarily enter upon renewed and smiling prosperity next year? Is it planning for administrative, departmental, and other economies to balance a budget for some years to come? Are we not likely to find that the present drop in resources may be permanent?

(2) If it should be, where shall we cut? Can we not have

the suggested committee go over this with the National Council? And in that case, may it not consider certain large principles? For example, how far are we justified in continuing appropriations to hospitals, schools, and other institutions in the missionary districts, or to what extent should our work be evangelistic rather than institutional? Has the time come for the Church frankly to recognize that such work, which it began when the need was great, may now advantageously be taken over by the community? And is such support now justified in domestic missionary districts when it is not given in neighboring weak dioceses?

(3) Is it possible to begin to build up a missionary endowment for our general work such as many dioceses have for their missions? There is such an endowment now, but it must be increased very largely to be effective in days of stress. It is a relief to know that for some years now the Church has not used legacies for current work, though compelled to do so this year in order to wipe out the deficit of 1931. The legacies, however, have been used in these years for advance work. Were they really so intended in the minds of the testators? Should it be possible in the near future, may we not begin to build up a larger endowment from these legacies, given (presumably) to carry on through the future years the regular support of the missionary work which the donors gave in their lifetime? There is much to be said on both sides of this proposal, of course; but there can hardly be need of argument for building up an endowment in some way.

When the time comes that it may be done without actually crippling work, there might also be considered the setting aside of a small annual reserve to be used in years when there is special strain. Business corporations do this—and the time is coming when they will be obliged to follow the plan not only in building up dividend reserves but in planning against unrelieved unemployment.

We commend these problems to the earnest consideration of our Church leaders, believing that such planning for the future is quite as vital as meeting the present emergency.

WILSON R. STEARLY,
Bishop of Newark.
G. ASHTON OLDHAM,
Bishop of Albany.
CHARLES FISKE,
Bishop of Central New York.

TEMPTATION

HAVE WE as Churchmen any right to pray daily "Lead us not into temptation" and then turn around and deliberately tempt our fellow men? This is what the Church is doing in many places. Canon 51, Section 2 provides that "it shall be the duty of the custodians of all trust and permanent funds for Church purposes to deposit the same *in trust* with some trust company or bank." This canon has been violated by dioceses and parishes and by other Church organizations. As a result of such violations temptation has been presented to faithful servants of the Church. Particularly in this time of stress has this temptation become stronger and stronger until in far too many cases resistance has been broken down.

The result to the Church in the loss of funds accumulated through sacrificial gifts has been great. A far greater loss is that inflicted by the carelessness of the Church and its utter disregard of the Church's own law in the destruction of character. Almost universally the blame is placed upon the dishonest individual, whereas those who were responsible for placing the temptation in his path might well receive the more severe censure. A soft sentimentalism has often been the excuse: "The custodian of our funds is a person of the highest character in whom we have absolute trust and it would be a reflection upon him to require that the funds in his possession be turned over to a trust company." How often is this remark uttered as an excuse for not following the law of the Church. A man or a woman who resents the safeguarding of the funds of the Church in accord with the best practice of business and in accord with the laws of the Church is not worthy of the office, and the great majority of those holding trust positions will be the first to demand proper safeguards.

—Lewis B. Franklin.

SUNSHINE AND SHADOW

On a Tropic Isle

BY THE REV. FRANK S. PERSONS, II

RECTOR OF HOLY TRINITY CHURCH, LA GLORIA, CAMAGUEY, CUBA

FROM a knoll one looks across the vale of the Cubitas to the distant hills. Save for railway station and town, groves of grapefruit and oranges, one sees only fields of waving cane. Northward, the bay and the outer isles, the sails of fisher craft and charcoal boats, or boats laden with railway ties—often of mahogany!—plantains, bananas, oranges. Below lies La Gloria with its crumbling houses of early colonists, its orange groves in blossom, its coconuts, and stately royal palms. All elsewhere the sun breaks over miles of sugar cane, indescribable in its delicate beauty under the tropical sky.

Homeward walking we encounter a coal-black Haitiano, machete hanging from his belt, his body magnificent beneath his rags. His feet are encased in worn, rope-soled slippers, his muscles glisten with the sweat of a long day's toil, he chews on a piece of cane. It forms the better part of his diet, for this day he has been unable to cut—"the cane am bad"—quite his hundred *arrobas* (2,500 pounds) for which he would receive twenty-five cents. Following him is an aged Cuban Negress, her head bound in a dirty cloth, her skirt of sacking, her feet bare. She almost staggers into us, rudely we think until we see that she, too, has been cutting cane and is just too tired even to swerve from the path. Over 60 years of age—we have not the heart to ask the amount of her day's wage, at twenty-five cents the twenty-five hundred pounds of cut cane.

Living of a sort is cheap: an arroba of sweet potatoes may be had for *cinquenta centavos* (25 lbs. for 50 cents), but these people have families. Children of nearly all classes are seriously undernourished—potatoes and native root crops do not make a balanced diet—and what about their education?

Folk with limited experience of a few years largely in one locality should not speak for a whole island, although we read and hear enough to know that everywhere conditions are horrible.

This village once had 800 colonists from several countries. Years of loss and disappointment, of pioneer life under unusually difficult circumstances, sent most away who could get away. Today the English-speaking colonists number about 100. Most of these grow oranges on five and ten-acre plots. Prices have dropped from \$8, \$10, \$12, and \$15 the thousand for various varieties to \$4.50, \$4, and in some cases \$1.50. We have seen beautiful tangerines which had to be picked from the trees and thrown away to save the coming crop.

These colonists have some thirty children of school age. In addition there are more than two hundred boys and girls, Cuban, Spanish, Jamaican, Canary Islanders, and those of mixed blood. We have 163 in our Sunday school.

A "PUBLIC" school of one room, fifty-three pupils, a teacher past the retiring age and now sick. Reduced government appropriations give only a half-day's teaching. At present she is unable to teach at all. There is little hope for the coming year.

The Bishop paying the traveling expenses of a teacher (graduate of the University of Illinois), this village has, for *three years*, paid her salary of \$100 the month, maintained a Spanish department at \$20, paid rental of a small house for a school, purchased home-made desks and all needed equipment. Especially deserving of respect is this effort of a struggling colony, for there are seven free scholarships among twenty-four children.

Depression, with a capital D! The Spanish department has had to be eliminated, the rector's family board the teacher, and now we are behind with the salary—for the first time!

Next year . . . what?

Remember! Sitting in the sunshine or playing in the shadows of the palms are two hundred children who have *no* opportunities for an education. (The parson himself has two.) Sometimes our eyes turn Northward and as we think of Mother Church a hope is kindled in them.

Great Mothers

By the Rev. Richard K. Morton, S.T.M.

"And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young."
—I SAMUEL 1:24.

AS GREAT mothers teach, so goes the next generation. The seeds of maternal love flower unto eternity. When mother loves, the world listens for her voice, and even old men seem to feel again a loved touch and hear lullabies that took them to dreamland in the long ago.

Hannah was a great mother, and her son rewarded her love, her care, her ideals. But she, like most mothers, thought little of reward—and how few mothers ever stay with us long enough to receive a just reward!

Hannah was great because she began her child's life in religion. There is something especially effective in that simple statement, "and the child was young." Hannah took him unto the house of the Lord.

A nation is as strong as its mothers' arms and love, and it soars only as high as its mothers' idealism. Great heights climbed by noble feet of a nation have been climbed long before in the souls of mothers. As a nation rises, it but seeks to come up to its mothers' standards.

Many of the foolish ideas and methods used in all realms of our life today come only because someone's mother never taught somebody any better. Sometimes a good spanking is the greatest force for law and order that the world knows. Sometimes youth grows restive and scornful at the thought of mothers' apron strings. But it often happens that they exert one of the most beneficial pulls upon a human spirit that the world knows. And all too soon the pull upon them slackens, to tighten no more.

In this new day of ours it often happens that mother can very expertly manage father—but sonny proves to be a different proposition. Father's case may have been unpromising at the start, and quite hopeless now, but upon mother's wisdom and tact may depend the whole trend of a son's life.

How regrettable it is that business and professional men so often keenly realize their indebtedness to their secretaries—but not to their wives! Their secretaries get them out of such scrapes as when a customer calls while they are at golf and are told that they are "in conference"; but their wives save them from a thousand failures and embarrassments to one of these. And still more regrettable it is that so many mothers try to strain their love and wisdom to cover all their children's needs, without giving God a chance to help. When you see mothers and fathers going with their children unto the house of the Lord, you see the real power of the nation being manifested. Here lies a great force for greatness and for righteousness in the nation that is to be.

We learn of God at mother's knee. There the spirit of love is sweeter, nearer. There we find a clear view of heaven. Our noblest emotion is our love for our mothers. There is no closer sympathy than hers; no one points us so high, or stands so ready to lift us when we have fallen low. Her nagging often keeps us alive; her kind, extravagant words keep the light of hope burning on dark days. Her confidence restores our faith in ourselves. Her worry is often unnecessary and foolish—but it is founded on love. Her sacrifice is unstinting, her fearlessness amazing.

Today it is the duty of sons and daughters to make it possible for mothers to have outside interests, and not to be confined to menial tasks in the home. It is their privilege to give her new happiness, new opportunities for enjoying life.

MOTHER has the greatest responsibility in rearing a child. But she has a wider responsibility. If she bands together with others, she can rout the forces of evil in society. If the mothers cooperate, we need not have corrupt literature available

for children's reading. We need not have objectionable moving pictures. We need not have questionable houses. The power of aroused mothers is a terror to all evil-doers. Contemptible and intolerable businesses which seek to corrupt and degrade children can be removed by united action of mothers.

Hannah was a great mother because when he was young she took her son unto the house of the Lord. Though we do not know it, she undoubtedly also saw to it that he was not taken to houses of ill fame. She took him to God because she knew that with the right grounding he could build a great life.

Many great mothers have followed her example. The mother of Jesus gave Him His start and took Him to the temple. The mother of Augustine understood the experiences of her wayward son, and helped him to become one of the greatest Churchmen of all time. The mother of St. Francis at least somewhat understood what was happening to her son. The mother of John Huss accompanied him all the way to the city of Prague, to the university, and got back as best she could. The mother of Wesley reared a great family sternly but wisely, and gave the world two great leaders. The mother of Abraham Lincoln was the subject of his noblest thoughts, the source of his greatest inspiration. But there is another mother who means still more to you—*your own*. Think of how, like Hannah, she took you unto the house of the Lord, dedicated you to God, breathed many a prayer upon your baby face, and hoped great things for the future. Have you ever attempted to itemize your bill of indebtedness to her? Have you ever attempted to pay something on account? Have you thought often enough about how to preserve that sense of the nearness of God that you had when she was near and you were very young? Have you attempted to carry on and develop those early thoughts of God? Hannah took her son to the Lord. When your son is taken unto Him, will it mean something to you, or must his mother go alone?

Many a man who rejects his mother's faith can never rise above its beautiful spirit. She may have been wrong in theology, but never in purpose and in love. Some of her notions may seem outworn, but never her devotion and her consecration. Great mothers make us think of love and God and heaven, and until we hear the voices of the angels singing upon that distant shore we shall never hear sweeter voices bringing sweeter messages.

THE CHARACTER OF THE PRIESTHOOD

TWO BOYS were discussing the rector of the parish and arguing over their different ideas of his office. One upheld the preaching function, the other the priestly. The boys were both right but the latter expressed the primary function of his office as the most important. A clergyman of the Catholic Church is ordained primarily to say Mass. His chief work is to consecrate bread and wine—offer the Holy Sacrifice, care for the Blessed Sacrament and at all costs to teach the true doctrine of the Real Presence and courageously to maintain all that results from this doctrine.

He is at all times to give the Lord Christ wherever the need is found, to take Him to the sick and dying. And above all never to forget that he stands as a link between heaven and earth as he offers the Most Holy Sacrifice of the Mass at the altar.

How solemn and sacred is such an office, and how great a responsibility. It is the duty of every parishioner to pray earnestly for the priest of the parish. Uphold his hands, which are human hands after all, and quite as capable of sinning as any man's, that ordained as they are for so great a trust, they may administer the Gifts of the altar, holy and undefiled. Your rector is also a preacher and was ordained for this function, but it is secondary. How much better it would be if those who are bored by the pathetic effort of the preacher would say a silent prayer. Remember, every sermon has one good point if only the text.

—Rev. R. A'Court Simmonds.

Is Science Discovering God?

By Frederic Rogers Kellogg

A HIGH MOUNTAIN, reaching far into the crystalline atmosphere of Southern California. Upon it a building, dedicated to the study of universe problems. In that building the world's most powerful telescope, nightly enabling the eye of man to pierce deeply into the unknown. Mount Wilson.

To this shrine of science great men throng from near and far. Millikan, the physicist; Einstein, the autocrat of pure mathematics and of universe-embracing thought; Jeans, famous astronomer and author—these and many others are among the pilgrims.

Is the attraction which this scientific holy of holies exercises over the minds and imaginations of many of the world's intellectual aristocracy based upon mere desire to see the wonders which the great telescope is revealing, to re-check former astronomical knowledge in the light of recent observations, and to add to one's stock of information concerning what we are accustomed to style the "material" universe?

To answer this a digression is necessary.

WHAT is "matter"?

Recently we thought that its nature was fairly well understood. Mass—molecules—atoms—chemical affinity, etc. "Matter" seemed to stand by itself on the one hand—energy, force, spirit, on the other. The distinction appeared obvious and clear. Our minds were contented—or almost so.

But a fermentation of new thought began to destroy our placidity. These atoms—these previously supposed ultimate subdivisions of the "matter" which we thought we knew—were they really ultimate?

From the laboratories, rumors of "X-rays" and "radio activity" began to emanate. One heard with ever-increasing frequency of protons, electrons, cosmic radiation, of the nature of an interstellar substance called "ether," of the "quantum theory," of relativity, and of four-dimensional space.

As the results of these newer studies and experiments began to be better understood, it gradually dawned upon our minds that a new world—a new universe—was being revealed. And in this new universe the old concept of "matter" as a group of basic final substances has no longer any place. New and controlling theories have been formulated.

The essence of these is that there is no such thing as a "solid" atom; and that modern research proves the so-called atom to be composed of phenomena not "material" in the old sense, and which, although seemingly electric in their nature, are not yet definitely understood or explained. If this be true, it would follow that all things which seem tangible are but combinations of intangibles; that all things visible are but combinations of invisibles; and that the "matter," which we thought we at least vaguely understood, is but a manifestation of energy and force in various proportions and forms. The Seen world is now characterized as a visualization of the Unseen.

Nor is physical science succeeding in its efforts to discover the fundamental nature of these intangible and invisible elements. The ancient beliefs in the infallibility of experimentation are undermined and in danger of abandonment. Physical science seems to be standing today before an impassable barrier between it and Reality.

But if research be unavailing, thought nevertheless has not ceased. Proof may as yet be lacking, but theories are not. And one of the most important of the theories recently announced

THE WRITER of this article is a distinguished Manhattan lawyer, author, and Churchman. ¶ In an article in the *Century Magazine* in June, 1929, he proposed the thesis that science, in revealing the universe as a monism of energy, sheds new light on the Christian doctrine of immortality. ¶ The present article is an expansion of that thesis.

is the one which prompts this article. It is propounded by Sir James Jeans.

He says, in substance, that the essence of the universe, unreachably by the physical scientist, may be not a result — an emanation — of the Creator's thought, but may be *Thought itself!* His words:

"The universe can best be pictured, although still very imperfectly and inadequately, as consisting of Pure Thought—the Thought of what, for want of a wider word, we must describe as a mathematical Thinker." (*The Mysterious Universe*, p. 146.)

What an intellectual revolution is here proclaimed! It is a declaration of defeat, complete and irrevocable, for the materialistic philosophy, and an assertion, as Science's most recent hypothesis, of the existence of an intellectual Being who is above, but at the same time whose thought constitutes, all physical phenomena!

Pure intellect is the only element or quality which Sir James recognizes.

"The Universe shows evidence of a designing or controlling Power that has something in common with our own individual minds—not, so far as we have discovered, emotion, morality, or aesthetic appreciation, but the tendency to think in the way which for want of a better word, we describe as mathematical." (P. 159.)

This great astronomer thus seeks to deduce the nature of the Universe-Designer from the evidence which the Universe itself offers to his mind. And in the Universe he finds no evidence of any characteristics or properties of that Designer other than those which he terms mathematical.

If this line of thought is to cease at this point, it follows, of course, that the Creator, which Science, as represented by this eminent author and observer, postulates, is a Being of qualities far different from those of the God revealed by the Scriptures.

But the very essence of the principle which he adopts—"by their fruits ye shall know them"—seems to me to demand that its operation be extended much further than Sir James is disposed to permit.

For if the mathematical features of the Universe indicate a Creator who thinks in terms of mathematics, is it not equally true that the other essential characteristics of that Universe and its inhabitants, which along the same line of reasoning also not only express but embody His thought and nature, must likewise be taken as reflecting characteristics other than those of pure intellect?

OF COURSE the Universe is mathematical.

But it is also beautiful.

It is also—so far as living things are concerned—emotional. And above all, despite the existence of sin and its problems (which we need not here discuss), it is ethical.

How can all of the evidence which the Universe and its inhabitants afford—with the sole exception of that which is mathematical—be disregarded when we seek to deduce, from a study of the phenomena of the Universe, the nature of the Thinker whose thought it enshrines?

If the Creator thought as a mathematician when He first prepared to bathe the world in light, did He not also think in terms of Beauty when He ordained the first sunrise? Did He not think as a Being of Emotion when He implanted in the soul of peace-loving men the determination to rise in all-sacrificing and

all-conquering might lest Right were worsted and Wrong should triumph? Did He not think in terms of morality when by His thought the first men who recognized the meaning of truth and justice trod this earthly sphere? And above all, can it be a Creator who knew not Love who made men and women as they are, who placed in the human heart the dawning feeling of responsibility for the welfare of others, and who, when the first Mother held her babe at her breast, looked upon His work and called it good!

"So, the All-Great were the All-Loving, too!"

IF THESE be reasonable inferences from this latest dictum from the Scientific world, have we not gone far toward something which, even from the scientific point of view, approaches the dignity of evidence of the existence of a Creator—not merely an intellectual Being, but an aesthetic, emotional, and a moral one as well—in other words, the God of our religion?

And may we, from this day on, venture to hope and believe that the two roads which have seemed for so many years to be at the most parallel (and to many eyes, divergent)—the road of Science and the road of Faith—are at last reaching a common junction; and that the testimony of human thought and of Holy Writ may henceforth be found to concur in the assertion and proclamation of the existence of a Creator of all things animate and inanimate from the tiniest speck of cosmic dust to the innermost qualities of the human Soul; and that the Universe-Essence which Science is unable to analyze is the Thought and Spirit of the God—not merely of the mathematician—but of Jesus Christ?

"Thus God dwells in all,
From life's minute beginnings up at last
To man, the consummation of this scheme."

Have we found, through the foregoing digression, the probable answer to our question as to Mount Wilson and its disciples?

Do not these great men come to this sanctuary because, in the silence of its midnight hours and through the grandeur of the revelations of its mighty telescope, they find a greater and more majestic vision of that Creator, belief in whose existence, no longer solely dependent on the declarations of theology and of religion, will now be forced upon the human intellect by the latest developments of Science herself?

Has not Science, but lately shackled by "matter" and its phenomena, now burst her chains?

Is she not today discovering God?

THE CHILD AND RELIGION

A CENTURY AGO when it was proposed to have a parish school for the teaching of religion there was considerable opposition. Was not the home the proper place to teach religion? Was not the mother the true teacher? The school would be an interference with the home on the part of the Church.

Where religion was taught in the home the child became religious. One old man recalls as the most impressive experience in his religious education standing by his mother's knee as she read him a Bible story. As he listened with childish delight and interest to the narrator, he interrupted her with the question, "Is this true?" "Yes, my child," was the answer, "all that you read in the Bible is truth." Those words he never forgot; they were later an echo of Christ's declaration, "Thy word is truth."

The school was his home, the teacher was his mother, the text book was the Bible. The Church has not yet discovered a substitute for any of these. But there are many children today who have no religious advantages or opportunities. They would grow up without any knowledge of religion if the Church school did not go to their aid. The home is not teaching religion and the public school is forbidden to. It is the duty of the Church, in parish and diocese, to meet this situation to the best of its ability. Today there are better methods in the Church school, better trained teachers, more adequate facilities than ever before.

—Parish News of Holy Trinity Church, Brooklyn.

A BEDOUIN'S ANSWER

BY EMMA GARY WALLACE, AUBURN, N. Y.

ONCE UPON A TIME, a Christian Bedouin was asked, "How do you know that there is a God?"

Without a moment's hesitation, the dweller of the desert answered, "In the same way that I know, on looking at the sand, when a man or a beast is crossing the desert—by His footprints in the world around me."

We could scarcely improve upon the Bedouin's reply. We may not have been able to see God with our eyes, but we see His footprints and the work of His hand all around us.

As a keen modern thinker has put it:

"Turn back the ages, look at the rocks of millions of years ago, look at the fossils and we see a process of which we of today are a part. The evidences of the process are the footprints of the Creator.

"There is an orderliness in the process of creation. Our experience teaches us that every institution, however large or small, must have a governing head. What chaos would result if a bank had not a president, had no one who would assume the responsibility or direct its affairs. Our system, our thought, and our experience demand a head, one who brings order out of chaos."

We know how quickly our own small affairs would get into a tangle if everything were let to run at loose ends, and certainly the great forces of the universe, the unvarying orderliness of the seasons, of day and night, of seed time and harvest, are footprints showing the nearness, the watchfulness, the vast intelligence, and the love of the Heavenly Father.

Sometimes we only see a little circle of which we think ourselves the center. We do not get the grand sweep of the years. We become a bit discouraged and we are prone to point out that evil seems to be as well rewarded as good—that it rains on the just and unjust equally.

The footprints of the Creator as shown in the rocks, in the hills and valleys, the sparkling streams, and the lakes and seas, all tell us that one of the great characteristics of God is His patience. He works through the ages, giving mankind great opportunities to learn, and to do, and to be.

Evil may seem to triumph for a time, but eventually good *invariably* and *inevitably* conquers evil. Poor workmanship, the side-stepping of duty, deceitful methods, the making of inferior articles, the encouragement of bad habits, may all get by for a while, but the time will come when that which is faulty—marred with blemishes, inferior, worthless, and even injurious—will be relegated to the junk pile.

The person who thinks he can make anything by cheating is indeed dull. He may do it for a while, but he cannot go on forever.

As standards of living and as ideals are developed, that which is inferior is thrust aside. Some day—we know not when it will come for us—but we can depend upon it that Infinite Goodness will conquer evil. The triumph of right and righteousness are part of the process, and God is behind and in that process.

If we are ever tempted to doubt it, let us think of the question asked the Bedouin—and let us remember his answer. Then we can look about us and interpret the footprints and the handiwork of God who is *patient and just* beyond the comprehension of man.

He gives us amazing opportunity to correct the errors we have made. Nevertheless right and justice triumph in His own good time.

TIME

ATOMS and molecules,
Months and years;
Planets and stars
And whirling spheres;
The fourth dimension
And unplumbed space;
Twenty-four hours
In a gold-filled case.

EVANGELINE C. COZZENS.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

MISS HILDA VAN DEERLIN, our industrial and social U. T. O. worker at St. Mary's Mission and Home in Honolulu, who has recently returned to her field after a short furlough, sends an outline of the valuable work being done in building the lives of children at St. Mary's.

St. Mary's Mission and Home, Honolulu All Church work in the Hawaiian Islands is of particular interest to women and girls this year, because Bishop Littell's forceful and appealing addresses, particularly at the time of General Convention, resulted in awakened interest and promises of gifts for his work.

The work at St. Mary's is mainly with children in Church school; orphanage; kindergarten; and baby clinics. About two hundred children attend the school and there have been nearly three hundred baptisms and over one hundred confirmations since 1917 when the late General Edward Davis built the pretty church in memory of his wife.

St. Mary's Home is the only home that many of the children have ever known. Children of nine nationalities have been cared for in it, but always at least half of the number in the Home are Hawaiians or part Hawaiians.

Little boys may enter the Home and remain till 12 years of age, so that brothers and sisters need not be separated while they are young. Girls remain at St. Mary's until they are able to earn a living. The oldest girl has been in the home for thirteen years. She graduated from high school last June, and as she wishes to go to China as a missionary, the women of the Honolulu branch of the Woman's Auxiliary are paying her expenses at the University of Hawaii where she is taking a teacher's training course.

St. Mary's girls form the choir and are taught to prepare the church and altar for services. The boys clean brasses and serve at the altar. Family prayers are said in the church each evening.

St. Mary's kindergarten consists of about seventy children from the neighborhood. They pay a small monthly fee so that the kindergarten is self supporting. Mothers of the kindergarten children have taken much interest in the nutrition class for underweight children and in mothers' meetings held in connection with the kindergarten.

The baby clinic is held once a week when a doctor and nurses are in attendance. It is much appreciated by the mothers of various nationalities. Babies are regularly weighed and examined and their diet prescribed for them from birth till the age of 2 years when they pass into the pre-school clinic. St. Mary's clinic has saved the lives of many sickly, undernourished little ones and taught mothers how to give their children proper care.

One day a little Japanese girl who was literally starving was brought to St. Mary's. She was 15 months old and weighed but twelve pounds. She was too weak to sit up—today little Cho-Cho, as we nicknamed her, is 9 years old and one of our happiest little girls. "Inasmuch. . . ."

TO THE "QUESTIONS" earnestly asked by one of our readers, in our issue of April 9th, a young clergyman has sent the following reply:

"I have just finished reading your page, Churchwomen Today. Your page is always interesting, but particularly so were the questions relative to instruction in our parishes. As a parish priest I have analyzed the questions you published to see just

how my instruction compares with that suggested by your questioner.

"My parish is small, yet we take our religious education seriously. The Church school is much more than 'another organization.' We feel that the task of instructing the youth of our Church, and the other youngsters who come to us from the community, is a serious responsibility. As an Episcopal parish we try to give our youth the doctrine, discipline, and worship of the Protestant Episcopal Church, as well as 'those things which a Christian ought to know and believe to his soul's health.'

"At the outset, it is apparent that the questions are asked by one who is an Anglo-Catholic. I am not. I have no quarrel with the Anglo-Catholics, but the answers which I list below are the result of my personal point of view. Were I an Anglo-Catholic, my instruction would be different. What any individual believes to be true determines what he says. It determines the kind of instruction he will give in his parish. Let us recognize this fact and call no one a 'moron' whose opinions differ from our own.

"1, 2. I answer the first two questions easily. My instruction this past Lent, when we had four special services for the Church school, all well attended, was based on the Second Office of Instruction in the Prayer Book. This certainly is orthodox, and is fairly complete. It does differentiate the Church from a man-made organization.

"3. Question three is more difficult. I do teach that loyalty to the sanctuary is loyalty to our Lord. But I teach also that loyalty to the service of Morning Prayer is loyalty to our Lord. Certainly I teach that love for the poverty-stricken child in the Bowery is loyalty to our Lord, and I have His own "Inasmuch" statement to support my contention. I do not emphasize the sanctuary service as the ultimate proof of loyalty.

"4. Question four receives an affirmative answer, but I had rather say that in our Lord the children are taught to find 'The Way.'

"5. Question five is 'yes.' I add, though, that there are other ways and other places in which men can and do meet God.

"6, 7. To answer these questions fairly, I must say 'No.' We teach in our parish that our Lord is present in the service of Holy Communion. But it is a spiritual rather than a physical Presence. No sanctus bell, no genuflecting. There is no need of further elaboration. For the details of our point of view as well as its opposite, anyone interested may refer to the past fifteen hundred years of Church history. Of course, I feel that our position has the support of the Episcopal Church in its Second Office of Instruction. It may be that we are turning back once more to that ancient Hebraic time when 'Every man did that which was right in his own eyes.'

"8. Question eight, both parts, are 'yes.' Every branch of the Christian Church would say yes to this.

"'Like priest, like people,' is true. There will be different types of instruction so long as the Church permits freedom of opinion. To secure absolute agreement we must have an absolute, dogmatic, and final system of theology which priest and people are compelled to teach and accept."

LEON C. PALMER'S BOOK on *The New Religious Education* (Morehouse Publishing Co., \$1.50) is off the press and is a valuable addition to the information of all who are interested in this important subject.

Today's Religious Education

Newer approaches to Religious Education are also being made by other Christian bodies. The study provides many interesting and varied comparisons.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE MYSTICISM OF PAUL THE APOSTLE. By Albert Schweitzer, Henry Holt & Co., 1931, pp. 406. \$3.00.

THIS BRILLIANT and illuminating study of the theology of Paul is a worthy sequel to the *Quest of the Historical Jesus*. The author takes as his thesis that Christianity was not Hellenized with Paul, but after him. Paul's teaching was in agreement with Jesus and essentially molded by his eschatological viewpoint. It is in this eschatological belief and its necessary corollary of "being in Christ," that Schweitzer finds the meaning and origin of Paul's ethics, doctrine of freedom from the Law, righteousness by faith, and sacramentalism.

The mystical doctrine of dying and rising again in Christ was Paul's solution to the particular eschatological problem, which faced him. That is, how could belief that the death and resurrection of Jesus was the beginning of the Messianic kingdom be reconciled with the apparently deferred physical fulfilment? By assuming the secret operation of the powers of the Kingdom and the possibility of immediate fellowship with the Messiah this difficulty was surmounted. The union with Christ was conceived in a quasi-physical sense, and "dying and rising again in Christ" was a real fact of daily experience. The union was achieved by baptism.

Despite the emphasis given it by later religious thinkers, an emphasis which was almost a perversion, the doctrine of righteousness conferred by faith was really a secondary and subordinate belief for Paul. In fact, it was a parallel train of thought worked out quite independently of, but having no pertinence and little validity apart from, the mystical union with Christ. Paul's conclusion that the person united with Christ was not bound by the Law is a perfectly natural and logical one. However, Schweitzer limits such freedom to the Gentile convert, believing it was not applicable to the Jewish Christian. In this respect we are inclined to be unconvinced by the author's ingenious argument that Paul really considered the Law "good" and "spiritual" for the Jewish Christian because, according to Paul, nothing should be done to alter a person's *status quo* when joined with Christ.

Schweitzer takes direct issue with Lietzmann's *Messe und Herrenmahl* in regard to the Eucharist. He believes that Paul's doctrine was a non-Hellenized and an eschatologically colored development of a primitive Christian rite of eschatological significance and origin. It seems to us that Schweitzer's arguments in this connection are a very serious objection to Lietzmann's main thesis.

Religion for Paul was essentially Christ-mysticism rather than a God-mysticism. It is this note of Christ-mysticism developed by Paul out of, and in terms of, Jewish eschatology which has peculiarly differentiated Christianity from all other religions.

A. D. K.

TEMPLES OF ETERNITY. By R. H. J. Steuart, S.J. Longmans, Green and Co., 1931. \$2.00.

THIS ENGLISH JESUIT has written a very fine little series of spiritual essays, along the line of our union with God through our Lord, by His Church; and our destiny to be the sons of God. It is well worth reading; clear, lucid, inspiring. There is a particularly splendid essay on the Beatific Vision. It is a book a layman would find of interest; it is not "pious," yet it is full of sound teaching and productive of frank understanding of religion.

THE MEANING OF GOD. By H. F. Rall, Ph.D. Cokesbury Press, 1928. (Reprint) pp. 144. 75 cts.

THIS LITTLE BOOK is a reprint of the Quillian Lectures for 1924 at Emory University given by the well known professor of Christian Doctrine at Garrett Biblical Institute. It ought to be very helpful for those seeking sermon material, in modern and simple terms, in the significance of religion for mankind. Any recommendation must be made, however, with some reservations; particularly the last three chapters. In his treatment of the "problem of evil," the author is quite naïve in his unexpressed assumption of an anthropocentric world, his desire for a "rational" universe, and his discovery of the purpose of physical evil in its utility for moral and spiritual development. Again, taking his cue from Bishop Temple, he rightly emphasizes Christian belief in the Christ-like God, but is very cautious in expressing himself in regard to the God-like Christ. Among other inadequacies in this direction the atonement is thought of merely in terms of "exemplarism." The chapter on the Spirit is a very unsatisfactory interpretation although fairly accurate in its historic presentation. Despite these qualifications the reader will find Doctor Rall's brief volume to the point in many ways.

A. D. K.

AN INTRODUCTION TO LIVING PHILOSOPHY. By D. S. Robinson, Ph.D. New York: Thomas Y. Crowell Co., 1932, xiv, pp. 381. Price \$3.00.

DR. ROBINSON has given us in his Introduction one of the most usable of the various introductions which have recently appeared. There are by far too many philosophical omnibuses put out which pass under the titles of elementary texts, but which succeed in giving the beginning student in philosophy little more than a hodge-podge of views and the names of the propounders. This fault Dr. Robinson does not fall into. The plan of the central portion of his book throws into relief the two outstanding philosophical positions, *viz.*, realism and idealism. By adapting the method he devised in his *Anthology of Recent Philosophy* of presenting these rival views as *solutions* of time-honored philosophical problems such as mind-body; truth and error; knowledge and existence; value and evil, the student is able to work out comparisons and contrasts. We fear, however, that the *Anthology* could not be used as collateral reading for the beginning student, as the selections are from source material written for readers trained in philosophical technique.

In addition to these sections on realism and idealism, there is one on pragmatism, and a last section which aims to cover the correlated views to idealism, realism, and pragmatism. In this last part we do not think Dr. Robinson has been particularly successful, for the section commits the error of most introductions and turns out to be little more than a catalogue.

While the style of *An Introduction to Living Philosophy* does not scintillate, yet it is direct and the subject matter is clearly set forth.

NORMAN C. BRADISH.

DAVID'S DAY (Boston: Houghton, Mifflin Company. \$2.50) is well worth reading by those who prefer portraiture to plot. Denis MacKail has given us a series of silhouettes of a day in London. They are bright, penetrating, and highly interesting. His book will afford very pleasant reading to those who like character depiction and who are interested in London.

C. R. W.

NEWS OF THE CHURCH

Better Accord Is Result of Meetings

House of Bishops and National Council Reach Understanding — No Further Reduction

National Department of Publicity
New York, April 28, 1932

EVENTS OF THE DEEPEST SIGNIFICANCE in the missionary life of the Church in the midst of the present emergency and for many years to come have marked the sessions of the House of Bishops of the Church and of the National Council which have just been concluded at Garden City. The sessions, beginning in the midst of divided opinion and of uncertainty, ended upon a powerful note of understanding, unity, and loyalty to the Church itself, to the administrative leadership of the Church, whether in parish, diocese, or in the realm of world responsibility.

In the broad sense these several rich results may be ascribed to the gathering:

First, a clearer understanding upon the part of the bishops of the Church, of members of the National Council, and its staff, and of the whole Church playing the rôle of anxious spectator, of the problems now confronting all alike, and of the methods adopted to meet them.

Second, the conviction that no final solution has been found despite the unanimous action recorded as a result of the conference, which, however, has succeeded in converting criticism due to varying opinion into a unity of sympathetic coöperation throughout the Church.

Third, the clear expression of a feeling of anxiety existing in the minds of groups throughout the Church, and notably of laymen, in the midst of general financial stringency, that in every branch of the Church's organized activities there be exercised great care in the formulation of policies and the prosecution of the utmost economy.

Fourth, that in the current period of material stress deeper spiritual interest is emerging, evidencing in the world around us impressive evidence that the fields are truly ripe for the harvest.

Fifth, that the Church, profiting by constructive criticism, however insistently urged, is ever ready to harmonize differences, to seek and to find bases for co-operative endeavor throughout her length and breadth for the presentation of great tasks.

THE PASTORAL LETTER

The practical results of the conference are represented by four papers of the utmost significance:

First, the Pastoral Letter of the House of Bishops. One of the briefest in the his-

Full Confidence in National Council Voted by Bishops in Special Session

"CHURCH AT WORK" IS DISCONTINUED

NEW YORK—The National Council at its session last week adopted the following resolution, which had been adopted by the Department of Publicity at its meeting in New York on April 26th:

"Whereas, The present financial situation of the National Council demands that further reductions in appropriations be effected, therefore be it

"Resolved: That the Department of Publicity recommends to the National Council the discontinuance of the *Church at Work* with the current issue of March-April, 1932."

(Further reports of the National Council meetings will be published next week.)

tory of the House yet one of the most challenging. It is a "message of hope and confidence."

Second, the Resolution of the House of Bishops in which is voiced the unanimous findings of that body.

Third, the Findings of the Joint Conference.

DEFICIENCY FUND PROGRESSING

Fourth, a further matter of widest interest concerns the Deficiency Fund of 1932. The National Council reduced the budget by \$600,000 and asked the Church to contribute \$400,000 as an emergency fund to insure balancing its books for the second half of 1932. Dr. Franklin reported both to the House of Bishops and to the National Council that while no exact report could be made there were assurances of more than half of the fund in objectives which had been set for themselves by forty dioceses of the Church.

Other dioceses and districts, he said, were quite as loyally at work. He had no doubt that a sufficient fund would be raised to protect the financial integrity of the National Council, whereupon the following resolution was adopted:

"Whereas, The National Council in February, 1932, balanced the budget for 1932 only until July 1, 1932, and

"Whereas, There is at this time great hope that the Church will provide by July 1, 1932, the additional \$400,000 needed to meet the appropriations now in effect, therefore be it

"Resolved: That the budget as now adopted until July 1, 1932, be made effective for the balance of the year, and be it further

"Resolved: That the officers of the Council be instructed to use every effort to effect further economies in operation in every field of the Church's work."

Three-Day Discussion Ends With Repetition of Recommendations of General Convention

BY CHARLES HENRY WEBB

The Living Church News Bureau
Garden City, N. Y., April 29, 1932

THAT THE MEMBERS OF THE HOUSE of Bishops would return to their dioceses "clearer in the conviction that we stand in unity of spirit, in solidarity of organization, and in the bond of peace," was the conviction of the Most Rev. James DeWolf Perry, D.D., Presiding Bishop, as expressed in his closing address at the conclusion of the special session of that body in the Cathedral of the Incarnation here yesterday.

The bishops, together with the members of the National Council, had grappled for three days with the problems arising out of the deficit faced by the general Church, and, after full and free discussion revealing a wide variety of opinions, had voted full confidence in the "efforts of the National Council to meet conscientiously and courageously the great difficulties of the present situation."

In addition to the expression of confidence, the House declared its judgment "that if and when reductions in the budget become necessary these shall be made first in accordance with the recommendations of General Convention, and further reductions in such manner as the National Council may determine from the facts before it." A committee of three bishops was appointed to take up these matters with the Council.

THE OPENING SERVICE

The three-day meeting of the House of Bishops and the National Council began with a celebration of Holy Communion at 7:30 Tuesday morning in the Cathedral of the Incarnation.

At 2:30 the House of Bishops gathered in the ballroom of the hotel. Bishop Perry was in the chair, Bishop Burleson beside him, and the secretary, the Rev. Charles L. Pardee, and the Rev. J. Henry Fitzgerald, assistant secretary, were in their places. Bishop Perry offered prayers, and then asked the secretary to read the call for the meeting.

The House stood while the Presiding Bishop announced the names of three bishops who had died since the House last met: the Rt. Rev. Theodore Irving Reese, D.D., Bishop of Southern Ohio; the Rt. Rev. Anson Rogers Graves, D.D., sometime Bishop of Western Nebraska; and the Rt. Rev. Cameron Mann, D.D., Bishop of South Florida. Appropriate prayers were offered for them. After roll call, the

Bishop Coadjutor of Connecticut and the Bishop of North Dakota, consecrated since General Convention, were presented to the House.

The Presiding Bishop read a communication from the Archbishop of Canterbury announcing the Church of England's acceptance of intercommunion with the Old Catholics of Europe. The Bishop of Kentucky moved that a special committee of five be appointed by the Chair to reply to this letter. Later the Chair appointed the Bishops of Kentucky, New York, Northern Indiana, South Florida, and Los Angeles.

LETTER FROM ECUMENICAL PATRIARCH

The Chairman announced a letter from the Ecumenical Patriarch of Constantinople, extending his felicitations to the Presiding Bishop and to the House of Bishops. Bishop Oldham moved that a committee be appointed by the Chair to make a suitable reply. The Presiding Bishop said he had already written a reply for himself and would be glad to have the House also reply.

The secretary announced that a summary of the roll call showed 87 bishops present.

Bishop Perry then set forth at more length than in the formal call the reason for assembling the House only seven months after General Convention. This address was reported in *THE LIVING CHURCH* last week.

The Chairman then suggested, as a means for providing a background for the discussion that was to come, that some statement be made of the sentiment in each province, by the president of the synod or some other representative. Bishop Lawrence spoke for the first province; Bishop Stires for the second; Bishop Jett for the third; Bishop Mikell for the fourth; Bishop Gray for the fifth; Bishop Ingley for the sixth; Bishop Capers for the seventh; and Bishops Stevens and Remington for the eighth. It was apparent that the Church in all quarters was quite aware of the seriousness of the situation, and determined to put forth every effort to meet the emergency.

FISKE REPORT PRESENTED

After this preparation Bishop Perry announced that he had received as a communication, and desired the House to hear, a certain report that had been prepared by a committee of three bishops of the second province, appointed by a meeting of all the bishops of that province, to confer with some of the officers of the National Council and present suggestions. This committee report had no standing as such in the House of Bishops, but was introduced as a communication to the Presiding Bishop, and he asked that it be heard. Bishop Fiske came forward to read it. At this point a motion was offered that the House go into executive session. The passage of this motion would have excluded all but members and officers of the House. The motion was lost, 31 to 38.

Bishop Fiske then read the report, as published elsewhere in this issue. At the end of the reading there was general applause. The Presiding Bishop expressed his gratitude for the reflection of feelings

RESOLUTIONS ADOPTED BY HOUSE OF BISHOPS

GARDEN CITY, N. Y.—The Findings unanimously adopted by the House of Bishops, after outlining the course of the sessions, concluded with the following resolution, introduced by the Bishop of New York:

Resolved: That the House of Bishops appreciates the efforts of the National Council to meet conscientiously and courageously the great difficulties of the present financial situation and calls upon the Church for that loyal support of the Church's program which will make their leadership effective.

Inasmuch, however, as it seems probable that substantial reductions in appropriations will be necessary in 1933, therefore, be it

Resolved: That the House of Bishops hereby declares its judgment that if and when reductions in the budget become necessary these shall be made first in accordance with the recommendations of General Convention, and further reductions in such manner as the National Council may determine from the facts before it.

Resolved: That these resolutions be presented to the Council by the committee of three members of this House to be appointed under the resolution of the Bishop of Tennessee to take up all these matters with the National Council.

The offerings of the Church represent sacrificial giving and we call not only upon the National Council and the headquarters staff but also upon every bishop, diocesan, or missionary, to realize the necessity of greater efficiency in every sphere of work and all possible care in the use of every dollar given for the Church's work.

and opinions that the report gave, and announced that the business of this evening's joint session would be to consider just such matters. He urged the members to remember that the report, though obviously prepared with much care, was nevertheless without authority and might be subject to correction. Its figures and statements were not to be taken as official.

Bishop Davis then presented a series of resolutions, for consideration later. These contemplated definite instructions to be given to the committee suggested in Bishop Fiske's report, in case such a committee should be appointed. These instructions were to govern them in their conferences with officers of the Council. The resolution did not come up for action at this session, which then adjourned, at 5:30 P.M.

RESOLUTIONS DISCUSSED

At 9:15 on Wednesday the House assembled in the ballroom of the hotel, following an early Eucharist and breakfast. After the reading of the minutes of Tuesday's session, Bishop Matthews moved that the resolutions of the Bishop of Western New York be taken up at once.

Bishop Davis thereupon offered the first of the resolutions. It provided that until the General Convention of 1934 the work of the National Council be confined primarily to missionary work in missionary districts and in aided dioceses. Bishop Stires inquired whether this were not exactly what is already being done. Bishop Perry replied that in 1919 an opinion had been given upon the status of educational and social work, and that Judge Julian Davies in that opinion had used the phrase, "Religious education and social service can be considered as nothing other than missions."

On that foundation the present structure of departments had been erected.

Bishop Matthews said that the resolution meant to restrict the departments other than missions. He agreed that religious education and social service are missions. But the problem is to balance the budget. The prospect of increasing income is small; even if the Whitsunday offering produces \$400,000, this will not be a cure but only a palliative. He thought the psychological effect of a substantial cut would be good; it would make our people realize the seriousness of the situation, and urge them to action. He was in favor of the resolution in substance, but would like to see a change in its wording. Bishop Beecher declared he stood for the maintenance of the present organization until we had made further effort to develop the resources of the Church. Bishop Ward thought the slight savings effected by the pending resolution would defeat their own end by destroying the interest of those who wished to support the work suspended.

Bishop Page was apprehensive of the result of the proposal. What is meant by missionary work as against education? Without education the interest in missions will perish. Church school work must be maintained, but we are proposing to abandon the agencies that make the work of Church schools more effective. A teaching Church is necessary. If we drop educational work we would seem to be a dying Church.

Bishop Johnson (Colorado) said the Department of Education is about six steps ahead of where the rest of us are. It is not nice to cut anything, but we must choose. Let the research and academic work cease during the hard times, and let us catch up with the leaders. The cut in educational budgets should be in experimental work, not in the field. A cut in missions would discourage many contributors.

Bishop Davis at this point read his proposed second resolution as interpreting the meaning of the first. It proposed to confine educational and social service to institutional channels already established, and to missionary districts and aided dioceses. The Bishop of Indianapolis asked just what saving would result if the present suggestions were made effective. Perhaps the saving would not be enough to be of much help in the missionary work. Bishop Hobson said it was a fallacy to call one department only by the name of missions. Religious education is just as much missionary work as any other. Neither is it true that interest exists only in the support of what is technically called missions. Many are far more interested in the excellent work of the departments of religious education and of social service.

Bishop Cook thought we ought to be careful that we did not lose what we had gained at Detroit. It would be foolish indeed to throw away because of the heat and fatigue of noonday the blankets that would be sorely needed at night. The resolutions had better be suggestive than mandatory. First let us be loyal to the organization that we ourselves have created. No one objects to questions, but these are our officers and they deserve our loyal support. Newspaper headings in this morn-

ing's issues show that we have been understood to be quarreling among ourselves, and this is most unfortunate. Some savings might be made by adjustment of appropriations now in force, but this House has not the information on which to base any mandates. He would greatly deplore the scraping of the work of the last twelve years.

BISHOP FISKE READS MARRIAGE SERMONS

Bishop Fiske declared it would be disastrous if the bishops thought their mouths must be closed for fear of what might be reported in the newspapers. They had assembled to speak their minds. The purpose of the resolution was misunderstood. The work of the departments of religious education and social service is largely research and experiment. They are far in advance of the Church in application. For the time being, let these experts stop their theorizing and give themselves to the application of the principles they have formulated. The speaker here read some extracts from a recent pamphlet of the social service department containing suggestions of subject matter for three sermons on matrimony. His reading caused much laughter.

Bishop Cook asked if the proposal under discussion would prevent his diocese from getting the help they had been accustomed to get from expert advice in educational matters. His was neither a missionary district nor an "aided diocese." If Delaware helped to support the educational work, could it not have the benefit of it? Bishop Johnson suggested that "in the field" be substituted for "in missionary districts and aided dioceses" as clarifying the meaning.

Bishop Sherrill asked for the facts as to the "theoretical" and "academic" work of the educational and social service departments. How much of their work is "research" and how much is practical and directly helpful? Bishop Cross said that at the synod of the Pacific just held three resolutions had been passed: first, that up to now no real reductions of salaries had been made, but only adjustments to the increased purchasing power of money; second, that no retrenchment should be made in essential work, but on the contrary the whole Church should be inspired to go forward; third, if real cuts of salaries must be made, the missionaries are prepared to accept them and willing to sacrifice to any necessary extent, if only there is adequate leadership to the prevention of retreat, and if the sacrifice is to be shared with some equality throughout the parishes, and not laid entirely upon the missionaries. If retrenchment becomes absolutely necessary, decisions regarding it should be left to competent authority.

At this point it was moved that the bishops go into council. This motion prevailed, and all but members of the House were obliged to withdraw.

THURSDAY'S SESSION

Thursday morning, the third day of the special meeting of the House of Bishops, about fifty persons, members of the House and of the National Council and a very few others, assembled in the Cathedral at 7:30 for a celebration of Holy Communion. Bishop Burleson was celebrant, assisted by Dean Sargent.

At 9:30 the House assembled, the Pre-

"CROOKS IN EAST" BLAMED FOR DEPRESSION

GARDEN CITY, N. Y.—The sessions of the House of Bishops held here last week were not without their humorous side.

At breakfast on Thursday the morning papers were circulated, and much merriment was occasioned by the report of Bishop Beecher's remarks in the preceding day's session. He had said, speaking of the depression, that "the crux of the whole matter is here in the East." The version of his speech appearing in the *New York Times* made him say that "the great crooks who have caused the depression are here in the East."

Bishop Stires spoke at length of the interest and extent of the Church's work in Long Island, whose diocesan motto is "I will set His dominion in the sea." The Presiding Bishop observed that the Lord's dominion would surely be set in any see that Bishop Stires might occupy.

siding Bishop offered prayers, and the secretary read the minutes. Bishop Perry announced the names of the Committee of Three which he had yesterday been authorized to appoint to confer with the National Council, and said that as he was uncertain whether the bishop he meant to appoint as chairman would accept, he thought best to ask for the confirmation of the House, feeling that would give greater weight to his appointment. He thereupon named Bishop Lawrence as chairman, with the Bishops of Alabama and of Western New York. These names were unanimously confirmed.

REPORT ON OLD CATHOLICS

The Bishop of Kentucky, as chairman of the committee appointed to consider the communication from the Archbishop of Canterbury respecting intercommunion with the Old Catholics of Europe, asked Bishop Gray, as secretary of the committee, to present its report. The report declared that the House had heard with satisfaction of the action taken in England, and would refer the matter to the next session of General Convention. Meantime each bishop individually would proceed in the matter according to his own judgment of conditions in his own diocese. The report was adopted. The Bishop of Harrisburg asked what relation this action of the Church of England in reference to the Old Catholics of Europe would have to the various organizations calling themselves Old Catholics in this country. Bishop Gray responded that this question had been raised in the committee, and that the best answer was to write to the Rev. William C. Emhardt, of the commission on ecclesiastical relations, who has from the Archbishop of Utrecht specific information on the matter.

Bishop Darst here reported for the committee on a Pastoral Letter, and read the Letter. At the end of the reading there was warm applause, and the Letter was unanimously approved.

The Bishops then voted to go into coun-

cil, and all but members were excluded. After about twenty minutes the regular session was resumed.

FINDINGS REPORTED

When the public sessions were resumed it was announced, after discussion of various other matters, that the Committee on Findings was ready to report. This committee consisted of Bishops McElwain, Maxon, and Spencer, the Rev. Karl Block, and the Hon. Philip Parker. The report was read, and the Bishop of Kentucky moved that it be adopted with the appreciation of the House. The vote was unanimous.

Bishop Perry brought the session to an end with a closing speech. He had hesitated greatly, he said, to call this meeting, because there were many difficulties in the way. The invitation of the Bishop of Long Island had greatly helped to remove the difficulties. He felt also that the spirit of accord and unity that had pervaded the gathering was due in large measure to the delightful atmosphere of friendliness created by Bishop and Mrs. Stires. He greatly appreciated, also, the painstaking work of the committees, who had in some instances labored far into the dark hours of the night in order to report next morning. The real conclusion of our gathering is an acceptance of our Lord's purpose for His Church. That Church is not a chance federation of scattered units, but a great solidarity honestly striving to express the mind of Christ. The bishops and the members of the Council will return to their several posts clearer in the conviction that we stand in unity of spirit, in solidarity of organization, and in the bond of peace. "Only that," he declared, "is the aim of my efforts in this office. I feel more surely today than ever that the desire of the whole Church is to realize Christ's ideal and fulfill His commission."

With this he pronounced a benediction and the session was over.

MIDWEST SUMMER CONFERENCE TO BE HELD AT RACINE

EVANSTON, ILL.—The Summer Conference for Church Workers of the Province of the Midwest, which had its inception at historic Racine College, Racine, Wis., in 1918, will return there this year for its fourteenth annual session from June 27th to July 8th. For the past two years, due to the fact that the buildings at Racine were not available, the conference was held at St. Alban's School, Sycamore, Ill.

Old Racine College was founded shortly after the Civil War, and is one of the oldest and most famous educational institutions in the Middle West.

Plans are being made by the conference committee to make this a most vital ten days for those who are engaged in the more practical phases of the Church's work. There will be special courses for the clergy led by the Rt. Rev. G. C. Stewart, D.D., Bishop of Chicago, and the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado. Classes will be offered of special interest to Church school workers, to those interested in adult education, young people, social service, liturgical drama, and Church music.

Bishops Consider Various Matters

Plan Revised Bible With Psalms From Prayer Book — Discuss Laymen's Organization

GARDEN CITY, N. Y.—Although discussion of problems arising from the deficit occupied most of the attention of the House of Bishops at their meeting last week, various other matters were also considered. Among these were the following:

Bishop Mitchell offered a motion requesting the Department of Religious Education to arrange for the publication of a Bible to contain the Revised Version, including the Apocrypha, but with the Prayer Book version of the Psalms. The purpose was to encourage family prayers and the reading of the lectionary. He exhibited correspondence to show that if a thousand copies could be guaranteed such a Bible could be put out to sell for fifty cents a copy. His resolution was referred to the Department. Bishop Ferris strongly advocated the cultivation of family prayers, and declared the Committee on Daily Bible Readings had circulated nearly sixty-five thousand copies of the schedule of readings, showing the interest that could be cultivated with effort.

The Bishop of West Texas moved that the Presiding Bishop be requested to appoint a committee consisting of one bishop from each province, to study the question of the placement of the clergy, relating their labors to those of the other committees already at work on the matter, and reporting back to the House of Bishops. This was carried.

Bishop Strider spoke for the Joint Commission appointed at Denver to study the possibility of a national organization of laymen, and said the commission had reached two conclusions—that a larger participation of the laity in the work of the Church is desirable, and that many laymen desire to be of larger service. The commission has tried to work out a scheme for such an organization, which may be adopted where sentiment for it exists; and will soon announce the details of their scheme. He asked the bishops present to nominate to the Bishop of Wyoming laymen suitable to act as provincial vice-presidents of such a national organization.

Bishop Hobson presented a resolution expressing appreciation of the hospitality of the Bishop of Long Island, and his resolution was adopted by a unanimous rising vote. Bishop Stires replied that the diocese of Long Island felt a deep and lasting gratitude for the visit.

ADMINISTRATION OF CHALICE BY LAYMEN

Bishop Page spoke of the favorable expression made at Lambeth of the idea of licensing laymen to assist at Holy Communion by administering the Chalice, and hoped the matter might have careful consideration, to the end that in due time permissive legislation might be secured. He thought it would be of much help to rectors of larger parishes, who were without

ARCHBISHOP OF CANTERBURY IMPROVES

CANNES, FRANCE—The Archbishop of Canterbury, Dr. Cosmo Gordon Lang, who has been suffering from rheumatism for more than a month, is reported by members of his household as somewhat improved. On April 23d he took a walk in the garden at the Chateau Thorence, which is owned by Henry Neville Gladstone, son of the late Prime Minister.

Dr. Lang in the middle of March was ordered by his physicians to the south of France for a rest.

assistant ministers, to have this assistance from properly qualified laymen at late Communion. Bishop Perry reminded those present that Lambeth does not legislate, and the approval given to this suggestion there conveyed no authority to introduce such a practice.

Bishop Perry announced that the Committee on Findings, appointed last night, will shortly be ready to present their report; and took the opportunity while waiting to read a telegram from the James River Convocation, of the diocese of Southwestern Virginia, now in session, conveying greetings and hoping that a way would be found to restore missionary salaries to their recent figure. He also announced a message from the national officers of the Girls' Friendly Society requesting that the appropriation of \$10,000 previously made for their field work be reduced to \$5,000.

Bishop Thomson offered a resolution requesting the National Council when reporting their monthly receipts from dioceses, to base their calculation of the "amount due to date" not upon the quota assigned to each diocese, but upon the "expectancy" or amount accepted by each diocese. This provoked a good deal of discussion, and one or two substitute motions were offered; but each substitute was lost in turn, and the original motion, when finally put, was also lost.

HAWTHORNE, N. J., CHURCH ASKS PAROCHIAL RECOGNITION

HAWTHORNE, N. J.—On April 20th, following a confirmation service at St. Clement's Church, Hawthorne, when a class of twenty-two people was presented to Bishop Davenport, acting for Bishop Stearly, steps were taken by members of the church to secure parochial status.

The date of the founding of the church is 1896 and the founder was the Rev. George M. Dorwart, at that time rector of the Church of the Holy Communion, Paterson. The organization meeting was held in the home of the late John H. Eve, and a hall in the town was used for the first services. At first a lay reader, William Long, was in charge; then followed the many years' service of the late Rev. William B. Mawhinney, who was, in turn, lay reader, deacon in charge, and priest in charge of the church. He died in 1928. His successor was the Rev. Addison T. Doughty, now of the Newark City Mission. The present vicar is the Rev. Frederick J. Warnecke.

London Cathedral Foundations Safe

Any Future Building Operations In Vicinity May Seriously Affect Structure, Say Authorities

The Living Church News Bureau
London, April 15, 1932

A CAREFUL EXAMINATION OF THE subsoil of St. Paul's Cathedral is being made, and will last from six to eight months. The investigation, which is not an emergency measure, but a precautionary one, is being undertaken specially in regard to the possibility of the foundations of the Cathedral being affected by the building operations in the immediate neighborhood. Canon Alexander states that the Cathedral authorities are satisfied of the present safety of the Cathedral's foundations, but they want to know more of the subsoil region around. St. Paul's has its own bed of wet sand. So long as that bed remains wet, there is no need for anxiety, but should that condition be altered by building operations in the neighborhood, the effect would be serious. The corporation of the City of London is keeping in touch with the Cathedral authorities on the matter.

BECONTREE, ESSEX, CHURCH CONSECRATED

St. Elisabeth's Church, Becontree, Essex, was consecrated last Saturday by the Bishop of Chelmsford. The church is one of those which have become necessary by reason of the London County Council housing developments, and the building is of a comparatively simple character and designed to fit in with the housing scheme. The church will form the principal feature of a group of buildings which will include the parish room and the vicarage. The raising of the funds for the building of the church has been undertaken by the Mothers' Union in the diocese, and representatives of various branches were present at the consecration. The candlesticks for the altar were presented by the Duchess of York. The first vicar is the Rev. E. Adams Clarke.

The new Ford motor-car works are in course of erection at Becontree, and the new church will provide accommodation for some of the thousands of workers who will find employment there.

DEATH WATCH BEETLE DAMAGES ST. MARY ALDERMARY CHURCH

The beams in the roof of St. Mary Aldermary, the city church near the Mansion House, have been attacked by the death-watch beetle to such an extent that the timber will have to be removed. Some of the beams have been badly eaten into, and examination is to be made to see whether the beetle is alive or dead. It is suggested that the oak beams should be replaced by steel. Steps have been taken to obtain a license for the necessary preliminary work, pending the application for a faculty.

The church, which was restored by

Wren, is built on the foundations of the first church dedicated to our Lady in the city. Wren was obliged to make the new church a copy of its predecessor, destroyed in the Great Fire, by a bequest of £5,000, with this express provision, in aid of the building fund. It was at St. Mary Aldermary that Milton was married to his third wife, Elizabeth Minshull.

CHURCH AND STATE IN ENGLAND

The Church Association is again perturbed! It has issued a statement "to call public attention to the dangerous character of the program for the resettlement of the relations between Church and State, set out by the Church Self-Government League." According to the association, the program

"aims at securing for the bishops and clergy all the advantages they could reap from disestablishment, without any of its drawbacks, and of course without sacrifice of any of the emoluments of their position. The lay people, robbed of the effective control they can in the last resource still exercise through Parliament, would be at the mercy of the bishops, the clergy, and an unrepresentative House of Laity. . . . The institutional Church, being thus surrendered to become the puppet of the priesthood, would degenerate into a mere sect, and deservedly fade out of the national life. The Church Association believes that the existing union of Church and State is agreeable to the Word of God and approved by the will of the people, and that it has been during four centuries a source of mutual benefit to both Church and State. The demand now being made, amid other revolutionary proposals of the League, that the Acts for the Submission of the Clergy, and for the establishment of the Prayer Book and the Articles of Religion, should be repealed, is an open declaration of war upon the Reformation Settlement."

CANON BARNE ELECTED TO LAHORE SEE

The appointment to the bishopric of Lahore is the first to be made under the constitution of the Church of India, Burma, and Ceylon, which came into force on March 1, 1930.

The diocesan council of Lahore (which consists of all the priests of the diocese and roughly an equal number of laity) chose an electoral body, half clergy and half laity, to which they committed the election. They unanimously elected Canon G. D. Barne, principal and chaplain of the Lawrence Royal Military School, Sarnawar, Punjab. Canon Barne, who has been in India since 1908, was educated at Oriel College, Oxford. He was made canon of Lahore Cathedral in 1928.

Considerable progress has already been made in connection with the pension scheme for salaried deaconesses and other lay Church workers, which was approved by the Church Assembly last July. The scheme, which is being administered by a supervising committee set up by the central board of finance of the Church of England, only comes into operation in each diocese if adopted by the diocesan conference concerned. The scheme at present applies only to workers under 40 years of age, but it is hoped, at a later stage, to extend its operation to those who are already over 40, or for some other reason are not at present eligible.

• GEORGE PARSONS.

Pope Criticized By Canadian Archbishop

Advises Churchmen at Nova Scotia Synod to Stand Fast By Their Faith

The Living Church News Bureau
Toronto, April 27, 1932

IN THE COURSE OF HIS CHARGE TO the synod of Nova Scotia at Halifax Archbishop Worrell said in part:

"His Holiness the Pope has been taking himself very seriously of late and through the radio has been sending over the world messages that might be disturbing if they were left unanswered. . . .

"The decisions of the Ecumenical councils of the first thousand years we accept; but reject the decrees of the so-called Council of the Vatican promulgated in 1870 concerning the infallibility and the universal episcopate of the Bishop of Rome. As an eminent ecclesiastic we welcome his exhortations to righteousness and truth and I am sure the flock over which he reigns will listen carefully to his advice. But let it be clearly understood by every Protestant, we are not to be frightened by unwarranted decrees calculated to interfere with the freedom which belongs to us and the rights, guaranteed by British law, regarding the faith we hold and the faith in which we shall bring up our children."

Archdeacon Vroom was honored during the afternoon session by a resolution of congratulation and good wishes passed on his attainment of fifty years of priesthood. The resolution, unanimously passed by a standing vote by clergy and laity, was followed by a few words by the Primate in recognition of Archdeacon Vroom's past service.

HOUSING CONDITIONS IN NOVA SCOTIA

At the annual meeting of the diocesan synod of Nova Scotia the following resolution on housing introduced by the diocesan council for social service was unanimously adopted:

"Whereas the miserable and unsanitary conditions under which numerous families containing children are living in several centers of the province call for immediate public attention, this synod of the diocese of Nova Scotia most strongly urges some action upon this matter by the provincial government before the close of the present session, either by a provincial Housing Act, or by legislation upon such other effective lines as will lead to an increased provision of cheap, sanitary homes fit for the habitation of human beings."

The Rev. H. Leonard Haslam, rector of Yarmouth and secretary of the diocesan council, in moving the resolution stated that housing problems were not confined by any means to the city of Halifax, that "living conditions not fit for animals" obtained in certain towns and provincial centers with which he was familiar. He referred to tenements where no fewer than thirty families were living without sanitary conveniences, and dependent upon outside water supply.

The Rev. James Crewe, rector of Glace Bay, in seconding the resolution said there existed in his town housing conditions

which could only be described as thoroughly bad. While population had increased, houses had not been built, and repairs to the old ones had lapsed for years.

PORT CHAPLAINCY WORK ENTERS ON FIFTIETH YEAR OF SERVICE

The Church of England immigration chaplaincy service at the Atlantic ports, now part of the work of the Council for Social Service, has now entered on its fiftieth year of service, the Rev. T. W. Fyles having commenced work at Quebec in 1883, where he was for twenty-four years the only port chaplain, no other Church starting chaplaincy work at the ports till 1907. The work was begun by the Society for Promoting Christian Knowledge, of the Mother Church in England (at the suggestion of the Rt. Hon. W. E. Gladstone), and was taken over by the Council for Social Service of the Church of England in Canada in 1920. During the last twenty-one years more than 415,000 names of incoming Anglicans have been reported to the clergy throughout Canada. To commemorate the jubilee the Council has just issued a bulletin, *The Church at the Gates*, by the Rev. M. La Touche Thompson, port chaplain.

BISHOP LYONS HONORED AT TRINITY CONVOCATION

The Rt. Rev. Derwyn T. Owen, Bishop of Niagara, presided at the convocation of Trinity College, when the Rt. Rev. John Lyons, Bishop of Ontario, was given the honorary degree of Doctor of Divinity. The candidate was presented by his predecessor in the see of Ontario, the Rt. Rev. C. A. Seager, Bishop of Huron.

MEMORIAL WINDOW TO ARCHBISHOP MACHRAY

In honor of Robert Machray, first Archbishop of Rupert's Land and first Primate of the Church of England in Canada, a four-light stained glass window was dedicated at St. John's Cathedral, Winnipeg.

J. A. Machray, K.C., chancellor of the diocese, and a nephew of Archbishop Machray, took part in the service, reading the lessons.

MISCELLANEOUS NEWS

One of Ontario's small churches, that of St. George at Newcastle, has just recently undergone considerable improvements to the interior, having been completely redecorated.

The Bishop of Montreal has announced the following appointments: The Rev. Canon J. M. Almond, rector of Trinity Memorial Church, Montreal, to be Archdeacon of Montreal; the Rev. William Sanders, rector of St. Edward's, Montreal, and the Rev. Frederick Lewis Whitley, rector of St. George's, Ste. Anne de Bellevue, to be honorary canons of Christ Church Cathedral; the Rev. Gilbert Oliver, rector of St. Matthias', Westmount, to be rural dean of Montreal West; the Rev. Canon Gower-Rees, rector of St. George's, Montreal, to be examining chaplain.

On April 30th, the Rev. Canon William B. Sisam, for the last 27 years rector of St. George's Church, Moncton, N. B., will retire. Canon Sisam has devoted 53 years of his life to the Church. After graduating from Oriel College at Oxford, he was ordained by the Bishop of Worcester in Worcester Cathedral in January, 1889, and held several posts in the old country, India, and Australia, before coming to Canada in 1900.

A reredos, donated by the sons and daughters of the late William and Mrs. Wilson Mills Southam to the memory of their parents, was dedicated at Christ's Church Cathedral, Hamilton, which the late Mr. and Mrs. Southam attended for fifty years.

Rev. W. B. Kinkaid, New York, Resigns

Resignation to Be Effective October 1st After Ten Years' Service at Trinity

The Living Church News Bureau
New York, April 29, 1932

THE REV. WILLIAM B. KINKAID, priest-in-charge of Trinity Church, New York, made public today the announcement that he has resigned the post which he has held for the past ten years, the same becoming effective on October 1st. Mr. Kinkaid stated further that he has made no plans as yet for the future. The Rev. Thomas A. Sparks, rector of the Church of the Good Shepherd, Rosemont, Pa., and a former rector of St. Clement's, New York, has been called to succeed him.

The Rev. Dr. C. R. Stetson is rector of Trinity Church and also of Trinity parish, entailing an oversight of the mother church and of the seven chapel congregations of the parish. The post of priest-in-charge of Trinity Church was created to give a direct and limited leadership to the parochial activities in the one center.

FAMILY RELATIONS INSTITUTE ORGANIZED

Based on the successful Institute of Family Relations of Los Angeles and on 200 similar organizations in Europe there as been formed a like work here in New York. The local effort, directed by the experienced urologist and sociologist, Dr. Victor C. Pedersen, has received the endorsement of a number of prominent Church leaders of New York and vicinity. The Institute seeks to provide for everyone, at slight or no expense, the advantages of skilled direction in marital and domestic problems, offering consultative medical facilities and correcting maladjustments where possible. The plan has been approved in principle by Bishop Manning, Bishop Gilbert, and Bishop Stires, the Rev. Dr. Bowie, and Lawson Purdy of our communion. Dr. Pedersen's main contention seems to be that maladjustments in marriage are due to mere ignorance more than to any other factor. The Institute's purpose is to serve as a teaching agency, coöperating with the Churches, for the promotion of happy marriages and of successful parenthood. Because of Dr. Pedersen's recognized standing in his field and by reason of the endorsement given his plan by a number of Church leaders, the New York experiment of a Family Relations Institute will be watched with marked interest and hope.

CATHEDRAL WEST DOORS BEING CAST IN PARIS

A Paris dispatch to one of today's papers tells of the arrival in that city of Dr. Ralph Adams Cram, architect of the Cathedral of St. John the Divine. The item states that the purpose of Dr. Cram's visit to Paris is to inspect the progress being made in the casting of the golden bronze doors for the great west portals of

the New York Cathedral. These doors are to be twenty feet in height, and each of the four halves six feet wide. Each pair will have twenty-four panels showing in relief scenes from the New Testament on one side, and from the Old Testament on the other. Their weight will total eight tons. Dr. Cram stated further that when the temporary dome is removed and the final one built, it will be the highest open interior space.

WASHINGTON SERVICE IN ST. PAUL'S CHAPEL

There is being held this Friday noon in St. Paul's Chapel, Trinity parish, a great patriotic service in commemoration of the inauguration of George Washington as the nation's first chief executive. In the same church to which President Washington and his company went, immediately after the inauguration ceremonies on April 30, 1789, representatives of practically every local patriotic society are gathered on this significant occasion. Addresses are to be made by the Bishop of New York, by the rector of Trinity parish, and by Judge Samuel Seabury.

GUILD OF ALL SOULS' GOLDEN JUBILEE

The Guild of All Souls, that organization of the English and American branches of our communion which more than any other agency is responsible for the recent incorporation within the Book of Common Prayer of intercession for the faithful departed, is now observing its fiftieth anniversary. The golden jubilee was commemorated on Wednesday, April 27th, at the Church of St. Mary the Virgin. The Rev. Franklin Joiner of Philadelphia, superior of the Guild, was the preacher at the High Mass at 11 o'clock; and the Rev. George D. Rosenthal of Birmingham gave an address at the after-luncheon meeting.

CANON BRIDGEMAN HONORED

The many American friends of Canon Charles T. Bridgeman of St. George's Cathedral, Jerusalem, will be interested to learn that his name appeared on the list recently submitted to the Archbishop of Canterbury for the nomination of a successor to the late Dr. MacInnes in the Anglican bishopric at Jerusalem. While the appointment would likely go to a British subject, the inclusion of Canon Bridgeman's name was an honoring gesture on the part of the English clergy in Palestine and a further expression of their appreciation of the work he is doing there as the official representative of the American Church. Canon Bridgeman is a presbyter of the diocese of New York.

ITEMS

Bishop Manning and Bishop Lloyd were in attendance at the Garden City conference this past week. Bishop Manning goes to Washington on Ascension Day to be the first visiting preacher in the choir of the Cathedral there, following the opening and dedication of that portion in the morning of that day.

The annual commencement service and the setting apart of deaconesses at St. Faith's training school will be held on Thursday morning, May 12th, at the Cathedral.

The movement known as the First Century Christian Fellowship has been holding a house party this past week at Briarcliff Manor. The public press has given extensive space to this event, an occasion notable for the number attending, over 400 being present, and for the presence of the Rev. Frank N. D. Buchman, chief ex-

ponent of the movement, who came from England for the Briarcliff party. The Rev. Samuel Shoemaker, Jr., rector of Calvary Church, New York, the leading American sponsor of the Fellowship, declared that the occasion was to recapture the spirit and power and joy of the early Church, the things that made it a charm over a world surprisingly like our own.

The Rev. Earle G. Lier was instituted last Sunday morning as rector of Christ Church, Tarrytown, by the Bishop of the diocese.

The Rev. Worcester Perkins, rector of the Church of the Holy Communion, said the closing prayer and benediction last Saturday noon at the exercises in observance of the centennial of Union Square.

A marble altar, given in memory of its former rector, the Rev. Raymond S. Brown, was consecrated last Sunday morning at Trinity Church, Mount Vernon, by the Rt. Rev. Dr. C. K. Gilbert. At the same service a large sanctuary window in memory of Dr. Archibald M. Campbell was dedicated. The Rev. A. T. Phillips is the present rector of this parish.

During the past seven weeks a group of workmen, supplied by the Emergency Work Bureau, has been engaged in exterior and interior repairs at St. Andrew's Church in the borough of Richmond, the Rev. F. R. Godolphin, rector. An appreciation of their work is being given these men in the form of a dinner tendered them by the parish with the rector as host and toastmaster.

In the *Herald-Tribune's* column, Twenty Years Ago Today, there appears in this morning's issue the item stating that the Rev. Dr. Karl Reiland, rector of St. Andrew's, Yonkers, has accepted election to the rectorship of St. George's Church, New York.

By the will of Mrs. Mary B. Caswell, who died last August, St. Luke's Hospital receives \$88,000; the Church of the Transfiguration, \$15,000; and St. Agnes' Church, Washington, the Community of St. Mary at Peekskill, the City Mission Society, and the Domestic and Foreign Missionary Society, each \$10,000.

The Society of St. John the Evangelist will observe its patronal festival on Friday, May 6th. The Fathers of the society who are at the Church of St. Mary the Virgin will hold a reception that afternoon for parishioners and all friends, while the evening service will include a farewell to Fr. Williams, rector of the parish, who on May 12th will leave for his vacation in Europe. May 6th is the feast of St. John before the Latin Gate.

HARRISON ROCKWELL.

BATAVIA, ILL., RECTOR ATTAINS CONFIRMATION RECORD

CHICAGO—At the semi-centennial celebration of Calvary Church, Batavia, the largest class so far confirmed in the history of the parish was presented to the Bishop for confirmation by the rector, the Rev. Gardner A. MacWhorter.

Mr. MacWhorter has been in charge of the parish only since October 1st, taking up residence January 29, 1932, a little over six months—and already the confirmed list has increased 50 per cent, as follows:

By confirmation on April 10th, 29; communicants discovered at Mooseheart—a mile and a half from Calvary Church, of whom there was no record in the parish, 16; unrecorded confirmed members of the Church discovered in Batavia, 12; a total of 57.

Communicants listed as of February 1, 1932, and reported to diocesan convention, 113; increase, 57, or 50% of 113. With 170 listed confirmed members of Calvary Church now, the goal of the present rector is 200 communicants by 1933.

John and Patty Mari Van Nortwick built and gave the present Calvary Church on July 2, 1881, making it possible to celebrate the 50th anniversary of consecration this year.

Japanese Players Guests of Chicago

Plea For Friendship Between America and His Country Stressed By Consul Yoshio Muto at Dinner

The Living Church News Bureau
Chicago, April 30, 1932

A PLEA FOR LARGER FRIENDSHIP BETWEEN the United States and Japan and continuation of the amicable relations between the two nations was made by speakers Thursday when Chicago welcomed a group of twenty representatives from St. Paul's University, Tokyo.

The occasion was the arrival of St. Paul's championship baseball team on an American tour. The welcome was extended at a luncheon at the Hotel Sherman by the Church Club. Japanese Consul Yoshio Muto in Chicago was among those who paid tribute to St. Paul's University and pleaded for continued friendly relations between his country and the United States.

"America and Japan have maintained friendly relations since Japan entered the counsel of nations," said Mr. Muto. "Today we see millions of dollars worth of imports and exports between the two countries. It is important to both that this friendly relationship be maintained. St. Paul's baseball team in coming to this country is doing its share to maintain that friendship and the way in which Church people in Chicago have received this group is further proof of the good will which exists."

The Rev. David E. Gibson of the Cathedral Shelter spoke on behalf of the diocese of Chicago, saying:

"The longer I live and the more I come in contact with men in every walk of life, the more satisfied I am that the greatest asset of the human race is personal contact. It brings about a better Fatherhood of God and Brotherhood of man. It brings us to the realization that human nature the world over is just about the same."

Bishop Stewart had planned to be present but was detained in New York at the meeting of the National Council. Fr. Gibson presented a brief message which the Bishop sent to the reception.

A number of prominent Chicagoans and well known personages in the sports world were present. Among them, Coach A. A. Stagg of the University of Chicago, who paid tribute to St. Paul's in its sports relationship with Chicago in the past. After meeting the University of Chicago Friday, the group left Friday night for Athens, Ohio.

ST. PAUL'S CHURCH CELEBRATES

St. Paul's Church-by-the-Lake, Rogers Park, has been celebrating its fiftieth anniversary during the past week.

The celebration closes Sunday with a festival service which also will mark the fifth anniversary of the rectorship of the Rev. Charles T. Hull.

One of the interesting features of the celebration was the displaying of a private Communion set which was used by Bishop Chase when he first came to Illinois. The

set has been given by a daughter of Bishop Chase to Fr. Hull. Mrs. Hull is a great-granddaughter of Bishop Chase.

BISHOP STEWART RETURNS

Assurance, confidence, and optimism—these were dominating factors of the meeting of the House of Bishops and National Council this week in Garden City, Bishop Stewart declared upon his return to the city Friday morning. No missionary work is being abandoned—that was one of the highlights, the Bishop pointed out.

Bishop Stewart was a member of the committee to draw up the Pastoral Letter, saying it is the shortest pastoral ever issued—consisting of less than 500 words.

REPORT ON THE DEFICIT

Three thousand responses bringing a total of \$7,000 is the report this week on the returns from the Bishop's emergency letter addressed to 32,000 communicants in the diocese of Chicago. And every day is bringing more results.

The diocesan clergy's leadership fund for the deficit has gone over the top and now stands at approximately \$3,100. A goal of \$3,000 had been set for this fund. The parishes continue increasing their pledges in both small and large sums and altogether at least half of the deficit fund is now in sight. The Bishop hopes to complete the fund by Whitsunday.

LENTEN FUND GROWS

The Children's Lenten Offering continues to grow slowly, according to reports this week from Miss Vera C. Gardner, supervisor. More than 3,200 children attended the rallies, her reports indicate. Twelve schools had 100 per cent returned boxes; thirty-one schools gave more than last year. Reports to date show the offering to total \$8,343.45, with still more to be reported.

CHURCHMAN SPEAKS ON RADIO

The world is bankrupt of practical Christianity, Col. Alexander M. Davis, member of the diocesan council and prominent Churchman, declared Thursday noon, speaking over Station WGN.

"At no time in the world's history has there been a greater need for consecrated Christian leaders," declared Col. Davis. "It is the want of some Peter the Hermit to preach the crusade that is holding back the response of thousands—someone whose personality is so compelling, his conviction so deep that they will produce the response in the hearts of those who need but the spark of such a spirit to light the laid fires of their own souls."

"The most Pollyanna-minded man in the world cannot but admit that, measured by the Golden Rule, civilization today is fundamentally bankrupt of practical applied Christianity."

ACOLYTES' FESTIVAL MAY 12TH

Plans are complete for the annual acolytes' festival at the University of Chicago chapel, Thursday evening, May 12th. Awards will be announced at the service by the Bishop. The Bishop will be the preacher. The committee in charge: the Rev. William B. Stoskopf, the Rev. H. R. Brinker, and the Rev. Walter S. Pond.

NEWS NOTES

Bishop Rowe of Alaska and Bishop Stewart will be the principal speakers at the forty-second

Historic Gifts Given Philadelphia Church

Presentation of Miniature and Bible to Old Swedes Parish Is Part of Washington Bicentennial Program

The Living Church News Bureau
Philadelphia, April 28, 1932

ON SUNDAY, MAY 1ST, GLORIA DEI (Old Swedes') Church will be the recipient of two gifts of historic significance from descendants of the early Swedes in this city.

One is a miniature portrait of the Rev. Nicholas Collin, the last minister sent by Sweden to minister to the Swedish people here, and for forty-five years rector of the first house of worship in Philadelphia.

In the year 1786 Nicholas Collin was appointed rector of Wicaco, as the tiny Swedish settlement on the banks of the Delaware was then called. A man of learning, with a particular gift for languages, he became a friend of George Washington and of Benjamin Franklin, vice-president of the American Philosophical Society, and one of the representatives of Pennsylvania in Congress.

The donor of this miniature, Mrs. Louis Prevost Evans, numbers among the long line of Swedish forebears from whom she traces her descent Nicholas Collin, himself, as a first cousin to her great-grandmother.

The other gift is a Swedish Bible, dated 1707, which was found in a London bookshop by Col. Henry Paxson, who also traces his ancestry back to the original settlers of the state. This Bible was at one time used in Sweden and probably first came to this country in 1708 or 1709. It undoubtedly belonged originally to Andreas Bengtson, who at a time when there was no ministers, served as lay reader and used it.

Later on the Bible came into the possession of Jacob Bengtson, a son or grandson of Andreas, about whom Nicholas Collin wrote on the inside of the front cover: "One of the best Swedes in America."

The Bible was taken back to Sweden and passed through many hands until it was found in the shop of a dealer in rare books in London by Colonel Paxson who has given it to the church.

The presentation of the Bible and miniature is part of the Washington bicentennial program of Gloria Dei Church. An address, George Washington and Nicholas

annual meeting of the Church Club, at the Hotel Sherman, Monday evening, May 9th. Mrs. Charles Spencer Williamson and the Rev. Dudley Scott Stark of St. Chrysostom's Church will be other speakers.

The mixed choirs of St. James', St. Chrysostom's, St. Luke's, Evanston, and Holy Spirit, Lake Forest, will join in a special memorial service to the late Dean Peter Christian Lutkin at St. James' Church, May 29th at 4:30.

The Rev. G. D. Rosenthal, vicar of St. Agatha's Church, Birmingham, England, who is making a tour of this country under auspices of the Catholic Congress, will speak before the Catholic Club of Chicago at St. Bartholomew's Church, Englewood, Monday evening, May 16th.

Collin, by Dr. Amandus Johnson, secretary of the Swedish Colonial Society, is another feature of this service.

PRESENTATION OF MISSIONARY OFFERINGS
FROM CHURCH SCHOOLS

Sunday, May 8th, at 4 P.M. is the time for the presentation of the missionary offerings of the Church schools in the diocese of Pennsylvania. Seven separate services have been arranged in the convocational centers and each school has been asked to attend the service most accessible to it.

The service as arranged by the department of religious education is an adaptation of the Christ-Child Talents which was used with striking effect at the General Convention.

The churches holding these services are: Church of the Redeemer, Bryn Mawr; St. John the Evangelist's Church, Lansdowne; St. Luke's, Germantown; Incarnation Mission, Morrisville; St. Peter's, Phoenixville; Holy Trinity, Rittenhouse Square; and the Church of the Saviour, West Philadelphia.

ANNUAL G. F. S. SERVICE WELL ATTENDED

The annual service of the Girls' Friendly Society in the diocese was held at Holy Trinity Church on Tuesday, April 26th. Approximately 1,000 members and associates attended this service which was addressed by the Rev. Earnest C. Earp of the Church of the Redeemer, Bryn Mawr.

SCIENTIFIC REFORM URGED

A reform in scientific calculation methods which will define all phenomena of the universe in terms of human personality was declared near by Dr. Arthur Holmes, professor of psychology at the University of Pennsylvania, who conducted a forum recently at the Church of the Saviour, West Philadelphia.

Dr. Holmes attacked humanism as it was exemplified in the ancient Greek civilization as "an experiment lasting a thousand years which produced only the words *skepticism* and *cynicism*." "There is no rational construction of the human mind that can take the place of religion," he said.

UNITED THANK OFFERING PRESENTED

The annual presentation service of the United Thank Offering took place on Thursday, April 28th, in St. James' Church, 22d and Walnut streets. The Rt. Rev. Dr. Francis M. Taitt, Bishop of the diocese, was the celebrant, and Bishop Cross of Spokane, Washington, the preacher. The church was crowded and the offering presented was a little over \$11,000. ANNA HARRADEN HOWES.

Dinner to Bishop Creighton

ALBANY, N. Y.—A dinner in honor of the Rt. Rev. F. W. Creighton, D.D., former rector of St. Andrew's Church, Albany, was given by the parish on April 21st, attended by about one hundred and fifty members of the congregation. The Rev. C. W. Findlay, rector of St. Andrew's, presided; and addresses on the Church's missionary work were made by Bishop Creighton and Bishop Oldham.

NEW MEXICO HOLDS
CONVOCATION

Quota of 1931 Paid in Full; 1932
Quota Accepted

EL PASO, TEX.—At the annual convocation of the district of New Mexico and Southwest Texas, meeting in Roswell, N. M., at the Church of St. Andrew on April 13th to 15th, Bishop Howden in his address dwelt feelingly on the splendid response of the past year throughout the district, on the sacrifices his clergy were meeting cheerfully, and on the advance of the Indian Mexican work in the fields. It was most gratifying, he said, that the 1931 quota was paid in full and the 1932 quota accepted. There has been a most encouraging increase in confirmations and baptisms as well as in the enrolment of Church schools.

Despite the most serious business breakdown in years the decrease in the amount spent for current expenses was less than 4 per cent, and more amazing still the 1930 and 1931 reports for total parish support show a discrepancy of less than \$500.

The Rev. R. R. Calvin, Ph.D., was elected *secretary*; A. A. Keen, *treasurer*; the Rev. W. S. Trowbridge, *registrar*; Hon. C. W. G. Ward, *chancellor*.

Delegates to Provincial Synod: clerical, F. B. Howden, Jr., and F. W. Pratt; Lay, F. C. Stam and H. Braun.

On April 14th the Daughters of the King held their annual district meeting in conjunction with the annual convocation of the district.

Mrs. A. F. Morrisette, district president, presided, and six chapters: Albuquerque, Roswell, Mesilla Park, and Canutillo of New Mexico, and Marfa and St. Alban's of El Paso were represented.

WESTERN NEBRASKA
CONVOCATION

Progress Made In All Departments

HASTINGS, NEB.—Paying loving tribute to his predecessor in the episcopal office, the Rt. Rev. George Beecher, D.D., Bishop of the district, turned the 42d convocation of Western Nebraska, meeting in the Church of Our Saviour, North Platte, April 19th and 20th, into what might be characterized as a memorial service for the late Rt. Rev. Anson R. Graves, D.D., who died some months ago in California. "Bishop Graves laid a solid foundation for the superstructure of the Church in the district," he said. During the session, the ring and pectoral cross of Bishop Graves enclosed in a case made by his son, the Rev. Frederick P. Graves, were presented to the Church of Western Nebraska, and later placed in the sanctuary of St. Mark's Cathedral.

The report of the Japanese work in the district was made by the Rev. H. Kano, a native of Japan. For the past seven years, Mr. Kano has been laboring among his countrymen in this district, numbering some six hundred families. The Japanese Mission was originated by Bishop Beecher in the early part of his episcopate, and today a vast majority of this Orien-

tal population is under the direct influence of the Church. Charles Shin, a Japanese farmer living near North Platte, appeared before the convocation and expressed, on behalf of his people, the appreciation in which Bishop Beecher and Mr. Kano are held.

Progress was reported in every department of the Church's work during the past calendar year. In 1931 the confirmations were seventy-two per cent greater than in 1930.

A resolution endorsing the Washington bicentennial was introduced by the Very Rev. Francis R. Lee of the Pro-Cathedral at a joint meeting of the convocation and the Woman's Auxiliary.

Delegates to Provincial Synod: Clerical, the Rev. Oliver Riley, Scottsbluff. Lay, Clarence A. Lody, also of Scottsbluff.

C. B. S. SOLEMN EUCHARIST
TO BE HELD AT RACINE

MILWAUKEE—A Solemn Eucharist of the Confraternity of the Blessed Sacrament will be held on the Feast of Corpus Christi, May 26th, at 11:30 o'clock at St. Luke's Church, Racine.

The celebrant, the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of the diocese, will be assisted by the Rev. William B. Stoskopf, vice-superior general of the Confraternity, as deacon, and the Rev. Henry Roth, rector of St. Luke's Church, as subdeacon. The Rev. V. A. Peterson of Cleveland, Ohio, will act as master of ceremonies and the Rev. M. M. Day, rector of Christ Church, Whitefish Bay, will be the arch-priest. The superior general of the Confraternity, the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, will preach. The St. Cecilia Mass will be sung by a large augmented choir, with orchestral accompaniment.

The bishops of the fifth province and all members of the Confraternity and friends are invited. A luncheon and short business meeting will take place after the Mass.

Give Savings to Fund

AN ARMY OFFICER and his wife have sent a check for \$15 to the 1932 deficiency fund, with a note saying, "We are stationed here on temporary duty and have been living in a hotel where we paid for the privilege of being over-fed. We decided to get our meals elsewhere, and in twenty-six days saved \$15. We feel better for not over-eating and for the walks we have had to take to find variety." They are interested in missionaries, having known many in various fields of duty overseas.

"America First"

BISHOP OLDHAM's famous little statement about "America First" has appeared again, this time in the *Missionary Review of the World* (March, page 172). Spoken years ago at the close of a sermon, these words have appeared as a poster issued by the Council for the Prevention of War, been incorporated in school text books, and translated into various languages.

Accepts Appointment as National Field Secretary

Rev. E. M. Tasman, Lansing, Mich., Takes New Post in June

NEW YORK—On June 15th, the Rev. Eric M. Tasman, Lansing, Mich., takes office as general secretary of the Field Department of the National Council.

Mr. Tasman is well qualified to fill his new office, having been a member of the executive council of the department of religious education and chairman of



REV. ERIC M. TASMAN

the commission on summer conferences in the diocese of Michigan; president of the board of directors of the social service bureau in that diocese; member of the board of directors of the Ingham County Tuberculosis Society; president of the Lansing Rotary Club. His activities as a Rotarian have made him known in all parts of the country. For some years he has been the district governor of the thirty-fifth district of the Rotary International, comprising the clubs in the western half of the lower peninsula of the state of Michigan.

Ordained deacon in 1917 and priest one year later, Mr. Tasman has been rector successively of Christ Church, Toledo, St. James' Church, Bucyrus, Christ Church, Springfield, all Ohio parishes; and St. Paul's, Lansing, Mich. Called to the latter charge in December, 1926, he was reluctantly released by his congregation to accept his new position.

WORLD CRUISE CHAPLAIN FINISHES TOUR MAY 26TH

BALTIMORE, MD.—The Rev. J. Gibson Gantt, a retired clergyman of the diocese of Maryland, is chaplain on the Cunard's Franconia World Cruise. He left New York on January 9th and will return on May 26th. From all reports, the cruise has been most interesting and Mr. Gantt has enjoyed some unique experiences.

FRS. ROSENTHAL, RUSSELL AT LONG BRANCH, N. J., MAY 12TH

NEW HAVEN, CONN.—Another regional conference of the Catholic Congress will be held at St. James' Church, Long Branch, N. J., on Thursday, May 12th. The subject will be The Catholic Revival. At the solemn High Mass at 11 o'clock, the Rev. Cecil E. Russell, organizing secretary of the Anglo-Catholic Congress, London, England, will be the preacher. Luncheon will be at the Garfield Grant Hotel, opposite the church. The conference will meet in the parish hall at 2:30, with the Rev. William Pitt McCune, Ph.D., rector of St. Ignatius' Church, New York City, and vice chairman of the congress committee in the chair.

There will be addresses by the Rev. Franklin Joiner, rector of St. Clement's Church, Philadelphia, and a member of the executive committee of the C. C. A. C. P.; the Rev. Archibald Campbell Knowles, rector of St. Alban's Church, Olney, Philadelphia, and well known author; the Rev. George David Rosenthal, vicar of St. Agatha's Church, Birmingham, England, who is visiting this country as a delegate from the Anglo-Catholic Congress, and as a guest of the American Congress. Benediction of the Blessed Sacrament will immediately follow the last address. All the hours given are daylight saving time. The clergy will take their places in the procession for the Mass.

Long Branch is within such easy driving distance of New York and Philadelphia, and good highways make it accessible from many points throughout such a wide area, that a very large attendance is expected. It is advised that those planning to be present make their luncheon reservations early. The only charge is that for the luncheon, 85 cents.

HISTORIC LANDMARK IN VIRGINIA DEDICATED

CAPE HENRY, VA.—The old lighthouse at Cape Henry, the first erected by the federal government in 1791, was dedicated on April 26th by the Norfolk branch of the Association for the Preservation of Virginia Antiquities as a historic shrine. The religious services were held by the Norfolk clericus, the Rev. H. H. Covington, D.D., rector of Old St. Paul's, Norfolk, being in charge.

Dr. Covington dedicated the lighthouse with these words:

"I dedicate this old lighthouse and the site on which it stands as a historic shrine. As in the days gone by its light guided on sea and land, so may it point our generation and those who follow us to the proud traditions of the past."

An able address was delivered by Dr. Douglas Freeman, editor of the Richmond *News Leader*. Dr. Freeman recalled that the site of the old lighthouse was the first landing place of the English colonists and was therefore the frontier line of the new settlement. Since that time Virginia has enlarged her frontiers, geographically, commercially, politically, and socially. Virginia needs now to enlarge her spiritual frontier, he said.

Eight Church Institutions Profit by Connecticut Will

Mrs. F. G. Peck of New Haven Also Leaves Thousands to Charity

NEW HAVEN, CONN.—Under the will of Mrs. Frances G. Peck, who died in New Haven last July, St. Thomas' Church is to receive \$25,000 in addition to \$2,000 to the Beardsley fund of the parish, and \$2,000 more to the rector's aid society. To the missionary fund for North American Indians \$3,000 was bequeathed. The district of Alaska was left \$3,000, and the Hudson Stuck Memorial Hospital \$3,000.

Two other gifts to the Church were: to the Protestant Episcopal Church Missionary Society of America \$5,000, the Woman's Auxiliary of Connecticut \$3,000.

Institutions outside the Church benefiting by the will are: the Visiting Nurses' Association, \$2,000; Neighborhood House Association, \$3,000; New Haven's Crippled Children's Society, \$2,000; United Workers Boys' Club, \$2,000; New Haven Orphan Asylum, \$2,000; Grace Hospital, \$500 and all the bonds of the hospital owned by Mrs. Peck; and the Women's League for Animals, \$2,000.

The residue of the estate is divided into two equal parts, one of which is to go to the parish of St. Thomas' Church and the other to Mrs. Hallie Hamlin of New York.

DETROIT IS HOST TO JAPANESE BALL TEAM

DETROIT—City and state played host to the baseball team of St. Paul's University, Tokyo, Japan, when it arrived on May 3d for a day's stay before proceeding to Ann Arbor on Wednesday for the game with the Michigan team. Besides the Bishop of the diocese, the Rt. Rev. Herman Page, D.D., and the Church Club of the diocese, the team, its coach, George Marshall, and Paul Rusch of the Brotherhood of St. Andrew were greeted officially by the mayor, the Hon. Frank Murphy, and until evening toured through Henry Ford's Greenfield Village and the Ford Motor Company at River Rouge.

Then followed a dinner party at the Masonic Temple sponsored by the Church Club where three hundred or more Churchmen gathered to honor the representatives of the Church's most salient educational institution of the Orient, and to hear a brief address by the president of the Church Club, A. T. Mitford; a word from Bishop Page; and a short reply from Mr. Marshall.

Bishop Wing to Be Installed

ORLANDO, FLA.—The Rt. Rev. John Durham Wing, D.D., who succeeded as Bishop of South Florida upon the death of Bishop Mann, will be formally installed as Diocesan in St. Luke's Cathedral, Orlando, on Friday, May 13th, at 11 A.M.

MEMORIAL REREDOS INSTALLED IN RIPON, WIS., CHURCH

RIPON, WIS.—As a memorial to his sister, the late Edith Hill who died in January, 1930, Clarence Hill of Port Washington has presented to St. Peter's Church, this city, a reredos, rood, and tabernacle, which have been formally installed and dedicated by the Rt. Rev. Harwood Sturtevant, D.D., Coadjutor of the diocese of Fond du Lac.

The reredos, 17 feet high and 9 feet wide, entirely hand-carved, is the work of Ossit Brothers, Milwaukee, well known wood carvers.

The rood figures of the Virgin Mary,



ST. PETER'S
CHURCH,
RIPON, WIS.
Showing memorial reredos and rood.

SOUTH CAROLINA CHURCHES RECOLLECT COLONIAL DAYS

CHARLESTON, S. C.—Special services were held on April 17th in two of the picturesque old churches near Charleston, dating from the colonial period. One of them, "Old Wambaw" Church, St. James', Santee, holds only an annual service on this date, the preacher this year being Bishop Thomas.

"Strawberry Chapel" (St. John's, Berkeley) still maintains monthly services, being under the pastoral care of the Rev. Wallace Martin, superintendent of the Seamen's Home, Charleston. The preacher on April 17th was the Rev. Charles A.

years ago; but the old board which once gave the ferry rates in pounds, shillings, and pence still protrudes from a tree at the river's edge. The "town" of Childsbury has also long since disappeared; but a congregation made up of near-by residents and visitors from Charleston comfortably fills the little chapel at every monthly service.

FR. ROSENTHAL, BISHOP PERRY ADDRESS R. I. CLERICUS

PROVIDENCE, R. I.—The Rev. George D. Rosenthal, rector of St. Agatha's Church, Birmingham, England, editor of *The Fiery Cross*, official organ of the Anglo-Catholic Congress, and widely read author, was the preacher at the Solemn Evensong at St. Stephen's Church, Providence, May 2d. On the following morning he spoke before the clerical club of Rhode Island, meeting in the parish house of the Cathedral of St. John, on The Centenary of the Oxford Movement. Fr. Rosenthal divided honors with Bishop Perry, who made an address to the club, the first since his return from his European trip.

SYNOD OF EIGHTH PROVINCE MEETS IN SACRAMENTO

SACRAMENTO, CALIF.—The fourteenth annual synod of the Province of the Pacific met in Sacramento, April 19th to 22d, with the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, as the preacher at the opening service. Vested and in procession were the Rt. Rev. K. Karekin, Armenian Bishop at Fresno, and the Rt. Rev. Theophilus N. Pashkovsky, Russian Bishop at San Francisco.

Mrs. W. P. Remington of Eastern Oregon and the Bishop of Arizona were the speakers at the synod banquet at the Del Paso Country Club in the evening. At the mass meeting on Thursday evening Bishop Freeman gave an address on the exigencies of the present hour. He was followed by the venerable Bishop Rowe who gave a dramatic story of his life and work in Alaska.

The synod reelected the Rt. Rev. L. C. Sanford, D.D., president of the province for a term of six years. Other officers were generally reelected.

A resolution was sent to the National Council requesting full support at the start for work at Boulder City, Nev., where a new city is being built by the government. Synod concurred in a resolution sent over from the Woman's Auxiliary assuring the National Council of its support and at the same time requesting that the full salaries of underpaid missionaries be restored as soon as possible. Each diocese and district reported its plans for the Whitsunday offering, all being stirred to meet the national emergency. A constructive resolution in regard to the motion pictures was adopted and ordered sent to all Church papers for publication, and another was adopted pledging support to the Geneva conference on armaments.

The Woman's Auxiliary sessions were well attended. Work among the blind in this province was one of the interesting

and the Beloved Disciple are four feet tall with that of the Christ somewhat taller. The rood is the work of a native of Oberammergau. The tabernacle door is carved with the design of the Chalice and Host, surrounded by grapes and wheat.

Miss Hill taught in the schools here a number of years ago. Clarence Hill was at one time connected with the First National Bank in Ripon.

NEWS IN BRIEF

COLORADO—On Easter Day a carved oak altar rail was dedicated at the Church of the Ascension, Pueblo. The rail was given by Mrs. Frank Mirick, in memory of her husband, Judge Frank Mirick, who had served the parish as vestryman and warden for many years, and who at the time of his death was honorary senior warden.—Only four communicants remain in St. Augustine's Mission, Creede. This once prosperous mining camp will indeed soon be a ghost town, but services are held regularly by the Rev. H. S. Kennedy, missionary in the San Luis Valley, and are attended by people of all different faiths.

Jessup, D.D., formerly dean of St. Paul's Cathedral, Buffalo, N. Y., who has been spending the winter in Charleston.

Strawberry Chapel is about 207 years old. It was established as a Chapel of Ease to "Biggin Church." The parish of St. John's, Berkeley, was established November 30, 1706, and numbered among its members many of the rice planters whose plantations bordered the Cooper River. On one occasion Gen. William Moultrie presided at the annual congregational meeting, and the parish was the scene of many of the operations of Gen. Francis Marion during the Revolution. The British used Biggin Church as a supply depot, and it was burned when they retreated before the advancing American forces.

Two centuries ago the town of Childsbury had a school as well as a chapel, but now the chapel alone survives and is kept in excellent preservation by descendants of the former parishioners.

Strawberry ferry was abandoned many

reports made. The *Spirit of Missions* is being transcribed each month and placed in the California State Library, also Christmas and Easter cards and calendars have been done in braille and sent out to the blind. The offerings of the opening service of the synod and the mass meeting were given as a nucleus for work among the deaf. Mrs. David R. Covell came by plane from Los Angeles in order to speak on social service, and then continued her trip east. Mrs. Remington was at her best in speaking on the Rural Church.

Mrs. Irving E. Baxter of St. Helena was elected president for a three-year term, succeeding Mrs. L. C. Lance of Berkeley.

The joint session on Thursday afternoon heard reports on the Church Divinity School and St. Margaret's House in Berkeley, student work in the province, and an address by Bishop Mitchell on Teaching Missions.

The next synod will meet in Portland, Oregon, in May, 1933.

LOS ANGELES MIDNIGHT MISSION CHAPEL DEDICATED

LOS ANGELES—With every available seat taken and an overflow crowd out onto the sidewalk, the new midnight mission chapel of this city was dedicated April 18th and officially opened for nightly use. The chapel was built by mission workers and was made possible by an anonymous donor. In the chapel is a life sized picture of Christ painted by Geza Kende, a well known California painter.

Forty-five of the diocesan clergy made a tour of inspection and saw how 900 and more men are being cared for daily: white sheets, immaculate bathroom, bright kitchen, and dining room.

A typical 9-cent meal was served while on tour. On this occasion Arthur E. Mortimer, president of the board, explained to the clergy the working of the mission and told them of the task Mrs. David R. Covell had undertaken when she began the reorganization of the mission two and one-half years ago.

One of the most interesting things told by Mr. Mortimer was of the financial condition of the mission. When Mrs. Covell assumed charge there was a mortgage of \$95,000. She has reduced this to \$68,000 and an \$18,000 United States National Bank certificate is to be applied shortly. All the \$8,500 then existing floating indebtedness and bank overdrafts and over \$27,000 in improvements have been paid.

MISSIONER W. E. BENTLEY CLOSING SEVENTH SEASON

PORT WASHINGTON, N. Y.—The Rev. Walter E. Bentley, general missionary of Port Washington, L. I., who has just finished an eight day mission at the Church of the Nativity, Greenwood, Miss., the Rev. R. R. Claiborne, rector, will, after missions at Holly Springs and Clarksdale, Miss., bring to a close his seventh season. After May 25th he is to be addressed at Port Washington. Next summer he hopes to hold missions in South Africa, returning in the fall to this country.

The Rev. Mr. Bentley was born and educated in England. Emigrating to America, he entered the dramatic profession and acted for many years from the Atlantic to the Pacific with leading stars in Shakespearian repertoires. Influenced by the late Phillips Brooks, rector of Trinity Church, Boston, and later Bishop of Massachusetts, he left the stage and studied for holy orders. He has held missions and preached throughout the United States, the British Isles, India, Burma, Malaya, Java, Australia, and New Zealand.

Mr. Bentley was the founder of the Actors' Church Alliance. He is now serving as the president of the national Shakespeare Federation, honorary president of the Overseas League, and as the chaplain of the Stage Children's Fund.

OLDER BROTHERHOOD BOYS CONFER AT ANN ARBOR

ANN ARBOR, MICH.—About 200 boys, older members of the Brotherhood of St. Andrew in the diocese of Michigan, are meeting in St. Andrew's parish, Ann Arbor, from May 6th to 8th in the third annual convention of the organization. Leon C. Palmer, general secretary of the national Brotherhood, addressed the boys after the opening dinner on Friday evening, and the Rev. Henry Lewis, rector of the host parish, spoke at the service in the church at 8:00, welcoming the delegates. The sermon was preached by the Rt. Rev. Herman Page, D.D., Bishop of the diocese.

The plans for Saturday, May 7th, include devotions led by the Rev. J. G. Widdifield, rector of St. Paul's Memorial Church, Detroit, and chaplain of the diocesan Brotherhood; an address by the Rev. H. H. Lumpkin, Ph.D., rector of Grace Church, Madison, Wis.; group conferences on the place of Christianity in the social problems and the individual problems of youth; and a general meeting with reports from the groups and a summing up by the Rev. Irwin C. Johnson, diocesan director of boys' work; and an address by Paul Rusch of the National Brotherhood of St. Andrew and St. Paul's University, Tokyo. Plans have already been made for the next convention and the pilgrimage to Japan this summer of the United States Brotherhood.

At breakfast on Sunday morning Courtney Barber of Chicago, national president of the Brotherhood, will address the convention, and the concluding service will take place in St. Andrew's Church with sermon by the Rev. Dr. Murray Bartlett, Baldwin lecturer and president of Hobart College, Geneva, N. Y.

NORTHERN INDIANA MITE BOXES YIELD \$1,100

GOSHEN, IND.—The children of nineteen Church schools of the diocese, most of which are quite small, recently presented their Lenten mite box offerings totaling more than \$1,100. Six schools increased their offerings over those of last year. St. John's, Elkhart, again won the diocesan banner for the largest per capita offering.

DIOCESE OF FOND DU LAC AND ITS MISSIONS

NEW YORK—The diocese of Fond du Lac, nearly 20,000 square miles in area with but few large parishes, carries a number of rural missions about which little is heard, partly because the great Indian church at Oneida is famous and commands attention more readily. Some of the missions receive aid through the National Council. Bishop Sturtevant, in a recent summary of this quiet but essential portion of the Church's work, says:

"Our work among white people in the diocese is the normal missionary work in smaller communities chiefly rural, looking toward the development of self-supporting congregations. Our outstanding piece of rural work is at St. Paul's, Big Suamico, where the Rev. L. D. Hopkins has developed in thirty years a congregation from twenty-four members to a hundred and thirty. It consists of farmer and fisher folk unable as yet to assume all of the priest's stipend, but paying all other local expenses, and all assessments and quotas in full. The same is true of the work of the Rev. H. W. Blackman at Algoma and Gardner. Algoma is a village of 2,200 people. The communicant strength has not varied greatly in thirty years, but the mission is constantly sending Churchmen to take up their residence in other congregations, yet holding its own. It is, therefore, producing, in a very real sense. Gardner is strictly a farmer congregation, with fifty-five communicants.

"At the Church of the Blessed Sacrament, Green Bay, the Rev. Edward Hutchinson carries on an intensive piece of religious and social service work among the poorer element in Green Bay, a city of 40,000, where we also have one large, self-supporting congregation. A rural congregation at Duvall, once a mission of the Old Catholics, is also under the care of the Rev. Edward Hutchinson, ministering to a large and faithful body of scattered farmers.

"At Sheboygan Falls we have a growing work in a growing town, which, in another five years, should be entirely self-supporting. The congregation is now annually paying off the mortgage on a new edifice, and paying the balance of the stipend of their vicar, the Rev. H. S. Stanton, and all current expenses, quotas, and assessments. At Chilton is found one of the most promising missions under the Rev. H. M. Keyes in a town of less than 2,000. Closed for several years, the mission was re-opened two years ago, and already has become a real asset to the community life, and looks toward independence some day, having this year voluntarily reduced its asking for help from \$850 to \$800.

"We have twenty-five aided congregations in the diocese, those not being helped by the National Council receiving some aid from the diocesan mission fund, or receiving voluntary services from rectors of neighboring parishes."

A Chinese Dragon

A KIND OF DRAGON, very huge, lives under the mountains in China, and on rare occasions bestirs himself or turns over in his sleep, causing floods of water to rush down onto the plains. This accounts for last summer's floods. So the uneducated country people tell you in one part of China. The Rev. John Magee met an elderly man who had actually seen part of this august animal.

† Necrology †

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

ARTHUR H. BARRINGTON, PRIEST

UNIONVILLE, CONN.—On April 7th occurred the death of the Rev. Dr. Arthur H. Barrington, since 1918 rector of Christ Church, this city, after five weeks' illness. He was in his 77th year.

Dr. Barrington was ordained to the priesthood in 1879 by Bishop Paddock at Trinity Church, Boston. He received his doctor's degree at the University of Northern Illinois in 1905.

He is survived by his widow, a sister, two nephews, and a niece.

ALLEN EVERETT BEEMAN, PRIEST

BRIDGEPORT, CONN.—The Rev. Allen Everett Beeman, rector emeritus of St. Paul's Church, Fairfield, died at St. Vincent's Hospital April 17th after a long illness. He was 77 years old.

The Rev. Mr. Beeman had been rector of the Fairfield church for 29 years, being succeeded by the Rev. Delmar S. Markle in 1927. For twenty-five years he had served as secretary of the Fairfield School board.

He leaves, besides the widow, one son and two grandchildren.

Funeral services were held from the Church on April 19th conducted by Bishop Acheson assisted by the rector of the parish, the Rev. Mr. Markle.

CAROLINE N. BRICE

EAST ORANGE, N. J.—Mrs. Caroline N. Brice, of East Orange, active in the work of the Church and also in charitable projects outside of it, died on April 21st at the age of 95. She was the widow of John James Brice. Mrs. Brice is survived by a daughter, a son by a former marriage, and a granddaughter. She had made her home in East Orange for the past twenty years.

The funeral services took place on April 25th at Grace Church, Newark, with interment at Fairmount Cemetery.

LEWIS HENRY FIELD

NEWARK, N. J.—On April 23d occurred the death of Lewis Henry Field, formerly a member of the Barringer high school, Newark, faculty, and lieutenant in the army aviation service during the World War. Injuries dating from that time had kept him in the United States Veterans' Hospital at Millington for the past ten months.

A native of Taunton, Mass., Mr. Field had specialized in physical education at Harvard; having received his previous education at Fairhaven, Mass., high school and Springfield College. Except for his years of army service and his illness at the Veterans' Hospital, he had been connected with the Newark school system

since 1911. Besides the widow he leaves three daughters and two sisters. The Rev. F. Creswick Todd, rector of St. Andrew's Church, South Orange, conducted the funeral on April 25th. Interment was made at New Bedford, Mass.

EDWARD HAWTREY

MILWAUKEE—Edward Hawtrej, father of the Rev. William Hawtrej, Burlington, Wis., died at the home of his son on April 28th at the age of 82. He had been station agent for the Milwaukee road in this city for 43 years.

Before he had become an employe of the Milwaukee road, Mr. Hawtrej was an instructor at an Indian school on the Sioux reservation, Yankton, S. D.

Surviving him are his wife, Mrs. Jane Hawtrej; three sons, William, Montague C., and Edward; two daughters, Mrs. F. J. Miller and Mrs. William C. Bimson; and five grandchildren.

Funeral services were held April 30th from the Church of St. John the Divine, Burlington, the Rev. Dr. A. H. Lord, rector of St. James' Church, Milwaukee, assisted by the Rev. L. B. Hastings, officiating.

ALLEN LAWRENCE LEAR

SEWANEE, TENN.—At a simple service in All Saints' Chapel, University of the South, Sewanee, Dr. Allen Lawrence Lear, well known surgeon in charge at Emerald-Hodgson Hospital, was buried in the old University Cemetery on April 3d, the Very Rev. W. S. Claiborne, D.D., of DuBose Memorial School at Mont-eagle, the Rev. Moultrie Guerry, chaplain of the Sewanee University, and Chaplain Atkins of the hospital officiating.

Dr. Lear was connected from 1909 to the time of his death with the Emerald-Hodgson Hospital and was looking forward to the reoccupation at an early date of the hospital, which is being rebuilt and greatly improved after the fire of last autumn.

He volunteered for service at the outbreak of the World War and rose to the rank of major.

Surviving him are his widow and one son, James Coates Lear.

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THE MACMILLAN COMPANY of New York issues a Biblical tale from the pen of Louis Wallis. "By the Waters of Babylon, a Story of Ancient Israel." It is the first novel which has the modern "higher criticism" as its background, and is warmly commended for historical and scientific accuracy by theological scholars. The plot is cast in a very dramatic period of Israel's history, when ethical monotheism was evolving out of paganism through a great struggle for social justice. In *The Living Church*, Dr. John H. Hopkins writes: "This brilliant book is a most helpful addition to our libraries." Bishop Francis J. McConnell says: "The author's expert knowledge of the Old Testament is manifest on every page. I found the movement easy and the narrative vivid and refreshing."

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By *the Waters of Babylon*, by Louis Wallis, can be had from all booksellers, or from the Macmillan Company, New York City, for \$2.00. —Adv.

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MARY ELIZABETH STERRETT

BETHLEHEM, PA.—On Thursday, April 28th, Mrs. Mary Elizabeth Sterrett, 80 years old, mother of the Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem, died in the see house where she had made her home for the last four years. She is survived by three sons: Robert Thomas of Atlanta, Ga., Linus E., of Middleport, N. Y., and the Bishop. There is one sister, Mrs. Louise S. French, Middleport, N.Y.

Private funeral services were held in the chapel of the see house on Friday. The Very Rev. Walter H. Gray, her rector, conducted the service. Interment was made at Middleport on April 30th.

Bishop Sterrett was called away from the meeting of the House of Bishops at Garden City on account of the serious illness of his mother, who suffered a stroke on Tuesday, April 26th.

HOWARD STOCKTON

BOSTON—Howard Stockton, prominent financier of Boston and vestryman of the Cathedral Church of St. Paul who had been for ten years president of the trustees of donations of the Church in this diocese and who had also served on the board of managers of that organization and on the standing committee of the diocese in past years, died at his home in Boston on April 22d in his 91st year. Mr. Stockton was born in Philadelphia, the son of Philip Augustus and Mary Ann (Remington) Stockton. He served as a captain of volunteers in the Civil War and later as lieutenant in the 3d Rhode Island Cavalry. Resigning from the army, he became a member of the bar in 1871. In January, 1870, Mr. Stockton married Miss Mary Mason who died several years ago. He is survived by two sons, Philip and Howard Stockton, Jr., and by three daughters: Mrs. S. Parkman Shaw, Mrs. William Amory 2d, and Mrs. Alexander Whiteside, all of Boston.

Mr. Stockton's 90th birthday was observed on February 15th when he went to his office in the Massachusetts Hospital Life Insurance Company as usual, as he did for five days in every week. He had been connected for 41 years with that company and for 52 years he had been a director of the Merchants' National Bank and for the same length of time had been a trustee of the Boston Athenaeum. He was a member of the executive committee of the Massachusetts Institute of Technology. Devoted to outdoor life in his hours of recreation, he kept in good health until a few days ago.

Funeral services in Trinity Church on April 23d were conducted by the Rev. Dr. Sherrard Billings of Groton School, assisted by the Rev. Dr. Arthur L. Kinsolving, rector. Burial was in Mount Auburn Cemetery.

ALBERT L. SYLVESTER

BOSTON—Albert L. Sylvester, one of a family long and actively associated with the town of Hanover and with the Church in the diocese of Massachusetts, died at his home in Hanover on April 23d. Mr. Sylvester was born November 30, 1872, the son of Edmund Quincy and Eliza

(Salmond) Sylvester, both of whom had been born in and made Hanover their home. Like others of his family, Albert L. Sylvester had close connection with St. Andrew's Church, Hanover, and had served for many years on its vestry. Funeral services were conducted by the Rev. Dr. Samuel S. Drury of St. Paul's School, Concord, N. H., assisted by the Rev. Walter M. Whitehill, rector of St. Andrew's, on April 26th. Burial was in the family lot at Center Hanover. Mr. Sylvester is survived by his wife, the vice-president for women's work in the south-eastern district who was Miss Amy Dinzey, daughter of a former clergyman of this diocese; one daughter, Mrs. James P. Hall; and by five sons: Albert L., Richard, Samuel, Edward, and Robert Sylvester. He is also survived by two brothers, and one sister, Edmund Quincy Sylvester of Boston, Samuel S. Sylvester of Hanover, and Mrs. Hugh K. Hatfield of Boston and Hanover.

INTERNATIONAL RELATIONS TAUGHT AT NORTHWESTERN

EVANSTON, ILL.—At Northwestern University, Evanston, will be held next June the Midwest Institute of International Relations, which will give the opportunity for twelve days' study, under experts in their respective fields, of world relationships and the tremendous questions of the times: war debts, disarmament, the Manchurian struggle, and the like. This institute is arranged by the American Friends Service Committee, which has already successfully conducted similar institutes at Haverford College, Haverford, Pa.; and which has recently been called upon to conduct child-feeding work in the distressed coal mining districts.

There has never existed a greater need than now for accurate knowledge of international subjects, and clear thinking on them. The future influence of the Church undoubtedly depends in great measure upon its thinking and its leadership today, in exactly these matters. This institute offers the accurate knowledge which is the foundation for clear thinking.

Among those on the program will be Grover Clark, long a resident of both China and Japan, and now a consultant on Far Eastern affairs; Kirby Page, editor of *The World Tomorrow*; Dr. Harry D. Gideonne, of the University of Chicago; Rabbi Louis L. Mann, associate editor of *Unity*; Dr. Edward A. Steiner, author of *On the Trail of the Immigrant*; Ben M. Cherrington, director of the Foundation for the Advancement of the Social Sciences; Dr. James W. Garner, of the University of Illinois and well known writer on International Law and Political Science.

The institute dates are June 20th to July 2d. The schedule will be, in general, classes in the morning, recreation in the afternoon, lectures (open to the public) in the evening. Further information may be obtained from the American Friends Service Committee, at its Midwest headquarters, Room 1011, 105 West Monroe St., Chicago.

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NEWS IN BRIEF

ALBANY—J. William Jones, organist and choir-master of the Cathedral of All Saints, Albany, sailed on May 1st on the S.S. *Scythia* for England, where he will spend two months studying in cooperation with the organists of several Cathedrals. His chief centers will be Chester, Wells, York, and St. Paul's, London. Mr. Jones will also spend several weeks in Germany attending the Wagnerian festivals.

CENTRAL NEW YORK—The new \$45,000 addition to the Memorial Church of the Holy Cross, Utica, was dedicated at the evening service on April 15th by the Rt. Rev. E. H. Coley, Suffragan Bishop of the diocese. The new addition of stone to match the church houses a rector's office, sacristy, and choir rooms. Ground was broken June 21, 1931, and the cornerstone was laid on July 12th. —J. Lawrence Slater, formerly of York Minster, England, and recently appointed organist and choir-master at Grace Church, Utica, made his initial appearance at the choral Evensong on April 17th. Following the service the new organist met members of the parish and their friends at a reception. —At St. Luke's Church, Utica, April 14th, the men's club of the parish celebrated its 23d anniversary by giving a banquet for all members, the guests of honor being all the past presidents of the club from 1909 to the present time. Out of the 16 men who served in that capacity, all but four were present.—Among the new gifts dedicated on Easter Day in St. Luke's Church, Utica, were a white silk stole presented by the altar guild, and new Hymnals for each member of the choir, presented by the Players Club of the parish, a group of young people interested in amateur theatricals and who have presented a number of plays for this and other parishes.

CONNECTICUT—While the Ven. Floyd S. Kenyon, rector of Christ Church, West Haven, is on a two months' vacation in Bermuda, the Rev. Professor James of Berkeley Divinity School is supplying in the pulpit. The parish is otherwise being taken care of by the curate, the Rev. Robert Johnson.

GEORGIA—The Woman's Auxiliary and the Woman's Guild, combined, of Christ Church, Valdosta, the Rev. J. J. Cornish, vicar, recently repainted the little Church school room and its furnishings and the exterior of the church. They are now repairing the pew cushions and kneeling benches.

HARRISBURG—The Bishop has written to all the clergy in the diocese commending the Whitsunday Offering for the Church's Emergency Fund, asking that the clergy contribute themselves and put envelopes in the pews for the contributions of the people. He called attention to the fact that the diocese of Harrisburg has six representatives in the foreign mission field: Elizabeth Falck, Anna M. Groff, and W. M. Porterfield, Jr., at Shanghai; Gladys W. Spencer at Tokyo; and Edith Jean and Anna Van Kirk at St. Barnabas' Hospital, Osaka.—Group One of the Woman's Auxiliary of Christ Church, Williamsport, presented the rector with a complete set of white silk eucharistic vestments made by workers connected with the True Light Industrial School, Wuhu, China.

INDIANAPOLIS—At St. Paul's Church, New Albany, the class in problems of personal religion which the rector, the Rev. A. P. Bissell, intended to close at Easter, by popular vote is to be continued.—A number of German families, some members of which understand very little English, have requested the rector of St. Paul's, New Albany, to arrange services for them in their mother tongue, since no such services are held elsewhere in the city. Plans are being made to do so.

MICHIGAN—Francis A. Mackay, organist and master of choristers of St. Paul's Cathedral, Detroit, celebrated his fifteenth anniversary in that capacity on May 1st. In writing of the anniversary, the Very Rev. Kirk B. O'Ferrall, D.D., dean of the Cathedral, paid high tribute to Mr. Mackay.

MICHIGAN—The ninth annual Florence Nightingale service, for the St. Barnabas' Guild for Nurses in the diocese of Michigan, was held in St. Paul's Cathedral, Detroit, on the evening of Sunday, May 1st. Approximately 500 nurses, members of the guild, from practically all the hospitals in the city, attended the service.—Young people in the Detroit region of the diocese attended a half-day convention in St. Columba's Church, Detroit, on Saturday, April 30th. The fifty

parishes and missions in the region were asked to send at least four delegates each to the convention, in order that they might participate in the four discussion groups held simultaneously on the subjects of Work, Prayer, Study, and Fellowship.

NEWARK—On April 17th there was celebrated at St. Alban's Church, Newark, the Rev. Harold N. Cutler, vicar, the fortieth anniversary of the founding of the church. At the evening service a class was confirmed by Bishop Stearly. A noteworthy achievement of the congregation has been the paying off of all debt on the church, parish house, and rectory.—The resignation of Charles M. Hobbs, Jr., as organist and choir-master of Christ Church, Ridgewood, where he has been for the past four years, has been announced. Mr. Hobbs will become organist and choir-master of the North Reformed Church, Newark.—Bishop Stearly, the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, and William Fellowes Morgan are to be the speakers at the dinner of the Church Club of the diocese of Newark, on May 10th.

NEWARK—The Church School Lenten offering of the diocese of Newark was presented at a service held in St. Luke's Church, Montclair, the Rev. Luke M. White, D.D., rector, on April 16th. The offering reported at that time amounted to \$13,469.83, and represented the efforts of ninety-one Church schools. In the procession were many junior choirs from various parishes, and a few older singers, over 250 people in all.—This year's Easter offering at Trinity Church, Hoboken, the Ven. Malcolm A. Shipley, rector, amounted to more than \$1,000.—There has been planted on the lawn of Christ Church, Pompton Lakes, a group of evergreen trees, presented in memory of George Washington by St. Mary's Guild of that parish and the rector, the Rev. Kenneth O. Miller.—Forty-five candidates were confirmed by Bishop Davenport at the Church of the Epiphany, Orange, on April 17th. The Rev. George M. Plaskett is rector. The Church of the Epiphany is one of the colored parishes of the diocese.

NEW YORK—On Sunday, April 24th, Bishop Manning confirmed a class of 38 candidates in Christ Church, Tarrytown. This is the second largest class to be presented in the 97 years of the parish's existence. It is the largest since 1901. Christ Church is of historical interest in that Washington Irving was for years a communicant, vestryman, and warden.—The Hotel Olympia at Callicoon burned on April 17th, and with it were destroyed personal effects of the Rev. Wythe Leigh Kinsolving and Mrs. Kinsolving, both of whom were absent at the time of the fire.

PITTSBURGH—A reed organ has been donated to the Church of the Advent, Jeannette, by the members of St. Andrew's Church, Pittsburgh. This organ will be used in the new parish house.—During the past year St. Margaret's Mission, Wilmerding, has greatly reduced its indebtedness. All expenses have been met and numerous repairs have been made on the property.—The Rev. W. B. Carns, assistant at the Church of the Epiphany, Bellevue, is recovering from an operation for appendicitis.—At a convention of the department of the state of Pennsylvania Reserve Officers' Association, held in the William Penn Hotel, Pittsburgh, April 23d, the Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, was elected state chaplain.—As a fitting climax to the Whitsunday offering in every parish and mission for the work of the National Council, Bishop Mann and Dean Moor are planning a triumphal service in Trinity Cathedral, Pittsburgh, for Whitsunday night.—St. Stephen's Church, Sewickley, the Rev. Alleyne C. Howell, D.D., rector, has maintained a bread and milk fund for several months past. At the present time nearly 150 families are receiving bread and milk daily from the parish house. The district nurses are cooperating with the women in this work. A different committee is in charge each day.—Calvary Church, Pittsburgh, the Rev. E. J. Van Etten, D.D., rector, led the diocese with a mite box offering of \$856. St. Stephen's Church, Sewickley, was second with an offering of \$750.

QUINCY—A morocco missal has been presented to St. Cyprrian's Church, Carthage, as a memorial to Mrs. Julia Stepp Scott.—On Palm Sunday a new lectern Bible was blessed in St. Andrew's Church, Peoria. It was given by Miss Justina Millard in memory of her parents.—St. John's Church, Henry, has paid in full all assessments and apportionments for 1932.—The work at Cal-



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vary Church, Farmington, has been revived by the Rev. Robert J. Sudlow of Peoria.—An unusual class was presented to Bishop Fawcett for confirmation at Trinity Church, Rock Island, on April 17th when twenty-eight were confirmed. The ages ranged from 8 to 80; six were over 60 years old; two races, white and colored, were represented; and three of the class were born in foreign countries.

RHODE ISLAND—The diocesan council, in preparation for the diocesan convention which meets May 17th, convened at the parish house of the Cathedral of St. John on May 2d for the consideration of measures taken to meet the prospective diocesan deficit for 1932 of \$12,000. Plans to help in wiping out the general Church deficit of \$400,000 were also considered.

ROCHESTER—Christ Church, Corning, the Rev. F. F. Lynch, rector, will observe the 91st year of incorporation during Ascensiontide, having as preachers the Bishops of Porto Rico, Harrisburg, and Rochester, the Rev. Messrs. D. C. A. Jessup of Buffalo and John G. Spencer of Hornell; and Deaconess Bedell of Alaska.—On April 24th, the Rev. John Dennis, rector of St. James the Greater Church, Rochester, dedicated a lectern Bible and sanctuary Prayer Books and Hymnals at the 11 o'clock service. The Bible is in memory of James Sullivan, a Civil War veteran who died in March of this year, and Sarah Elizabeth Sullivan, his wife, who died in 1926; and is given by their daughters. The sanctuary books are given by Silas Colt in memory of his mother, Sarah Wells Colt, who died in 1904.

UTAH—The third Sunday after Easter at the 11 o'clock service in St. John's Mission, Salt Lake City, a pair of candelabra, the gift of the congregation and friends, were dedicated as a memorial to the late Sara Napper, for many years a U. T. O. worker in the district. The Rev. A. Leonard Wood, present vicar of St. John's, conducted the dedication service.

VIRGINIA—The gifts and memorials presented to Holy Comforter Church, Richmond, include: an altar presented by Mr. and Mrs. H. Taylor Harrison; a pair of eucharistic candlesticks presented by the rector in memory of his close personal friend and vestryman, J. Henry Burcher; a set of white altar hangings with pulpit and lectern falls; a set of purple and a set of green hangings with pulpit and lectern falls; two chancel lights presented by Col. J. Henry Beazley, a prominent lawyer of Richmond, who has but recently come into the Church from the Baptist denomination, and who teaches the men's Bible class; a litany book presented by Mrs. Joseph Anthony.

NEWS FROM ALASKAN CHURCH MISSIONS

NEW YORK—Writing on February 5th from Anvik, Alaska, the Rev. H. H. Chapman says:

"This winter our mail comes part way by airplane. It is landed at Iditarod, about 100 miles east of Anvik, and brought the rest of the way by dog-team every two weeks.

"A little girl came to the mission to have her tooth pulled the other day. An unpleasant time was had by all. She suffered physically and I suffered mentally and nervously. A traveling dentist visits us every summer, but in winter there is no dentist nearer than Fairbanks, six hundred miles away.

"So far we have come through the winter without any epidemics other than colds."

A recent note from Archdeacon Goodman on the coast at Tigara (Point Hope) says his Eskimo people had had epidemics of influenza and a hard winter generally. The supply of driftwood, almost indispensable for fuel, was low, the nearest being several miles away, and the sealing had not been very good. Seals in sight but ice conditions made it impossible to get them. The mission had been able to provide some relief.

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REV. K. A. VIALL, 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 STOSKOFF, 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.

Minnesota

Gethsemane Church, Minneapolis

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

New Jersey

Grace Church, Newark

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

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.
Noonday Services Daily (except Saturdays),
12:20.

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.

The Transfiguration, "The Little Church Around the Corner"

1 East 29th Street
REV. RANDOLPH RAY, D.D., Rector
Communion, 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.

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.

RADIO BROADCASTS

WIP, PHILADELPHIA, PA., 610 kilocycles
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Christ Church, Stockley Gardens, every Sunday
at 11 A.M., E. S. Time.

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Books Received

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

- THE CHRISTOPHER PUBLISHING HOUSE, 1140 Columbus Ave., Boston, Mass.
Commandment Seven. By Nell R. Brasefield, Hygienist, Medical Technologist, Instructor in Bacteriology and Urinalysis. \$1.75.
Religious Background of the White House. By Vernon B. Hampton. \$3.00.
- LOTHROP, LEE & SHEPARD CO., 275 Congress St., Boston, Mass.
Air Travelers. From Early Beginnings to Recent Achievements. By Laura A. Large. Illustrated by Harold Cue and from Photographs. Jacket in Colors. \$1.50.
Kitty-Cat Tales. By Alice Van Leer Carrick. Illustrated by Homer Eaton Keys and Bertha G. Davidson. \$1.50.
When I was a Girl in Bavaria. By Bertha Tauber Harper. Illustrated from Photographs. \$1.25.
- THE MACMILLAN CO., 60 Fifth Ave., New York City, N. Y.
The Christian Life. Vol. 11. Discipline. Edited by Oscar Hardman, D.D. \$5.00.

PAPER-COVERED BOOKS

- CRIMINAL RESEARCH BUREAU, Philadelphia, Pa.
Older Boys and Crime in Philadelphia. By Charles Edwin Fox, Thomas A. Meryweather and Fred C. Voigt.
- FAMILY WELFARE ASSOCIATION OF AMERICA, 130 East 22d St., New York City.
The Organization and Administration of Public Relief Agencies. A Guidance Report or Handbook Prepared at the Request of the President's Organization on Unemployment Relief by the Department of Special Studies of the Family Welfare Association of America. Prepared under the direction of the Association's Pathfinding Committee on Study of Governmental Relief Methods. By Rose Porter.

Rates for Classified Advertising

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
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ANNOUNCEMENTS

Died

TILESTON—In Washington, D. C., April 21, 1932, Miss LAURA ELISE TILESTON. Service in her home, April 22d, conducted by the Rev. J. J. Dimon, D.D. Committal service in the family lot in Mt. Auburn, Cambridge, Mass., April 23d, conducted by the Rev. William H. Pettus.
 "Blessed are the dead who die in the Lord."

Memorial

ARCHDEACON T. H. M. VILLIERS APPLEBY
 In loving memory of the Ven. Archdeacon T. H. M. VILLIERS APPLEBY, who entered into his Heavenly Father's rest May 3, 1927.
 "Grant him, O Lord, eternal rest, and may light perpetual shine upon him."

BOARDING

Los Angeles

THE EPISCOPAL DEACONESS HOUSE. Paying guests accommodated. Apply to DEACONESS LAURA, 542 S. Boyle Ave., Los Angeles, Calif.

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New York City

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

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

FOR RENT

SEASHORE COTTAGE, Rockland, Me. Rent for season, 6 rooms, bath, fully furnished, electric lights, hot and cold water. S. W. LITTELL, 138 S. Main St.

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S. ANNE'S CONVALESCENT HOUSE. Large sunny rooms, secluded garden. Resident nurse. References required. THE SISTERS OF S. ANNE, Craigie St., Cambridge, Mass.

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

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CLERGYMAN DESIRES RECTORSHIP in middle west or the east. Married. Prayer Book Churchman. Age between 35 and 40 years. H-690, THE LIVING CHURCH, Milwaukee, Wis.

MINNESOTA PRIEST, 39, seeks full or part duty to September 15th. Box G-630, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES SUMMER WORK in the east for July, August, and September. Available June 15th if necessary. Reply, H-607, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES POSITION, permanent or summer duty. Address, D-609, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST OFFERS TO RELIEVE RECTOR, north, south or east, during July or August, who needs vacation and would not otherwise have one. No expense, except lodging. PASTOR, G-6205 S. St. Louis Ave., Chicago, Ill.

PRIEST, SOUND CHURCHMAN, good worker, preacher, and executive, agreeable personality, wants supply work for summer or after April for any periods. Apply, Box E-664, care of THE LIVING CHURCH, Milwaukee, Wis.

SUPPLY WORK DESIRED, May 29th to June 26th inclusive. Reply, M., Apt. 53, 420 West 118 St., New York City.

Miscellaneous

ORGANIST AND CHOIRMASTER wishes position. Available June or September. Mus.M. degree. Twenty years' experience in prominent churches. Successful in choral work, and as recitalist has given over three hundred recitals in a dozen states. Highest references. Reply, M-795, THE LIVING CHURCH, Milwaukee, Wis.

YOUNG ORGANIST-CHOIRMASTER wishes to correspond with rector or vestry of conservative parish contemplating change. Team work, excellent references, Churchman. Sound knowledge of Church music and enthusiastic leader. Address, SOUTHERNER, M-608, THE LIVING CHURCH, Milwaukee, Wis.

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

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, GUEST-MASTER.

THE ANNUAL RETREAT for members of Seabury House and friends will be May 9th to 11th, beginning Monday afternoon, and closing Wednesday morning. The conductor will be the Very Rev. George L. Richardson of Albany, N. Y. Those wishing to attend should send their names as soon as possible to THE SECRETARY, Seabury House, Milford, Mass.

UNLEAVENED BREAD

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AS IN TIMES PAST. An Anglican Defense and Vindication of Our Catholic Heritage. By H.H. Firkins

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