

ROBERT COLLEGE  
GEORGETOWN, N.C.

# The Living Church



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## Good Friday Addresses and Holy Week Material

### The Wells of Salvation

By FATHER JOSEPH, O.S.F.

"Priests who have a special duty to preach during the Lenten season and at the three holiest hours of Good Friday will find here uncommonly good thoughts as well conceived as they are well conveyed. . . . Seven addresses on Christ—the reconciliation of the outcast; the hope of the sinner; the aspiration of young men and maidens; the strength of the weak; the succor of the needy; the health of the sick; and the eternal life of all the faithful. Unc tion, forcefulness, clarity, all these qualities shine here in an eminent degree."

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By the Rev. SPENCE BURTON, S.S.J.E.

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—*Boston Transcript.*

\$1.00

### Good Friday Poster

Size 17½ x 22½ inches



WE are all fond of keeping anniversaries. In our own families we do not easily forget a birthday, or the day on which some especially loved one died. Shall we keep these days in our memory and forget to hallow the day of our SAVIOUR'S Crucifixion? He died for me, each one may say, and this is an additional reason for keeping Good Friday holy. There will be Services in the Churches, and all should try to spend some part of the day in thinking of the Love of JESUS, and of the sins which nailed Him to the Cross.

Poster in black text with large purple cross, on heavy white paper. The effect of this poster, with its unusually large, clear type, and the cross in purple, is very impressive. An invaluable poster for Church bulletin board, porch, or vestibule.

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—*The Living Church.*

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Brief, simple, and impressive meditations on the words from the Cross showing first, the meaning of our Lord's words; and next, their direct application to our own lives. "The Watch of the Three Hours," the author reminds us, "is not simply an opportunity of listening to, or of reading, addresses. It is to be a great act of spiritual Communion with our Lord in this, to Him, most costly climax of His redemptive work." *Paper, 50 cts.*

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—*The Living Church.*

Cloth, \$1.30; Paper, \$1.00

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By the Rev. FRANK L. VERNON

"These addresses, printed from stenographic notes, retain all the directness and force of the spoken word, yet possess the literary charm of the most finished prose style. The purpose of the preacher is to get his congregation not only to contemplate the sufferings of our Lord upon the Cross, but to make the seven last words their own and actually to share in His Passion so that they will go out from the church as real companions of the Passion and not merely as people who have meditated upon it and then left it behind."

—*Church News.*

\$1.00

# The Living Church

Established 1878

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

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## Church Kalendar



### APRIL

1. Saturday.
2. Fifth (Passion) Sunday in Lent.
9. Sixth (Palm) Sunday in Lent.
10. Monday before Easter.
11. Tuesday before Easter.
12. Wednesday before Easter.
13. Maundy Thursday.
14. Good Friday.
16. Easter Day.
23. First Sunday after Easter.
25. St. Mark (Tuesday.)
30. Second Sunday after Easter.

## KALENDAR OF COMING EVENTS

### APRIL

3. Convocation of Philippine Islands.
26. Convention of Arkansas.

## CATHOLIC CONGRESS CYCLE OF PRAYER

April 10 to 15. St. Mary Memorial, Pittsburgh, Pa.

## NEWS IN BRIEF

WASHINGTON—On April 21st and 22d the fourth annual pilgrimage and tour of Eighteenth Century Georgetown will be conducted by St. John's Church, Georgetown. Last year about eight hundred persons took part in the pilgrimage, which is conducted by members of St. John's congregation.—Much interest centers in the coming presentation of the diocesan United Thank Offering of the Woman's Auxiliary. This will take place on April 30th at St. Margaret's Church, Connecticut avenue. The rector, the Rev. Herbert Scott Smith, D.D., will conduct the service and make the address.—Recent action on the part of the Washington Cathedral Chapter in setting aside the Beavoir property for use by the Cathedral School, assures the opening this fall of a "school for little children," beginning its first session in October. Both boys and girls will be admitted. There will also be established a resident department for younger girls, in connection with the Cathedral Schools. The already established Cathedral School for Boys and the Cathedral School for Girls are well known throughout the Church.

# 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.

## BISHOP AND RECTOR APPEAL FOR EARTHQUAKE RELIEF

**TO THE EDITOR:** May we have your help in appealing to the general Church for aid to the parishes whose church buildings were wrecked in the recent earthquake? The National Council has given tentative approval of a general appeal. Our needs are in the neighborhood of \$50,000. Conditions in the parishes and the diocese at large are such that we cannot possibly finance this rebuilding program without help. I recall that in times past you have served as a center for receiving offerings. Perhaps you would be able to do that in our present emergency. It seems imperative that if an appeal is to be made it must be done at once. Any suggestions you can make to us and any assistance you can render will be greatly appreciated.

(Rt. Rev.) W. BERTRAND STEVENS,  
 Bishop of Los Angeles.

By Telegraph

**TO THE EDITOR:** Our Church people in this stricken city have shown glorious courage and Christian human helpfulness with death and destruction on all sides. I saw literally hundreds today still cooking on improvised brick outdoor stoves. They are cold, with no gas on. St. Luke's has cared for its six hundred and fifty families by two complete pastoral visitations and a commissary of blankets, food, electric stoves, and personal ministry.

Now we face our burden gladly to build again the church now destroyed. Last Sunday two services [were held] in roped-off Atlantic avenue with a large congregation that believed in the goodness of God behind all earthquakes. In the loss of our churches, St. Luke's [will cost between] \$35,000 and \$40,000. All Saints' about \$4,000. We are sunk unless the chivalry of our Church friends can help us—sunk but learning to swim under heavy water. Thank God for His faith in us through Christ, who is more than ever our living Saviour.

Will you receive any money your Church paper readers will send these brave fellow Churchmen? Bishop Stevens urges and approves this appeal.

(Rev.) PERRY G. M. AUSTIN.  
 Long Beach, Calif., Mar. 23.

We made an appeal last week for this urgently needed fund, which Bishop Stevens hopes will reach \$50,000. Checks should be made payable to THE LIVING CHURCH RELIEF FUND and marked "For Rebuilding Fund, Diocese of Los Angeles."—THE EDITOR.

## The "Open Door"

**TO THE EDITOR:** The following letter seems almost too sacred to set forth in cold print. But it is such a wonderful testimony to the silent ministry of the "open door"—and such a terrible indictment of the church which locks its doors tightly between Sundays, thus proclaiming in the most effective way that people are not supposed nor expected to enter a church between the days of Monday and Saturday, inclusive. Who, but God, can know the number of anguished souls that have been denied His peace and comfort by the cold, forbidding exteriors of so many of our churches? The letter follows:

*"To the Members of this Church:* This morning I was passing this church with a heart burdened with the cares of life. The doors were open and I walked into this room. I have read John 3 from your Bible and poured my heart out in prayer in this room. I was reared in a home where Church attendance was one requirement, but since being away from home I have drifted away from the Church. I wanted you to know that I have had an hour's peace in this room, and I wish every church could have a room that could be left open so that people like myself could find comfort there. Hoping that you will pray for me.

"My home is in Georgia.

"Just a Lonely Girl."

The letter was found folded away between the leaves of a Bible which was lying on the table in a little room just off the front vestibule of the church. Who was this girl? What was her grief? Where is she now? Only an all-seeing and all-loving Father can know. But we can feel happy that this lonely child of God found rest and peace unto her soul. And we do shudder at the awful responsibility resting upon those who dare to lock the door of the House of God against His homeless children—for fear possibly that some stranger may "desecrate" its sanctity. "I was a stranger and ye took Me not in. . . . Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me."

(Rev.) CARLETON BARNWELL.

Lynchburg, Va.

## St. Paul and Prohibition

**TO THE EDITOR:** In Romans 14, St. Paul says explicitly, "It is good not to drink wine nor anything whereby thy brother . . . is made weak." If Fr. McKim cannot find in that exhortation a principle which supports even legal warfare on the infamous liquor traffic, I would for one be interested in his theory of exegesis. And if anyone can find in our Lord at Cana ground for His support of such a monstrosity as said traffic had become in our country before the splendid vote that established the Eighteenth Amendment, I am sorry for him. St. Paul had "the mind of Christ." There must be some way of seconding Romans 14 and St. John 2. And that way does not feebly lie in the direction of "repeal." Dr. Cram says we are in the degenerate finale of a 500 year epoch. Some of us think that the ghastly surrender to the bootlegger and his patrons is a dismal sign of that degeneracy. Among those who think thus I am frankly enrolled.

(Rev.) JOHN HENRY HOPKINS.

Grand Isle, Vt.

### The Retiring Fund For Deaconesses

**TO THE EDITOR:** If there is one subject to which the authorities of the Church should give some attention and help, it is the movement to provide for aged and infirm deaconesses. These women, of whom at the present time there are more than two hundred in active service in the Church, deserve to have some definite provision made for them. As it is now, a deaconess serves a parish faithfully for years only to be discharged when old age or ill health impairs her usefulness. One instance of this has recently come under my observation. A deaconess, after years of faithful service, was discharged by a parish because in the falling off of contributions due to the depression there was no money with which the vestry could pay her. It was impossible to obtain another place for her, and while the parish appreciated her noble efforts, lack of funds made it impossible to continue her on its salary roll. The Retiring Fund for Deaconesses incorporated in 1927 should be assisted by every parish in the nation, and special contributions should be asked of all churches to aid this worthy cause.

Washington, D. C. FREDERICK S. TYLER.

The Fund is indeed a worthy one, and THE LIVING CHURCH RELIEF FUND will be glad to act as clearing house for any contributions from our FAMILY.—THE EDITOR.

### Sadhu Sundar Singh

**TO THE EDITOR:** I should be grateful if you would kindly help to correct an error which came into my book *What I Owe to Christ*. Sadhu Sundar Singh never became a *professed* member of the Order of the Imitation of Jesus although he worked in closest connection with it. He has been pointed out to me by Bishop Western of Tinevelly. Another oversight was my failure to mention Mr. W. Branch who worked among the lepers and cholera stricken along with Stokes, but also never became a *professed* member of the Order. Afterwards he became ordained and I had the great joy of renewing our friendship when I visited him at Croome, Md., where he was working in the United States. I hope to correct these oversights in a new edition.

(Rev.) C. F. ANDREWS.

Birmingham, England.

### Hitler, T. R., and Walker

**TO THE EDITOR:** I would like to protest the statement of Everett R. Clinchy, page 611 of THE LIVING CHURCH of March 18th that Hanfstaengel "now finds the qualities of Theodore Roosevelt in Hitler." If he had said *some* of the qualities, all right—but "Teddy" never would stand for driving Jews thus. And that is what Mr. Clinchy is supposed to be working for. Also is it kind to speak as he does of "Kreuger and Jimmy Walker"?

M. P. HUNTER.

Brooklyn, N. Y.

### Beg Pardon!

**TO THE EDITOR:** It will be obvious to anyone who reads the article of February 11th last—The Blessed Virgin's Place in the Anglican Communion—that the title refers to a lecture on that subject by Canon Darwell Stone.

Lest your addition of my name to the title should have conveyed a wrong impression I should be grateful if you would let it be known that nine-tenths of the article is by Dr. Darwell Stone, and I was merely his humble scribe. H. HOLBROOK PERROTTET.  
London.

### "What Constitutes a Catholic Parish"

**TO THE EDITOR:** It is a valiant man, who, facing the wide divergences in the Anglican communion, ventures to define What Constitutes a Catholic Parish.

Jared S. Moore in your issue of March 4th modestly and humbly aims to do this and in the main I fancy most unbiased persons will think that he has done pretty well.

So much in agreement will be most Catholics with Mr. Moore in many particulars that I would like to call attention to a few points in which many will differ.

*First.* Under the head of Questionable Practices, he cites "the public recognition of the doctrine of the Immaculate Conception." Passing over the fact that a "doctrine" is not a "practice" (and evidently this was merely a clerical slip), surely a Catholic accepts the fact of the Immaculate Conception, although as an Anglican he regrets the Roman dogma and definition of a Vatican Council.

*Second.* Mr. Moore apparently condemns the public recital of the Rosary. Although we have it occasionally in my parish, the use is not general enough anywhere to make much moment of it and surely no one has to attend unless he or she so wishes. Yet why apologize for a devotion which has immense religious value.

*Third.* Mr. Moore condemns "interpolations" in the Mass. I wonder if he realizes that the present day improvements in the Liturgy won by the Catholic Revival are largely due to priests having put "interpolations" in the Mass! It has been a continual conflict on the part of such of the clergy as were to some degree liturgical scholars to purify and enrich "our use" and to bring it into better agreement with the best precedents. And it was done by "interpolations," which in time "won out" and became authorized. I would venture to limit Mr. Moore's criticism to apply only to "vain, fantastic, individualistic interpolations," which have no basis or authority in the best Catholic Use.

*Lastly,* the paragraph on Weekday Masses among the "essentials"—why does Mr. Moore praise "weekly" and not make it "daily"? Surely, wherever possible (and it generally is possible!) the *Holy Sacrifice should be offered daily in every parish*. And why condemn a Mass at 10 o'clock! While most Masses are very much earlier and are desirably so, surely a priest would not inconvenience himself to fast for a 10 o'clock Mass, unless he knew that the hour suited some! What matters the hour!

On the whole, Mr. Moore's article makes some good distinctions. Yet as we said at the start, it is a valiant man who ventures to define "what constitutes a Catholic parish" in this very versatile Anglican communion of ours, where there are more varieties of everything than are certain brands of pickles!

(Rev.) ARCHIBALD CAMPBELL KNOWLES.

Philadelphia, Pa.

### NEWS IN BRIEF

**WASHINGTON**—On the third Sunday in Lent at choral Evensong at the Washington Cathedral a sacred cantata, The Last Supper, was sung by the Cathedral choir under Edgar Priest. This cantata was composed by Eric Thiman, a London organist, in 1930, and this was the first time it had been sung in the United States.—At Epiphany Church, Washington, on March 19th, the special preacher was the Rt. Rev. Peter Trimble Rowe, who for nearly forty years has been doing missionary work in Alaska. He gave a graphic picture of some of the present-day conditions in that field.—Recently the Episcopal Church Home, an institution for women, situated on Wisconsin avenue, en-

## Clerical Changes

### APPOINTMENTS ACCEPTED

**BLOY, REV. FRANCIS ERIC**, formerly rector of All Saints' Church, Reisterstown, Maryland; to be associate rector of St. James'-by-the-Sea, La Jolla, Calif. (L. A.).

**BUTLER, REV. FREDERICK D.**, formerly rector of Church of St. John the Evangelist, St. Paul, Minn.; to be rector of Grace Church, Madison, Wis. (Mil.)

**DONEGAN, REV. HORACE W. B.**, formerly rector of Christ Church, Baltimore, Maryland; to be rector of St. James' Church, New York City, about May 1st.

**HOHLY, REV. HAROLD FREDERICK**, formerly associate rector of Grace and St. Peter's Church, Baltimore, Maryland; to be rector of Christ Church, Bronxville, N. Y. Effective May 1st.

**PIPER, REV. ERNEST E.**, superintendent of Religious Education in the diocese of Michigan, has accepted a call to become assistant minister in charge of Religious Education in St. Bartholomew's Church, New York City, where he will become co-worker with the Rev. G. P. T. Sargent, D.D.

**SASSÉ, REV. LEWIS, 2d**, who recently resigned as rector of St. John's Free Church, Philadelphia; to be rector of St. Luke's Church, Newtown, Pa.

**SHAW, REV. HOOPER REYNOLDS**, formerly rector of Toyama Church, Toyama, Japan; to be rector of St. John's Church, Kanazawa, Japan. Address, 7 Shimoishibiki Cho, Kanazawa, Japan.

### RESIGNATION

**ROBINSON, REV. CHARLES W., D.D.**, as rector of Christ Church, Bronxville, N. Y.

### ORDINATIONS

#### PRIESTS

**LOUISIANA**—On March 19th in St. Mark's Church, Shreveport, the Rev. ANSON PHELPS STOKES, Jr., son of Dr. Stokes, a canon of the National Cathedral at Washington, was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. James Craik Morris, D.D.

Mr. Stokes has served as assistant at St. Mark's since September.

**MAINE**—In Christ Church, Eastport, the Rev. ALBERT EDWARD BLANEY on March 12th was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Benjamin Brewster, D.D. The ordinand was presented by the Rev. Percy G. Cotton, rector of St. Anne's Church, Calais, and the sermon was preached by the Rev. William E. Patterson, rector of St. Saviour's Church, Bar Harbor.

The Rev. Mr. Blaney will continue in charge of Christ Church, Eastport, where he has worked successfully during his diaconate.

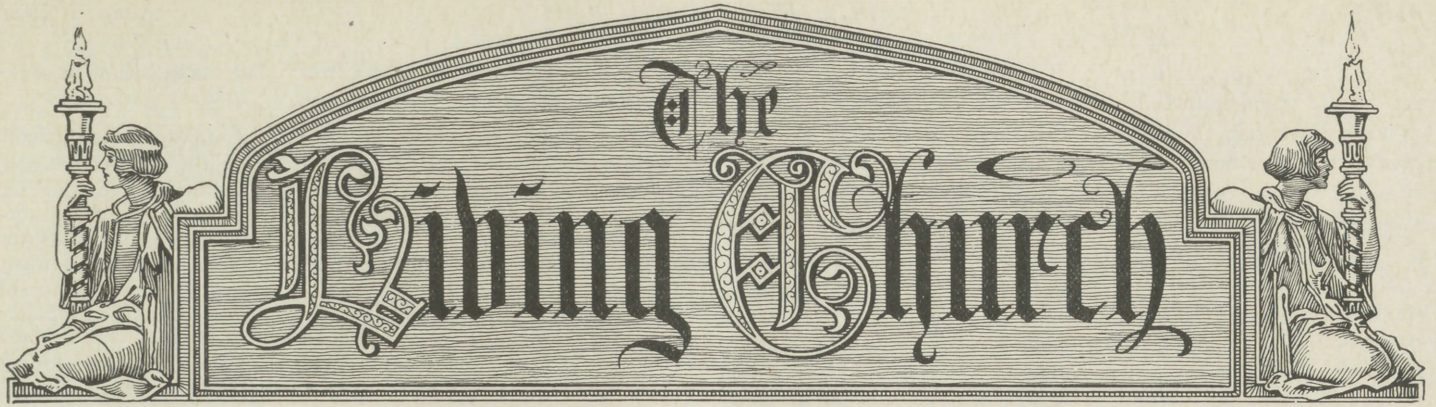
**MARYLAND**—On March 25th, Bishop Helfenstein ordained to the priesthood the Rev. PERCIVAL MALCOLM FERNE in St. James' Church, Irvington. Mr. Ferne will graduate from the Theological Seminary in Virginia in June and will become rector of St. James' Church, succeeding the late Rev. Louis Jabine.

#### DEACON

**INDIANAPOLIS**—On March 12th, in Trinity Church, Connorsville, the Bishop of the diocese, the Rt. Rev. Joseph M. Francis, D.D., ordained to the diaconate, CHARLES EDWARD HOWE. The Bishop was the preacher, the Ven. William Burrows the presenter, and the Rev. Messrs. F. P. and R. F. Keicher assistants at the service.

Mr. Howe is a senior at Bexley Hall. After graduation, he is to undertake rural work in the southern part of the diocese.

tered upon its ninth year. The Home was made possible nearly ten years ago by a gift of a house, presented to the diocese by Mrs. Cornelia B. Jones. The property has been greatly expanded and more than \$28,000 has been paid off, leaving a debt of \$8,000. An effort is now being made to start an endowment fund for the Home.



## EDITORIALS & COMMENTS

### God, Our Refuge and Strength

PEOPLE are rather shy in these days about counselling other people to put their trust in God. Those who are doing most to relieve the suffering and the sick are particularly shy about it. No sensitive person, seeing a needy man or woman at close range, can easily say: "I am powerless to help you; trust in God." If unable to aid, what does such a person say? We all know; perhaps some of us have said it ourselves. "I wish I could help you. I will try to find someone who can." Even the clergy say this. Then, while they look for help for the needy, they pray. They put their *own* trust in God.

It is easy, of course, to understand. The hungry want food; the homeless want shelter; the lonely want friendship. They need what their fellow men can help them to get, and should help them to get. Too often have the lazy and the selfish neglected this duty and said to those whom they should have helped, "Put your trust in God." The very words have a hollow sound to many men and women. They have heard them from the wrong lips, the lips of persons who only said these words and did nothing at all. No wonder the genuinely helpful are shy about saying anything except "I will do my utmost." Yet, beyond question, they do put their own trust in God, believing that otherwise they can do nothing.

It is an amazing fact that the Gospel of trust in God is most likely to be preached by a man or a woman in desperate straits. "I have God, anyway," said a man who had lost everything else. Secure in this confidence, he struggled to make a fresh beginning. "Had I not trusted in God," he said when his fortunes improved, "I should have lost my mind or committed suicide." A woman, facing a serious crisis, said: "If I did not trust in God, I could not even try to go through it." But these same persons will not say directly to another person: "Put your trust in God." Even they hesitate there.

How seldom in sermons is trust in God preached! Perhaps the clergy are afraid to do it, lest there be someone in the congregation who may seem to be mocked. Indeed one rector, well known for his tireless endeavors to succor the afflicted, said that he wished to do it, but could not. "I have health and a church and a rectory and a salary and no per-

sonal sorrow. God is my refuge and strength. But I simply cannot say anything to the suffering about it. I can say only: 'Let me share what I have with you.' I hope they may let me help them spiritually after I have helped them materially." This is, without doubt, sound reasoning. A hungry man will not listen to preaching. What he needs is a meal. It may be all he will take at the time, too. It may even happen that the particular person offering him the meal will not be the person from whom he will receive spiritual help.

One rector was much puzzled by the number of strangers who came to the parish house while breakfast was being served after the daily early celebration of the Holy Communion. The breakfast was very plain; there was a place nearby which regularly provided quite as much for anyone who asked for it. Moreover, there was another parish house not far away, which was just as hospitably inclined as the one preferred. One morning the rector discovered the secret. "We like to come here," a man said, "because you don't make us feel we've got to go to church." Naturally, the rector replied that he would be very glad to have them come. He even ventured further, and said that his religion was the greatest thing in the world to him. None of the men did come into his church. But a more striking thing happened. They spoke of that rector to other persons who tried to help them. "Do you know him? Know anything about his religion?" Several social workers and clergymen were startled by these questions, asked by men whom they were interviewing at relief bureaus.

WE ARE aware that people sometimes attain to belief in God by way of belief in man. Many a person has designated the Christian Faith as "my mother's religion." Doubtless more men and women than we realize have thought of God as the God of their helpers and defenders. God becomes their refuge and strength, finally, because they learn that He is the refuge and strength of the holy ones who have helped them.

The world has always needed God. Perhaps we think that this need is especially desperate today merely because we are living today. We should be afraid without God. And

we fear for the people who are trying to face life without the refuge and strength of God. But in every age those who trusted in God have felt thus. There are some things that come to every child of man, whenever and wherever born. When these things do come, God is the ultimate refuge, the final strength.

Sorrow, for example. Human sympathy is precious, and few indeed can endure sorrow without it. But, finally, it is God who heals the broken in heart. The best that human sympathy can do is to help the sorrowful toward God, their refuge and strength.

As for material distress, we know well that when it is at its worst nothing except trust in God saves the life and the reason of the person experiencing it. "It keeps me going," one man said. His courage induces others to pluck up courage. God is his refuge and strength. In every era this is true; and because it is true, men "keep going."

Then, there is death, awaiting every man. Nothing suffices except God. We can never know how many men and women turn to God in their last hours. "Pray," a dying person will say, surprising those around him who had not known that he ever thought of prayer. Perhaps he had not considered it much before; but still God was his refuge and strength. In his time of dire need, God was there, remembered.

The Scriptures abound in references to God as our refuge and strength. These are familiar to all of us. We find there also strange and haunting words about men who could not find God, though they sought Him, men to whom the way to their refuge and strength seemed to be lost or barred. These words have caused many to tremble. And many more have testified that they knew the truth of the words. "God is hid from me," they have said. Then they have cried: "God does not care!"

And then, perhaps, these despairing men have remembered that the Son of God, when He took our nature upon Him, took even this dark and terrible part of it with the rest. He knew dereliction: "My God, my God, why hast thou forsaken me?" Some men, when they can say only this, call to mind that Christ Himself said it; and they find hope. If they can endure to the end, they may be enabled to say, like Him: "Father, into thy hands I commend my spirit."

God, our refuge and strength, is so near to every one of us that we can reach His Hands.

**T**WO WORTHWHILE papers dealing with the effect of Christian Faith on education were read at a recent meeting of the Philadelphia Churchmen's Discussion Club—a group of laymen that meet once a month for an informal consideration of current religious questions. One of them, that by the Rev. W. Brooke Stabler, formerly in charge of our national college work and now official chaplain at the University of Pennsylvania, is published in this issue. It contains a number of thought-stimulating observations in its short compass, and we commend it as a basis for further study of this important subject.

#### The Faith and Education

The other paper, by Mr. Reynolds D. Brown, prominent lawyer and Churchman, showed the inadequacy of so vague a concept of Christianity as that summed up in the Golden Rule as an all-sufficient creed. "All life, of whatever age and under whatever conditions," he said, "should be part of a scheme of education in which Christian Faith should play an important part." In the home, at school, and when he goes away to college, "suitable instruction in the elements of the Christian

Faith" should accompany the Churchman's acquisition of secular knowledge. And after that:

"Education to the Christian should not stop at even the university. It should very distinctly go on through life. Until recently this phase of Christian education has been neglected except insofar as an individual rector has been able to instruct his people by sermons. Probably there are few rectors of experience who will not agree in the inadequacy of this method of treatment, and I want to express my interest and belief in the system which I understand has been successfully inaugurated at St. James' Church, Philadelphia, of having a school of religion in which classes in various subjects will be conducted at intervals during the year. Of course it goes without saying that such voluntary classes will not succeed unless they are conducted by inspiring leaders, but it might be possible for a rector who felt himself unable to interest his congregation along such lines, to secure the services of others, particularly clergymen, who would have the requisite ability."

And here is some plain speaking:

"The very small percentage of members of our church who subscribe to Church magazines is one of the conclusive evidences of inadequate religious education on the part of our people; the *Church at Work*, in spite of much of value, was not a success in most churches, certainly in this part of the world. Is there not obviously something sadly lacking in a Church where there is little knowledge of the Church's work and problems, as is evidenced by the small subscriptions to the Church papers on the one hand, and the practical failure of the *Church at Work* on the other?"

Christian education must take many forms if it is to adapt itself to the needs of the growing individual. For the pre-school child it must center in the home. Later the Church school, which should be a training school for a full participation in parish and diocesan life, has its place. At the college or university it is the task of the chaplain, aided by the home rector and by Christian educators, to make clear the all-important correlation between secular and religious knowledge, between the truths of science and the truths of religion.

But as no man ever "finishes" his education, so the adult Churchman can never consider his religious training completed. The fact that many a sincere Christian regards what he learned at "Sunday school" as the last word in religious education is at the bottom of the luke-warm attitude that so many take toward the Church. Sermons help, of course, in continuing this process of education. But to be most effective they must be supplemented by adult classes, missions, retreats, and various other forms of teaching activity.

Most valuable of all, because of its constant presentation, week after week, of the life and progress of the Christian world, is the Church paper. It is the graduate school, the university extension, the home study course of the Church. The really intelligent layman is the one who reads his Church paper regularly. The really wise rector is the one who, in season and out, directs his congregation to important articles in the Church press (such as that by Fr. Stabler, for instance), and leads his parishioners to the discovery of the treasures to be found in the pages of the religious periodical.

**W**E ARE DELIGHTED to learn that St. Stephen's College will not be closed after all, at least during the next academic year. The value of the unique relationship between the college and Columbia University is an important one, both from the educational and the ecclesiastical points of view, and it would be little short of a calamity if the St. Stephen's experiment were to end in failure. By the end of another year, it is to be hoped that St. Stephen's may be placed on a permanently sound financial basis.

St. Stephen's  
College

**T**HE MANIFESTO issued by a group of prominent Christians and Jews, dealing with the spiritual and moral issues underlying the present economic distress, is one of the most important expressions of the social conscience that has come out of the depression. "We solemnly declare,"

**An Important Manifesto**

the statement says, "that no system of distribution of the common wealth is morally acceptable or economically sound which is not based on justice." Congress is called upon to create "a national planning board to lay down far-sighted lines of industrial control for human welfare," and more adequate provision for the needy is demanded—not in the form of a temporary palliative but in such lasting form as to assure that "none shall hunger, none be homeless in our world of brothers."

"In sum this is the program for which churches and synagogues call—immediate provision of food and shelter for all the children of God; the opportunity for regulated work and a sense of security for the worker; an economy inspired not by competitive greed but by human love and brotherhood that shall eventually save men from deriving their comforts from the discomforts and hurt of their fellows. We earnestly believe that these are the very minimum requirements."

Here is the basis for a constructive plan for the rebuilding of the social order. It has the germs of development within it. We hope it will prove to be a step toward a new vision of society from the viewpoint of God's plan—not just a pious statement of academic liberalism to be read and forgotten.

**N**OW THAT WE HAVE BEER, what are we going to do with it? Are we going to control it, or is it going to control us?

Those of us who favored the legalization of beer, and who look forward to repeal of the evils of prohibition, will do well to give a little thought to this question. Prohibition came as a revolt against the corrupt influence of the liquor traffic. In avoiding one extreme, the pendulum swung the full extent of the arc, to the opposite extreme. Now it is swinging back; how far will it go? Will the old excesses be restored, or have we learned enough from the era of Puritan ascendancy to teach us the value of the middle course of temperance and sane regulation?

**What Will We Do With Beer?**

Senator Borah, in his speech in opposition to the "beer bill" in Congress, wisely pointed out that if the election of last November was a popular mandate for the repeal of the eighteenth amendment, it was also a mandate, equally clear, against the return of the saloon. The Democratic platform declared for repeal, but it also declared emphatically against the saloon. Mr. Roosevelt, while he was a candidate for nomination, said: "There must be some definite assurance that by no possibility at any time or in any place can the saloon come back." During his campaign he stressed the fact that "the Democratic platform expressly and unequivocally opposes the return of the saloon."

In working out the details of providing for the legal sale of beer, and later in shaping legislation to follow the repeal of the eighteenth amendment, federal, state, and local authorities will do well to recall that the mandate under which they are working is twofold, and that the part of it demanding protection against the saloon system is quite as important as the part calling for relief from Prohibition. Indeed, if the bill going into effect next week is followed by widespread intemperance and the return of the saloon evil, the cause of repeal may go down to defeat before a wave of public indignation.

For the first time since the World War we have a chance to settle the liquor question on a basis of sanity and temperance, avoiding either extreme of the pendulum. Let's make the most of that opportunity.

**I**T IS HARD to tell how much credence to place in the reports of anti-Jewish atrocities in Germany. That the policy of Hitler is distinctly antagonistic to the Jews seems beyond question, and it would be strange indeed if such a policy failed to lead to some degree of persecution on the part

**Atrocity Reports From Germany**

of fiery young Nazi lieutenants tasting power for the first time. But when one recalls the way in which atrocity stories were woven out of the slenderest threads and even manufactured out of thin air during war days, a grain of caution seems to be in order.

There has been a revolution in Germany during the past month. Considering that fact, the amount of violence that has been reported seems comparatively small. Revolution is a grim matter; it is bound to cause suffering to individuals. Without condoning those who inflict such suffering, we must nevertheless recognize that fact.

Certainly we must deplore all persecution of Jews, in Germany or elsewhere, and if there have been atrocities the conscience of the world must be aroused to force those responsible for them to make such amends as may be possible, and to avoid them in future. Our own government acted wisely and with commendable speed in expressing a vigorous protest on the basis of the disturbing reports that have come to us via the press, and in requiring our diplomatic representatives in Germany to investigate and report the true situation. It is right for individuals and groups, such as that in New York addressed by Bishop Manning, to express their protests against anti-Jewish excesses. But at the same time it behooves us not to be too credulous of every atrocity yarn that we hear, nor to jump to too hasty conclusions.

**O**N THE COVER of our issue of March 11th we published a picture which we described as a likeness of "the Bishop of Liverpool, the Rt. Rev. Augustus David, D.D." So impressed by it was one of our readers that he wrote a poem dedicated to "the sad face of the Bishop of

**Why the Face Was Sad**

Liverpool." We have since learned the probable cause of the sadness noted by our correspondent: the picture was not that of Dr. David at all, but of his predecessor in the Liverpool bishopric, Dr. Chavasse. We extend our apology, and those of the New York City Mission Society and the photographers, Underwood and Underwood, for the error.

**ACKNOWLEDGMENTS**

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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- Mrs. John Binney, Middletown, Conn. . . . . \$25.00
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AMERICA strikes me as a country where a terrific struggle is going on between God and the devil for possession of the soul of the people.—L. P. Jacks.



## The Living Church Pulpit

A Sermonette for Passion Sunday

### THE GOOD SHEPHERD

BY THE REV. C. PATERSON-SMYTH, M.A.  
RECTOR OF GRACE CHURCH, SYRACUSE, N. Y.

*"The good shepherd giveth his life for the sheep."*  
—ST. JOHN 10: 11.

**T**HIS IS PASSION SUNDAY, when the Lord spoke plainly about His approaching death. All Lent is dominated by the Cross of Calvary—the sign of the noblest thought that ever touched humanity. The loving sacrifice of the Son of God.

Let us look today at the Lord upon the cross and think awhile.

1. The first lesson that Jesus Christ upon the cross teaches is that God hates sin. Sometimes we hear careless people talk as if sin did not matter very much—"that at the worst it is a mistake, which need not be taken very seriously." Ah, no! Sin is no mere passing cloud, making us unfit for the presence of God. Sin is a deadly disease from which there is no escape except by a miracle. Sin mattered so terribly that it brought about the death of the Son of God upon the cross. Jesus Christ hanging upon the cross, scourged, insulted, crowned with thorns, nailed to a tree. That is what our sin did to the Son of God. He died for our sins and the sins of the whole world.

You and I are part of the human race that crucified Jesus Christ. We must take our share of the blame. We kneel before the cross and see *our* work.

In one sense the Crucifixion is long since over. In another sense it still goes on. Every act of selfishness, greed, dishonesty, pride, or impurity that you commit is hurting Jesus Christ, is driving another thorn into His brow.

Not even the worst of us want to hurt Jesus Christ. We don't want "to crucify the Lord God afresh and put Him to a perpetual shame."

2. Beside my first lesson, God hates sin, I put my second lesson: God loves us. "God so loved the world that He gave His only begotten Son."

There are many things in the world that we find hard to understand. "Why does God allow such things as wars, depressions, earthquakes, storm, tempest, disease, and death?" Some people have said that God allows these things because He doesn't care. But when we look up at Christ upon the cross we see that that cannot be the answer. God cared so tremendously that He sent His only Son down to share our sufferings. Humanity was being crucified, and God Himself in the person of His Son came and hung upon a cross at our side.

3. With these two lessons learned: (a) God hates sin, (b) God loves us, look up at the Lord upon the cross and think of the tremendous quality of the love of God, who loved you so much and wants you for Himself. What response will you make to that wonderful love? Will you say, "I don't care. It means nothing to me"? I defy you to look up to Jesus on the cross and say "I don't care." You cannot do it! Our Lord on Calvary showed you His love. He asks your love in return. He does not ask just for a bit of time on Sundays. He wants you, the whole entire man or woman, boy or girl. He wants you to grow more like Him. He wants you to grow into the kind of boy or girl, man or woman that he had in His mind when he created you—the real you, made in the image of God.

It is a big thing that He asks. But there is nothing too big for the love of God to ask, or for you to give.

A THANKFUL HEART is not only the greatest virtue, but the parent of all the other virtues.—*Cicero*.

### LENTEN THOUGHT

**T**HERE is no doubt that practically every human being living in the world today is carrying a cross, and a very heavy one at that. But so far as crosses go each generation and each individual has had one: they merely differ. The truth of the matter is that it is not a question of whether we will have a cross, but how we will bear it. That is, as I see it, the determining factor of our characters. Life lays our crosses upon us: we cannot choose them. Will we lie down beneath the load? or will we triumph through it; will we bring our characters toward perfection by the power which is possible only in the frank recognition of our cross, joyfully bearing it, and our final victory by having carried it?

There is a strong connection between our lives and Catholic Christianity, the religion of the Cross, if we will see it. Our Saviour made our salvation possible through bearing the Cross, we win our salvation though bearing our cross. But a stoical acceptance of the crosses of life does not win us salvation; simply enduring them because it is the brave thing to do won't win us perfection, nor carry on the salvation of mankind. "For the joy which was set before Him He endured the cross, despising the shame, and is set down at the right hand of the throne of God." If the religion of the Cross could not teach and strengthen us in bearing the crosses which are yours and mine it would be a futile thing. It has taught many a man. I am thinking this moment of the saintly Dr. Pusey, whose patience and meekness won the day for the Catholic Revival: He suffered every sort of bereavement, calumny, and adversity at the hands of violent enemies, voluntarily adding the strictest self-discipline and living like a poor man that he might have to give to others and lighten the burden of other suffering souls. His concern for them, sharpened by the experience through which he himself had passed, in which religion had proved his only consolation when his world had fallen about his ears, led him to vigorous action to provide for the religion of others. If, then, we are to bear our crosses to advantage we must connect our religion with our life and our life with our religion.

So the Catholic Church gives us Lent, a special season for self-discipline through prayer, fasting, and almsgiving, a renewed opportunity for the consideration and deepening of our lives. Truly Lent is the soul's opportunity. Therefore we should look upon this holy season with joy, joy because through the real observance of it we shall find understanding of our crosses in life and the power to use them, not only for our own advancement but for the whole of society. The strict observance of Lent, then, is our social duty. Therefore, let us lay out a possible rule for its good observance for the joy we shall bring to the world; not an elaborate rule, but one which shall include more recollected prayers, more real fasting, and our best at almsgiving.

—From a Brooklyn, N. Y., Parish Leaflet.

## Fifty Years Ago

*Gleanings from The Living Church of March 31, 1883*

NEARLY ALL the English bishops now have pastoral staffs. When will our bishops get theirs? . . . The Governor of Montana has sent the following dispatch to Washington: "The vigilantes at Green Horn, Mont., have removed the Democratic postmaster by hanging. The government fuel must be scarce, as he was caught barn-burning. The office is now vacant." . . . The St. Paul and Manitoba Railroad offers 320 acres in North Dakota free.

### GOOD COUNSEL

"IF YOUR LIPS you would guard from slips,  
Five things observe with care:  
Of whom you speak,  
To whom you speak,  
And how, and when, and where." —*Selected*.



# The Effect of Christian Faith on Education

By the Rev. W. Brooke Stabler

Chaplain and Lecturer on Christian Ethics, University of Pennsylvania

A DISCUSSION of this subject is especially opportune at the present time, not only because of the tremendously vital proportions which it has assumed in an admittedly transitional period, but also because a "new deal," a reevaluation calling for stress upon fundamentals, is forcing itself upon both the Church and the institution of higher learning and it is imperative that the cause of Christian Faith be satisfactorily represented.

My treatment of the subject cannot be exhaustive. Many things might be said which would be of genuine import. I shall merely comment sketchily, first, from an historical point of view, and second, from the point of view of a contemporary observer.

**HISTORICAL BACKGROUND—**  
It is essential for clear thinking and constructive planning that we keep certain historical facts in mind.

Except in occasional lean years, the Church has always had an educational program, revivals of learning almost always having received their initial impetus from the Church. Familiar is the story in this country, for example, of how the blood of Christian saints and martyrs went into the building of the majority of our oldest institutions, Christian Faith being the chief cornerstone. Therefore, the debt owed to religion by medicine, by literature, by the sciences, by the humanities, by secular education generally can never be overestimated. This fact of history must be remembered when it is glibly claimed that religion and education cannot go hand in hand, that religious truth is one thing and secular truth another. In short, modern educational institutions cannot nonchalantly disinherit their Christian forebears. It is not only ungracious but also extremely unwise for them to climb the Christian ladder and then push it away from them, for they may be left stranded. Indeed, some are already so. To be sure, there have been extenuating circumstances which have caused some to do just this. Religion has sometimes stood as a barrier in the path of truth. But, to change the figure, education must beware lest, in its attempt to be rid of the dirty water, it pours the baby out with the bath.

To approach the matter from a slightly different angle, though the effect of Christian Faith on education is perhaps at a new low, nevertheless I believe that the relationship between the two is on the threshold of a new day. A third stage of development has been entered. As we have already seen, the first stage was the *era of affiliation*, the Church fostering and dominating the educational institution. The second was the *era of divorcement*, characterized by suspicion, lack of sympathy, and bitter controversy. It was during this period that many denominational institutions lost their sectarian, even their religious, character. But now, despite the present unsatisfactory state of affairs, I believe we are justified in saying that the bottom has been reached and we are on the upturn, entering a period which will undoubtedly prove to be the most productive and abiding relationship. This might be called the *era of coöperative independence*. More and more are both the Church and educational administrations pursuing their tasks with mutual respect and understanding, with coöperative sympathy and practical concern. Accomplishments are as yet largely potential, but the way is being cleared that both may go forward into this new day hand in hand.

So much for history. Let us now examine the present in more detail that we may be enabled to capitalize our opportunities and lead the field in a constructive program.

*THIS is one of two stimulating papers on this subject read at a recent meeting of the Discussion Club in Philadelphia. The other, by Reynolds D. Brown, is summarized in an editorial note in this issue.*

**THE PRESENT SITUATION—**  
In this section I shall comment briefly from three angles: (1) The student, (2) the college and university administrations, and (3) the Church. All three are concerned, all have been at fault in the past, and all have definite responsibilities for the future.

## (1) *The Student.*

Lest our ears deceive us, we would be led to believe at the outset that our title is a misnomer, that Christian Faith has no longer any effect upon education, at least so far as the student is concerned. The article in the *Atlantic Monthly* of June, 1932, *What College Did to My Religion*, seems conclusive evidence. Despite all rumors, however, I am prepared to disagree most strenuously. It may disappoint some chronic critics to know that students are not hopelessly and incurably irreligious. When asked, "Are students better or worse than they used to be?" we must reply, "They certainly are!" Throughout the land they may be conspicuously absent from worship. Systematic spiritual culture may be little in evidence. Atheistic societies may be in vogue. Scoffing voices may be heard—for their much speaking! Indifference and cynicism may be broadcast over a nationwide hook-up. But, all this notwithstanding, students are not hopelessly and incurably irreligious. Their present predicament—for such it is—is not of their own making nor by their own choice. Surrender to the trend and emphases of the times, by both young and old, by individual and institution, is primarily to blame. Ballyhoo is the password of the age, as a result of which few are exempt from being led astray by a warped scale of values. They are urged to believe that only that which can be exploited and converted into cold cash is of real worth, that success depends upon a book on *How to Become Popular Overnight* or upon a particular brand of toothpaste or cigarette.

This same poison of ballyhoo enters the moral sphere, until many students are now laboring valiantly to live as they are advertised to be—and their guides are often the alumni who are continually coming back to the campus as Exhibits A, men who are often "among those missing" from the religious bodies of America. It is no wonder, then, that many students tend to let spiritual values slip into oblivion. But these are the students who, in the warped spirit of the age, contribute front-page news. The countless hundreds who buck the system and enlist to render yeoman Christian service are crowded out of print by murders and debaucheries.

But enough for the present. We shall return to the student later and seek to ascertain, in the light of other things that will be said, that to which he is eager and ready to respond, that which the Church and the institution must supply.

## (2) *College and University Administrations.*

The institution has likewise subjected itself to this surrender. Too much has their emphasis been on expansion in numbers and extravagance in building and ballyhoo generally. In substance, they have for various reasons permitted the case of religion to go by default, taking no steps to prescribe an antidote for these "acids of modernity," to inform students about the true nature of the spiritual enterprise. In college circles as well as in politics is the phrase "abysmal ignorance" fitting and appropriate, few being able to boast the existence of faculties of theology. Serious groups of students sense this deficiency in a well-rounded curriculum. As Dr. Bell recently pointed out, the students of Harvard made this statement in 1926: "It becomes urgently necessary that the college teach the business of life in all its

aspects"—and they went on to recommend a course in the philosophy of Christianity "as a remedy for the prevailing ignorance concerning so important a subject." In short, the least that any educational system can do is to bring its students into contact with religious thinkers comparable to those whom they have met in the fields of science and art and history.

I realize that the legal aspect enters the question in the case of most state-supported institutions, as a result of which these institutions find their hands tied so far as serious consideration of the study of religion is concerned. Such an attitude is now childish. New legislation here is imperative for the search for God has always been one of man's chief concerns and is a course calling for the exercise of all of one's intellectual powers. As Dr. Coffin says, "Jesus never said, 'Come unto me all ye who are too lazy to think for yourselves.'"

So we could go on to enumerate weaknesses in our present educational system. Though the tide at present is low, it is turning. It is upon the third era of coöperative independence that we must keep an ever watchful eye. More and more institutions are becoming deeply concerned about the spiritual welfare of students, are taking courageous and adventuresome steps to give religion a fair hearing. In the first place, they are building a more suitable environment in which the Christian Faith may flourish. They are returning to the fundamental premise that education touches every area of life and affects the entire man—the original motive which prompted religion to sponsor centers of higher learning. The threefold "Gates Plan" at the University of Pennsylvania, which seeks to care adequately for the intellectual, the physical, and the spiritual welfare of the student, the installation of trained personnel officers and consulting psychiatrists, the development of schools of human relations, and the breaking up of large universities into more intimate smaller units, all these are illustrative of this tendency and will go far in preparing the soil for a religious awakening.

In the second place, they are planting religious seed in this more suitable environment, as evidenced by the increasing number of appointments of chaplains and advisors and instructors in religion. Moreover, religious educational methods are being revamped. For example, compulsory attendance at chapel is slowly losing ground. Though to some this may resemble retreat and compromise, I feel it to be a healthy development. Religion in college should not be a part of the college discipline but rather a natural and rational opportunity offering itself to the life of youth, the underlying conviction being that religion, when rationally and adventuresomely presented, is of commanding interest to all healthy-minded young men and women.

We may, then, in this new era which is bursting upon us look for greater coöperation from educational administrations.

### (3) *The Church.*

As has been said, the Church has also been found wanting in this enterprise, often assuming because of the religious history of many institutions that the cause of Christ was being adequately presented. No such assumption is warranted. In my opinion, the time will never come when the Church will not have to assume the major rôle in this enterprise. As President Sills of Bowdoin recently said, the institution alone is insufficient to the task—and the Church must listen to such men! Indeed, we might well rephrase our title to read, *The Effect of Education on Christian Faith*, for there is much that the Church can and must learn both from the student and the institution. If the Church is responsive, much of the contemporary criticism may become beneficial. What is here involved?

First, the Church must promote better religious education from the cradle up to the college age. The article already referred to, *What College Did to My Religion*, might more properly read, *What Sunday School Did to My Religion*. Irreligion or the loss of religion in college can often be tabulated under the heading "infant mortality." In other words, our Sunday schools do not give birth to the type of religion that has the capacity to "grow up."

Second, the Church must have its official and strongest repre-

sentative established at the gate of every campus, preferably in a small church nearby, with a pulpit and an altar and ample time to function in a pastoral capacity, which office has been described as "the sanctification of friendship." The *man* is the important factor for the awakened and concerned Church to consider, not buildings or dormitories or even the erection of more Church colleges.

And third, when once work is thus established, heed must be given to the message for which the Church stands. If the Christian Faith is to win the college world, it is imperative that it be reinterpreted in living and vital terms, that it concern itself, not with defense but rendition, and that it be awake to the social implications of the Christian gospel. In short, students will respond to religion if the presentation is genuine and adventuresome, if it be free from lopsidedness, if it be interpreted in terms of actual experience, creative living, and spiritual vitality.

In the past these conditions, as we have seen, have not always been fulfilled, and the subsequent effect of Christian Faith on education has been disheartening and impotent. Often atheism and agnosticism have been more a venture of faith than the mild demands of orthodoxy, with its accompanying theological capsules to be swallowed uncritically. Too frequently has it seemed to be a soothing syrup for one's second childhood rather than food for one's manhood, a glorified insurance policy rather than marching orders. Again, students, in whom we see a growing social consciousness, have no desire to assume a pious far-away look and sing soulfully, "I am but a stranger here, heaven is my home," when all the while the world about them is in distress and the Church seeming to care but little. Nor will these students follow religious Don Quixotes who duel valiantly with windmills, that is, who spend their time attacking problems that are no longer real. The tide is turning. I am convinced that the behavioristic philosophy has shot its bolt; the mechanistic attitude has come to an impasse; and the jazz age is being buried with appropriate honors. The more thoughtful young men and women of today are seeking a cause worth the gift of a life and they wish not to be entertained or have oysters, ice cream, and fun spooned out to them as a substitute. With unusual intellectual honesty and with a genuine thirst for truth, students, a strong minority at least, are now looking at the world with wistful wonder to see if something more was not meant. And what they seek, though oftentimes unknowingly, is a Truth that leads into a Way that issues in a Life.

### CONCLUSION—

In substance, then, if the witnesses of the Christian Faith be awake and ablaze with the light of the presence of God, this Faith cannot but influence education immeasurably. It has ever been so, most great spiritual revivals emanating from centers of higher learning. Recall that heroic band of Christian adventurers who went forth from the University of Paris under the leadership of that Spanish knight and cavalier, Ignatius Loyola. Recall the reinvigorating, transforming movements which had their inception in little rooms in Oxford under the guidance of Wesley and Newman.

Such dynamic awakenings are not sports or freaks. History may repeat itself today. Genuine content may be put into a recent definition to the effect that "education is a spiritual revaluation of life." And it will be because the Church and educational administrations coöperate in placing students' feet in the King's highway where eventually they will meet the King.

### SINFUL ATTITUDES

REPENTANCE has always been the dominant Lenten note. Repentance means not alone sorrow for past misdeeds, but the determination to change in the future. Probably our most insidious sins are not in specific deeds but in unchristian attitudes, in personal animosities and pet prejudices. What a soul-stirring Lent it would be if we repented of some of these. It would require both honesty and sacrifice, for we love our prejudices and resent anyone's tampering with them, but it would make us better disciples of our Lord.—*From a Williamstown, Mass., Bulletin.*

# The Prayer Book and the Eucharist

By the Rev. Felix L. Cirlot

Professor of New Testament, Nashotah House

In Two Parts—Part II

WE MUST NOW PROCEED to a discussion of the fourth point laid down at the beginning of this study; namely, that the memorial before God which we have found the Book of 1559 teaches the Holy Eucharist to be is not a *bare* memorial, but a memorial in which the true Body and Blood of Christ are present. It is argued, as we have already noted, that this doctrine was rejected by the Anglican Church. To this question we now address ourselves, and I expect to show clear cause for answering the question, "Did the Church of England reject the doctrine of the Real Objective Presence?" in the negative.

That the pre-Reformation Mass taught that doctrine will not be questioned. But it is, in reality, equally unreasonable to doubt that the first Prayer Book also taught it. The whole Office supports that doctrine, and the Invocation, which preceded the Words of Institution and twice ordered the use of the Sign of the Cross, was worded in such a manner (despite Cranmer's later gloss) as to require a belief in the Presence in the Elements. It ran, not "that we receiving them may be partakers" but "that *they* may be unto us" the Body and Blood of Christ. I could pile up the evidence to prove that the First Book taught this doctrine, if it were at all necessary, until it would be proved up to the hilt. But the matter does not seem to me to admit of any doubt. The changes made, including especially the prohibition of the elevation, were no doubt with the object of avoiding any *sanction* in the Liturgy of Transubstantiation, though even that doctrine would not seem to have been *rejected* at this early stage. All the language, even that which had the most marked "Receptionist" tendency, was perfectly *compatible* with a Presence in the Elements, and there was considerable that was *not* compatible with any lower doctrine than the Catholic.

Such is not the case with the Second Book, however. Numerous alterations of great importance were made, all I think for the worse, and they seem to have been deliberately intended to remove anything that might fairly be said to *require* a belief in the Presence in the Elements. The Invocation was omitted and in its place a brief prayer inserted with the formula which made the Presence objective changed into the form "that we receiving them . . . may be partakers, etc." The words "in these holy mysteries" were omitted from the Prayer of Humble Access, which was moved forward before the Consecration. The Communion was made to follow the "Words of Institution" immediately, and the Words of Administration of the Sacrament were changed into the second clause of the present form. Other changes were made, the rubric about the reception of the whole of our Blessed Saviour under the smallest particle of either kind was omitted, and the ancient Eucharistic Vestments and Ornaments abolished.

The revisers apparently overlooked one expression which if allowed its full force seems to require an objective Presence, the prayer "grant us . . . so to eat," etc. But this lone expression cannot stand in the face of all the other deliberate changes as a *requirement* of the doctrine, for it is not explicit enough to bear that much weight. It is true, however, that nothing in the Liturgy of 1552 *denies* a Presence in the Elements, but simply makes *either* the Catholic *or* the Receptionist doctrine equally compatible with its actual language. This is very important to note, however, as we shall shortly see; and it is also important to observe that even at this, its lowest ebb, the English Liturgy never left any standing ground for Virtualism as held, it seems clear, by Cranmer. This is very important, for before the Book of 1549 was issued he already had fallen to a Receptionist theory in his personal belief, yet that book was unquestionably favorable to a Presence in the Elements, and left only the barest possible, if any, loophole for

Cranmer's views. The Book of 1552 surely does not leave any fair loophole for Cranmer's Virtualism as distinguished from the Receptionist theory. This shows that we must not interpret the formularies of the Church without more ado by the beliefs of those who drew them up. The radicals were in physical power but the orthodox party was far too predominant in numbers, although all their leaders were in prison or exile, to enable the radicals to *reject* the orthodox doctrine in the name of the Church. The most they dared to do was to *make room* for those of like views with themselves, not to try to *exclude* the views of the orthodox.

Just before the reign of Edward VI ended, the radicals became bolder. They tried to get Cranmer to give up the requirement for kneeling Communion, which was understood to imply adoration of Christ there present. He refused, so they inserted, on no authority but that of the ruling council, the notorious Black Rubric or declaration on kneeling. It is so worded that even in its original form, by laying stress on the word "natural" throughout and distinguishing (with St. Thomas Aquinas\*) between the *natural* mode of being of the Body of Christ in heaven and its supernatural, *sacramental*, but truly real, mode of being in the Blessed Sacrament, it is possible to reconcile its language with a Presence in the Elements. And this mode of wording it may have been intended to pacify the orthodox and make it possible for them to acquiesce, however reluctantly, in it. In that case it would simply be another evidence of the extremists having to stop short of what they would have liked to say, or at least to say it in ambiguous language which also admitted of an orthodox interpretation.

The next year they became still bolder and in the third paragraph, of what was later to become Article Twenty-eight, they repeated the argument of the Black Rubric but in an *unambiguous* form, and omitted the word "natural"; possibly because their opponents had shown them it made the article capable of being interpreted in accordance with the Catholic doctrine. At any rate, here at last was a clear, explicit rejection of the Real Objective Presence, and, I may add, if the argument were valid, of even the Receptionist theory (which surely puts the Article in hopeless contradiction to the Book of 1552). It is most important to remember that not even the Book of 1552, much less the Black Rubric or the Articles of 1553, ever had any sanction by convocation.

AT THE beginning of Elizabeth's reign, the radicals returned from the Continent, and were given most of the bishoprics. But again among the more humble clergy the orthodox were in a very large majority, as about 95 per cent of those who held office under Mary were still in their benefices, and were of course almost all Catholics. Besides, the Queen was determined to have the Catholic Faith preserved in its essentials. The radicals were strong enough to block her in her desire to restore the First Book (1549) but they were not able to prevent four very important alterations being made in the eucharistic formularies before the Third Book was set forth, and all these in an unquestionably Catholic direction. They were:

(1) The restoration of the words of Administration of 1549 ("The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul into everlasting life" and the same type for the Precious Blood) along with those of 1552 which even alone were not *unorthodox* and together with the form used in

\* And also, I find, with the Council of Trent's decision given in 1551.

1549 could not be interpreted against the Presence in the Elements.

(2) The deliberate restoration, in spite of much opposition, of the rubric requiring the use of the Ornaments and Vestments in use under the Book of 1549, if not indeed under the Latin Mass. These were distinctly associated, both by those who favored and those who opposed them, with the Catholic doctrine of the Mass.

(3) The Black Rubric was entirely expunged, so that nothing was left to offset the natural meaning of kneeling, which was required. In fact the deliberate excision of the rubric to evacuate kneeling of its natural meaning, can hardly mean less than a *deliberate refusal to say that kneeling does not mean adoration*.

(4) The similar but unambiguous clause in the third paragraph of Article Twenty-eight was also deliberately excised, and in its place was inserted the present third paragraph which reads as follows: "The Body of Christ is *given, taken, and eaten* in the Supper only after an heavenly and spiritual manner," etc. Not only do the words "given" and "taken" of their own force require a Presence in the Elements; but Bishop Guest, who declares the new paragraph to be of his own penning, says in a letter to one who had objected that the word "only" excluded the "Presence of Christ's Body in the Sacrament" as follows:

"I told him plainly that this word 'only' in the aforesaid Article did not exclude the Presence of Christ's Body in the Sacrament but only the grossness and sensibleness in the receiving thereof: for . . . though he took Christ's Body *in his hand*, received it with his mouth, and that corporally, naturally, really, substantially, and carnally as the doctors do write, yet did he not for all that see it, feel it, smell it, nor taste it."

That is unquestionably the natural force of the words themselves; and taken with Guest's own explanation of his meaning and the fact that all the vital changes mentioned cannot be explained unless the object was to sanction belief in a Presence in the Elements (since the Book of 1552 without amendment would have been quite sufficient for a mere Receptionist theory), we cannot, it seems to me, reasonably deny any longer that the Book of 1559 sanctioned the doctrine of a Real Objective Presence.

The Receptionist language in certain parts of the Liturgy cannot be quoted against this conclusion, as it does not of its own force *require*, but merely is *compatible* with, a Receptionist doctrine, as it is also perfectly compatible with the Catholic doctrine. Nor can the meaning of its framers be claimed as its only legitimate interpretation, both for the reasons pointed out above and, also, *a fortiori*, because some of those who were predominant in the putting out of the Third Book would have liked the First Book, and only accepted the Second Book because it was compatible with the Catholic doctrine, deliberately changing it where it was not, or seemed possibly not to be. It might possibly be claimed that a Receptionist theory has not been explicitly condemned or *excluded*, though in view of the arguments set out above I consider even this very doubtful; but it surely cannot for an instant be contended that *only* that was allowed, and that the Catholic doctrine was excluded and rejected.

**F**INALLY, for the positive side of our argument, if any doubt remained, it would be settled by the general principle and explicit appeal of the whole English Reformation to the Primitive Church. The Primitive Church surely believed in a Real Objective Presence, and consequently even if the English formularies were neutrally ambiguous after 1559, as I have argued above is not the case, still they should be and must be interpreted officially in a Catholic sense in accordance with that official appeal. That the Church did not attempt to define in her formularies precisely *what* the belief of the Primitive Church was surely does not mean that all sorts of views are equally permissible but merely that the Church committed us to it, *whatever it was*, on principle without pausing to define it. The formularies themselves, where they are ambiguous, *must* be interpreted in accordance with what the doctrine of the early Church *really* was, since that was the appeal made officially by the Church herself.

There are two or three other facts to which I must call attention very briefly, and then I shall deal as briefly as I can with two objections and I shall be done. The first point is the apparent recognition in the Catechism put forth in 1604 of the medieval distinction of a *Signum, Res, and Virtus Sacramenti* in the Lord's Supper and only of the *Signum* and Inward Grace in Baptism. This distinction seems quite clear and strongly confirms the conclusion we have already reached.

The second point is the clear distinction in treatment made between the consecrated Bread and Wine and the unconsecrated bread and wine. No such distinction is made with the matter of any other sacrament.

The first objection is that the Twenty-ninth Article makes the holding of an Objective Presence impossible. I have already gone to too great length in this argument and cannot stop to argue this point in detail now. Suffice it to say that its language *admits* of an interpretation in harmony with the meaning of Article Twenty-eight and the Liturgy as expounded at length above, and in any case certainly cannot be taken as changing the meaning of both which were already in existence and not a word of either of which was changed in 1570 when Article Twenty-nine was added. One way of interpreting it in accordance with the Catholic doctrine would be that, if the wicked eat Christ at all it must either be with the mouth of the body or the mouth of faith. The latter is *ex hypothesi* excluded in this case. The former also is excluded since Christ is present in the consecrated Bread and Wine after a heavenly and spiritual manner and hence is not susceptible of being eaten by any, either good or wicked, with the mouth of the body, that is in any proper sense of the word "eat." Guest, whose views have been quoted above, after first objecting to the Article, apparently saw that it was reconcilable with the Catholic doctrine by some such interpretation as just given, and signed it.

The final objection I shall deal with is the restoration of the declaration on kneeling (the Black Rubric) in 1662. Even in its original form, as pointed out above, it was *susceptible* of an orthodox interpretation. But in 1662 the Catholic interpretation was made still easier by the deliberate change of "Real and essential Presence" into "corporal Presence" of Christ's natural flesh and blood. Nor was this change unintentional, but was adopted, as Burnet, who intensely disliked it, tells us, at the instance of one, probably Dr. Peter Gunning, a staunch Catholic, who clearly promoted the alteration *because he held a Presence in the Elements* and wanted to make quite sure such a belief was not condemned. Thus, I think it may fairly be said, the Church deliberately refused to condemn adoration of Christ "really and essentially" present in the Blessed Sacrament.

And so we come to the end of a long study. I think the four points outlined at the outset have been made good. The interpretation of the American Liturgy will be the same essentially, though its similitude to the primitive liturgies is much greater. The Oblation is much clearer and more explicit than anything in the English Book, in fact a pure gain as there is nothing corresponding to it. It reads "wherefore, O heavenly Father, according to the institution of Thy Son our Saviour Jesus Christ we Thy humble servants do celebrate and make here before Thy divine Majesty with *these Thy holy gifts*" (*i.e.*, the Body and Blood of Christ as proved above) "which we now offer unto Thee the memorial Thy Son hath commanded us to make."

I do not see how the Catholic doctrine of the Eucharistic Sacrifice could be stated more clearly. And for the rest of the office, its teaching *surely* is the same as the English. So I cannot but believe that the Anglican teaching on the Holy Eucharist is proved to be orthodox and Catholic; and I cannot refrain from pointing out the consequences of this conclusion, not only that the attack on Anglican orthodoxy breaks down, but also the attack on Anglican Orders, since it uses the attack on Anglican Orthodoxy *on this subject* as one of its vital premises.

A MAN should never be ashamed to own that he has been in the wrong, which is but saying in other words that he is wiser today than he was yesterday.—*Alexander Pope*.

# An Every Member Visitation that was Different

By the Rev. David R. Covell

National Council Field Secretary

**I**T TAKES A CALAMITY to bring out needs and character and to test plans and procedures. The Every Member Visitation as recommended by the national Field Department had such a testing in the recent earthquake at Long Beach, Calif., in the diocese of Los Angeles.

About the time of the evening meal the earthquake came; for twenty-four hours the shocks were hard and at half hour intervals, and for a week tremors of more or less severity were felt. Thousands of buildings and dwellings were ruined or severely injured. Telephone lines were put out of commission. Electricity and gas were shut off. Thousands hastened to friends and relatives in places outside the stricken area and thousands that remained camped out of doors, afraid that the next shock would raze their homes. None from the outside were allowed to enter the devastated area unless holding proper passes. Nerves and hearts were weakened, morale was shattered. How was an anxious rector, who with his own family had been ordered out of his home by the authorities because of a possible tidal wave, to extend his sympathy to his scattered and shattered flock? How was he to learn their needs, in order that he might aid in ministering to their necessities?

Twenty-six odd miles away in South Pasadena was a member of the national Field Department, prepared to leave the next morning for appointments far north. This department deals with organization in its promotional program. Why not reach its general secretary in South Pasadena with an appeal to utilize some organization method in the present crisis? Eventually a telephone message was put through and the general secretary of the national Field Department immediately cancelled the northern appointments and answered the appeal. Obviously, an Every Member Visitation was the thing.

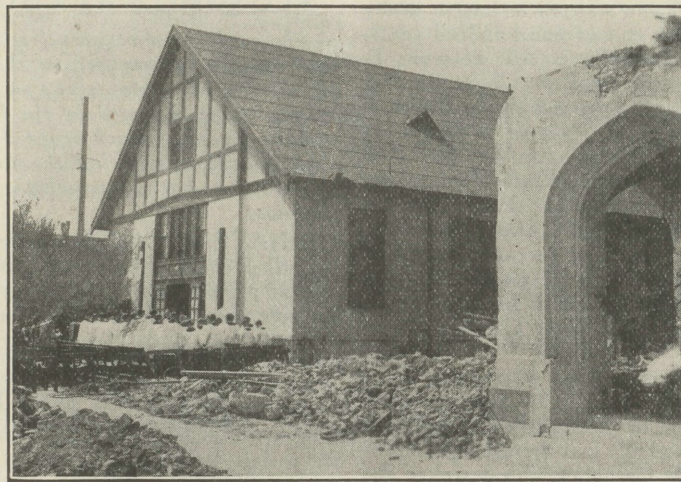
Fortunately St. Luke's, Long

Beach, believed in the Every Member Canvass and the rector, the Rev. Perry G. M. Austin, had a file with the names and addresses of all the baptized members of the parish as corrected to last November. An attempt was made to enlist the canvassers as visitors; but with a few brilliant exceptions this was impossible, not only because of the difficulty of telephonic communication, but especially because of the nervous condition of all the people and the added duties caused by injured and ruined property and the inconveniences of camping out with none of the conveniences upon which we have become so dependent.

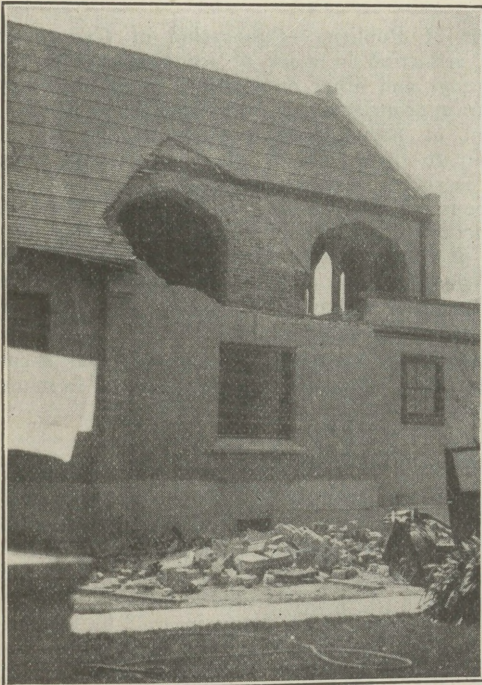
In such a situation substitution could not be of plan, it must be of personnel. So at some difficulty word was put through to a number of the clergy of neighboring parishes untouched by the earthquake. Seventeen were reached and quickly answered the call, despite added duties and responsibilities occasioned by Lent and the difficulties of the times. The card list, as used for the recent Every Member Canvass, was given out and in less than three days, under trying conditions, the more than 600 homes of the parish were visited.

Each clergy visitor was supplied with a mimeographed questionnaire and a mimeographed letter; the former to be returned to the Director of the Visitation and the

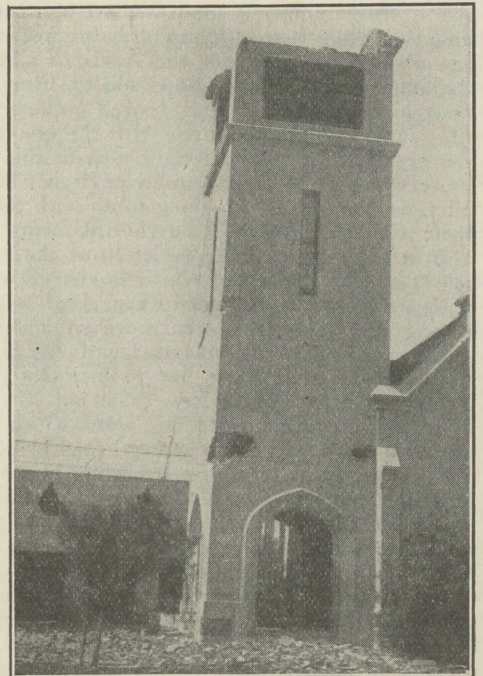
latter to be left at the home. The questionnaire was to ascertain the immediate needs of the people, their whereabouts, and other miscellaneous information of value. The letter was signed by the rector and was couched so as to bring sympathy, encouragement, offers of service, and information about the parish church and hours for divine services. As soon as a visitor returned his questionnaires these were read carefully and the information classified according to the needs expressed. So far as material needs were concerned, the Church gave emergency relief and then referred the family to the



OUTDOOR SERVICE AT ST. LUKE'S  
Here at an early hour Holy Communion was celebrated.



AT ST. LUKE'S CHURCH,  
LONG BEACH, CALIF.



ANOTHER VIEW OF ST. LUKE'S,  
LONG BEACH

(Continued on  
page 683)

## WHAT A DUTCH PAPER THINKS OF THE OXFORD MOVEMENT

BY THE REV. ANTHONY G. VAN ELDEN  
RECTOR OF ST. MATTHEW'S CHURCH, SUNBURY, PA.

SOME of the readers of THE LIVING CHURCH may be interested in an article which appeared a few weeks ago in a Dutch religious weekly under the title, Anglo-Catholics.

The writer of the article is the Rev. J. H. Gunning, D.D., a retired minister of the Dutch Reformed Church in Holland and the editor of this weekly publication. Dr. Gunning has been a keen student of the Oxford Movement for a number of years and has written a book on the life of John Henry Newman which will be published very shortly, in which he tries to interpret this movement to Dutch readers.

Here follows in part, his article translated from the Dutch:

"The Oxford Movement which in the year 1933 will be commemorated by the entire civilized world, but of course especially in England and concerning which I have written at length in my book on Cardinal Newman, is, at the end of one hundred years, far from dead and buried. This movement is still at work in various ways both inside and outside the Anglican Church, but in a peculiar way in this State Church the approaching downfall of which has often been predicted, though no signs of it appear on the farthest horizon. On the contrary this remarkable Church of the Via Media is flourishing more than ever and developing herself into a truly œcumenical Church. She has laid aside the insularity—the more or less narrowly-English which marked her in earlier days has entered into spiritual and sacramental union with a number of Churches. She places the greatest value on being a Catholic Church, a Church which maintains as her honor and precious possession the bond with the One Holy Catholic Apostolic Church.

"It is due very largely to Newman and his courageous sympathizers that this salutary thought has again become a reality and an object of thanksgiving to God to millions of souls. Those who have an eye and a heart for this gladly call themselves Anglo-Catholics, Catholics of English stock, Catholics who desire to remain faithful to the Reformed Christendom of the English Reformers—which was certainly not uninfluenced by the German and Swiss reformers—but who also feel and appreciate more than the Continental Evangelicals the bond with the oldest Church of the early centuries. Alas that from the days of Newman to the present there have been many among these Anglo-Catholics (but compared with the great majority of Anglicans who did not desire it, their number is small) whose aim has been immediate reunion with the Roman Church, as for instance only a short time ago about fifty clerics of the Anglican Church openly declared that they recognized the Pope and the Roman chair of Peter as their highest authority and desired nothing more fervently than the reunion of their Church with the one of Rome. But by far the great majority of all clergymen in this State Church—even those who like to call themselves High Church or Anglo-Catholics, decline to have anything to do with that. There is much in their Church customs, Church ornaments and vestments, and also in their dogmatic appreciation of the Sacraments which reminds one of Rome and which is viewed with alarm and often with annoyance by the more Evangelical and Protestant elements among the clergy and even more so among the laity, for the Anglican world is still animated with the firm determination not to surrender to 'Popery' but to maintain its own place in the Protestant world. Many have grave objections to the name 'Protestant.' Their aversion to this word which they have never understood has been greatly strengthened by Newman and his kind and has become a term of opprobrium by which the High Church Anglican demonstrates his ignorance of Church history as well as his ecclesiastical zeal. Let him enjoy this innocuous pleasure. But it is much to be regretted that by way of reaction the 'Low Churchmen,' the 'Evangelicals,' and the sympathizers with the 'Broad Church' seem to feel that all Anglo-Catholics are alike, denouncing them, one and all, as insincere and untrustworthy, as deceivers and prevaricators who are working secretly for the Church of Rome."

At this point Dr. Gunning reviews at length a book published in England under the title *Andrew Boconno's Will—the Story*

of a Crisis, by Joseph Hocking, which is a violent attack by an ultra-Protestant on what he considers the unfair methods employed by certain Anglo-Catholics in their attempt to win to their cause young men of means. Dr. Gunning, of course, is not deceived by this polemic and continues:

"It is certainly unjust to present the world of these Anglo-Catholics as a collection of perverse children of darkness, as covetous and dishonorable adventurers. We should have passed, by this time, beyond descriptions of the Maria Monk type."

Dr. Gunning ends his article on a note of generous appreciation:

"Anyone desirous of forming a just estimate of these Anglo-Catholics should go to England and see for himself what these men are doing along the lines of pastoral work and social service and how through their labors the life of the Church has been revived. Certainly these things are not due merely to the use of incense and holy water."

## ECONOMIES AT CHURCH MISSIONS HOUSE

In reply to a request from "The Living Church" as to (1) the number of workers on the Church Missions House payroll at the present time as compared with the number contemplated in the budget adopted by the 1929 General Convention, and (2) specific pieces of work dropped from the activities at the Church Missions House during the past year, Lewis B. Franklin, vice-president and treasurer of the National Council, has written as follows:

I HAVE DELAYED answering your letter of March 8th until I could check very carefully the question of the number of people on our active payroll at various dates, and am glad to give you the following information:

Personnel for whom salaries were provided in the budget adopted by General Convention to take effect January 1, 1932 . . . . .	150
Actual number actively on payroll January 1, 1932 . . . . .	147
Personnel provided for in the 1933 budget . . . . .	142
On payroll March 15, 1933 . . . . .	138

Some of the specific pieces of work dropped from the activities at the Church Missions House are as follows:

Department of Religious Education—Publication of *Findings*. Much work by various commissions whose appropriations have been entirely suspended or materially reduced.

Department of Publicity—Publication of *Church at Work*. Large reduction in work of securing articles for *Spirit of Missions* and other publications made necessary by reduction in appropriation of News and Field Bureau.

Department of Social Service—Reduction in official staff from four to three, one of whom is on part time. No assistant secretary now in department.

Miscellaneous—Abandonment of Personnel Bureau. General reduction in travel items in all departments. Abandonment of appropriations for additional officers and staff such as combining the duties of Executive Secretary of the Department of Religious Education with those of Secretary for Adult Education.

In addition to these specific items the general reduction in appropriations has necessitated giving up or reducing work in many directions.

## ROMAN CATHOLIC CHARITY

THE FIRST CATHOLIC ORPHANAGE in the United States was established by the Ursulines in New Orleans in 1727 according to a statement made by Monsignor Robert F. Keegan in *The Catholic Mind*. Today there are 607 Catholic children's homes and agencies caring for children. The first Catholic hospital was the Mullanphy Hospital established in St. Louis in 1828 by the Sisters of Charity. Today there are more than 560 Catholic hospitals in the United States. The St. Vincent de Paul Conference founded in St. Louis in 1845, today numbers 20,000 members and expends \$3,500,000 per annum for the relief of the poor.

—Lutheran News Bureau.

## CHRISTIANS AND JEWS UNITE IN DEMAND FOR SOCIAL JUSTICE

**T**HE TEXT of the declaration issued by the leaders of the three religious groups—Catholics, Protestants, and Jews—at their joint meeting in New York on March 27th, reported in our news columns, is as follows:

### MORAL ISSUES UNDERLIE CRISIS

"In the present crisis, the undersigned American Catholics, Jews, and Protestants feel impelled to voice the basic spiritual, moral, and social issues underlying the economic problems which face our country.

"The shaken social order starkly challenges men's souls. None of us can know peace while heart-rending suffering stalks through the land. A burning social conscience cries out for planned national action that shall assure to human flesh and blood elemental subsistence needs, and hope. That social conscience is organized and made articulate through our churches and synagogues. These are not hollow voices proclaiming safe and respectable moral platitudes, but they teach the words of God whose first concern for His people was to bring them out of the house of bondage. They inherit and voice the teachings of the impassioned prophets who stirred men's souls to action and called men to higher standards of living by their denunciation of those who turn aside the poor from justice, and by their summons to establish justice to relieve the oppressed, judge the fatherless, plead for the widow, and proclaim liberty throughout the land to all the inhabitants thereof. They try to follow the teaching which bids us bear one another's burden.

"Believing this, as Catholics, Jews, and Protestants we regard society as a coöperative human brotherhood, in which we must be our brother's keepers. We hold that the present organization of society fails in tragic measure to reflect the principles of justice and brotherhood which our religious teachings share in common, when it allows untold numbers of men, women, and children to suffer in the midst of plenty. We are convinced that the common will to mitigate mass poverty, want, and hunger can best be realized through orderly social action, inspired by divine teaching.

"We of the churches and synagogues are convinced that the injunction to do justice and to love mercy involves not only high individual efforts, but as well, courageous governmental action. Therefore we urge our elected governmental leaders and representatives to make available through states and other local agencies, adequate and immediate constructive action so as to assure that none shall hunger, none be homeless in our world of brothers.

### MORE VIGOROUS JUSTICE DEMANDED

"At the same time, we ask more vigorous application of brotherly justice than this unhappily needed palliative of emergency relief. We ask that there shall be adequate care of the aged, and we turn to our legislators, our leaders of industry, and leaders of labor to make effective without delay such systems of unemployment insurance as shall destroy the haunting dread of destitution which gnaws at the heart of millions. In this age of the swiftly producing machine we also call on them to express the public will to reduce materially the hours of the legal working week, and to check the breaking down of our hardly won enlightened standards of labor. We turn to the supreme legislature of the nation asking that it create a national industrial planning board to lay down far-sighted lines of industrial control for human welfare, to the end that there shall be no return of disastrous human misery engendered by uncontrolled economic exploitation of the common wealth.

"Voicing what we believe to be the conscience of the synagogues and churches, we call further for the redress of basic injustice in our human relations. Our government, and industry under governmental control, must devise systems of public economy, including taxation, that shall place the major burden on those best able to bear it, and so lessen the present cruel and unnecessary inequalities in men's opportunity to obtain and enjoy earth's material blessings. We solemnly declare that no system of distribution of the common wealth is morally acceptable or economically sound which is not based on justice.

"In sum this is the program for which churches and synagogues call—immediate provision of food and shelter for all the children of God; the opportunity for regulated work and a sense of security for the worker; an economy inspired not by competitive greed but by human love and brotherhood that shall eventu-

ally save men from deriving their comforts from the discomforts and hurt of their fellows. We earnestly believe that these are the very minimum requirements.

### FULL ACCORD IN THESE MATTERS

"We ask this in joint accord, in the spirit of religious social justice as expressed by the Quadragesimo Anno Encyclical of Pope Pius XI, and the National Catholic Welfare Conference; by the American Synagogue in the declarations of orthodox, conservative, and reform organizations; and by Protestant denominations, and the Federal Council of the Churches of Christ in America. It is of great significance that President Roosevelt stated in a recent address that his social philosophy was in accord with the main ideas of these pronouncements. With one mind we are looking, praying, and working for a more disciplined and more equitable social order in which industry shall be socially controlled and men shall have life and have it abundantly through striving for the good of all rather than for the enrichment of the few.

"Finally, we urge our churches and synagogues that with understanding, resourcefulness, and sacrifice they offer more fully than ever before their experience, their equipment, and their tenderest ministrations for both body and soul to those who in these dark and stressful days are groping and stumbling towards an unknown future. To them, and to their children who will inherit the new age, church and synagogue must give morale and hope, and a strengthened faith that the divinely given religious idealism in the soul of man will yet achieve a life of nobler amplitude, social justice, and coöperative brotherhood under the common Fatherhood of God."

The chairman of the special committee which was responsible for editing the statement was Dr. David de Sola Pool, rabbi of the Spanish-Portuguese Synagogue, New York, working with Prof. Arthur Swift of Union Theological Seminary, and Fr. Edward J. Walsh, vice-president of St. John's College.

## A VISITATION THAT WAS DIFFERENT

*(Continued from page 681)*

civic centers where adequate and more permanent relief was gladly furnished.

The clergy visitors were splendid in their devotion and effectiveness. They paid eloquent tribute to the worthwhileness of the Every Member Visitation and to the happy satisfaction that had come to them in its discharge. The joy and gratitude of the people were pathetic. "How wonderful to have the Church search me out and be the first to reach me with consolation and offers of help in my distress. Thank the rector for me and tell him to call upon me, if I can be of service to him or the Church in any way." Of course, like all Every Member Visitations, even this different one had its humorous moments, as that when a sharp-faced woman said, "Well, it took an earthquake to bring out a clergyman!"

The city authorities were pleased because this goodly section of the residents had its needs presented to the various relief agencies in clear and orderly documentary fashion, after personal visits on the part of trained and qualified visitors who had not been through the earthquake ordeal and therefore could think clearly. Generous donors from outside Long Beach were pleased because the contributions of food, clothing, and money for emergency relief that they sent the rector of St. Luke's were distributed quickly to the needy by the hands of members of their own Church family.

And the rector was delighted with the Every Member Visitation because it gave him quickly the actual condition of his big flock and supplied a personal channel through which went his sympathy and the messages of cheer and information that could have reached his people in no other way. So satisfied was the rector with the value of this organization and procedure that he requested a repetition of the Every Member Visitation, this time not for the same ends so much as for definite spiritual building and the planning with and for each member of the parish of his program of material reconstruction.

# CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

**H**ENRICK VAN LOON, the author, said recently that the practical people, big business men, and efficiency experts have failed to put order into the affairs of the world and our nation, and that "the world must now listen to its prophets and dreamers, enthusiasts, and idealists." This is the time for the exercise of faith in God, our country and ourselves. We have the opportunity to put ideals in the foreground of our lives and our living. The example of our home-life, our Church attendance, our social activities will place their impact on our associates and make for stability in home and country.

**Today's Opportunity**

We must put first things first—the principles of Christ in daily living. We must show the fundamentals of our faith by our works. Many Christian ideals have laid dormant, submerged by our social selfishness. These must be recovered and put into practice. The time is past when we can conscientiously place an over-emphasis upon the social obligations of life. Lent is with us, reminding us that the ideals and activities of our religion must predominate in thought and conduct. Play, social obligations, recreation, amusement, are right and must have a place in our life, but a very subordinate place in this critical time of our country's history, when the nation is looking to the Church for leadership and example.

Miss Sallie Phillips, secretary of young people's work for the National Council, in speaking of the necessity for every individual to show a definite loyalty to God, says: "If the future is to hold great achievements, the present must have great dreams. Set your dreams on fire and harness them into channels of actually doing something."

This is certainly timely and practical advice and, if we follow the suggestion, today's opportunity for faith and service will be the richest in our experience.

**I**N SPITE of the depression throughout last year an increasing amount of social service on the part of the Woman's Auxiliary in parishes and missions has been reported to the executive board by Miss Edna Beardsley, assistant secretary. There are more than 4,700 branches of the Auxiliary. Of these the record stands for the following:

**Growth In Social Service**

	1931	1932
Social service work in the parish .....	2,028	2,440
Social service work in the community .....	2,099	2,230
Social service work in the dioceses .....	1,578	1,776

There are social service committees in 766 parish Auxiliary groups. Working with social service community agencies, there were 1,136 Auxiliary groups in 1930 and 1,750 in 1931.

The effective social service committee is a balanced and representative one. It includes one or two social workers, perhaps a physician or a school nurse. Among its members are one or two socially-minded parishioners known as influential citizens. The schools, labor, and the local charities are represented. Before undertaking any program it is vitally important for the committee to make a thorough analysis of both parish and community in order to discover the objectives of greatest importance. It should ascertain the facts of the local situation before endeavoring to lay out a program. Helpful particulars are contained in *The Parish Finds Its Community* which may be obtained from the Department of Christian Social Service, Church Missions House, 281 Fourth avenue, New York City.

**I**T COMES to my attention that much benefit in various ways has come and is coming through parish visitation. A genuine service to the parish can be rendered by the laity in making an Every Member Visitation with the thought of financial support entirely omitted. The emphasis on such a visitation should be on **Church attendance**, baptism, confirmation, regular attendance at the service of Holy Communion, the building up of the Church school, developing interest in the women's organizations and the men's club. We lose a great deal in only organizing an Every Member Canvass for money. Why not a spiritual canvass for Church loyalty and Christian service?

**Parish Visitation**

**P**OSSIBLY no women are more lonely than those taking the training or nursing in our public hospitals. They come largely from the country to cities where they have but few friends, and but small measure of home-life and influence. The Guild of St. Barnabas for Nurses is a national organization designed to inspire and develop the spiritual aspect of a nurse's life and work.

**Guild of St. Barnabas**

It assists nurses in realizing the dignity of their calling and in maintaining a high standard of Christian life and work in connection therewith. It provides for nurses some of the comforts and influences resulting from more intimate intercourse with each other and with associate members. Associate members are Church women, clergymen, and physicians who are interested in the nurses and the spiritual aspect of their work. Active members include nurses who have graduated from a recognized school of nursing or student nurses in course of training at such schools.

These two groups are brought together through the Guild, and together plan and develop their activities which are divided into two types, religious and social. The scope of work varies from inspirational Church services for nurses, religious talks in hospitals, loans, holiday houses, and missionary activities. The social side of the Guild provides an atmosphere of friendliness and cheerfulness through such means as suppers, teas, dinners, lectures, and music. The Guild as a whole supports a missionary nurse in Puerto Rico. More branches, particularly in the larger cities, would increase the value of this estimable work.

**M**ANY of the women of our Church are asking for equal legislative and other powers of men. It is interesting to note that, in a petition presented by a delegation of women to the Church in Scotland, they said in part: "We believe that the work

**Status of Women in the Church**

of women in the Church should be complementary to, and not identical with, that of men, but we are of opinion that the recent advancement of women in many walks of life should be reflected also in the Church. We would welcome the development of the present scriptural order of deaconesses, and are convinced that in the further development of women's presbyterial councils, and other spheres of activity within the Church already open to women, there is still ground for extending our witness. Lady King Stewart who presented the petition said that their position was just a negative one; they felt that the existing opportunities for women's service were not fully known or utilized, and that these opportunities should be exhausted first before what has been distinctly masculine fields should be invaded.

LOVE is the most important element in character.



# BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

**THE WAY OF LIGHT: A MANUAL OF PRAISE, PRAYER, AND MEDITATION.** Compiled by Howard Chandler Robbins; New York: Edward Gorham, Inc.; pp. vii-259. \$1.50.

**THIS SMALL VOLUME** "prepared originally for the use of a group of ministers in the Protestant Episcopal Church, known as 'The Relations'" is now made available for the use of a larger number of persons. It is not without significance that the Liberal Evangelical movement should first come before the Church, in print, as a movement of prayer. Throughout this manual nothing can obscure this abiding purpose: to promote, direct, and inspire a deeper prayer life and its integrity within the aims of the group itself. The volume falls into three parts, of which the first contains prayers ranging from those of the tradition of the Church up to modern compositions, meditation material, and religious verse. The second section contains psalms and canticles, and the third a selection of hymns, a brief bibliography, subjects for group discussion, and the index of sources and authors.

Several conspicuous features mark this small book. The excerpts from great authorities of the spiritual life, both Catholic and Protestant, ancient and modern, are not in the annoying and tantalizing form of irritating brevity. Thoughts are given in their context, and one is allowed more than merely a flash of insight into the author's mind. Again, the book breathes throughout the spirit of loving understanding, of broad sympathy, and penetrating piety. From Lull and Jeanne d'Arc, through Savonarola and Luther up to Söderblom and Kagawa, there is a striking unity of temper and trend. One feels throughout the aspiration and bending of soul toward a larger unity in faith and practice than has yet been achieved in any single denomination of Christians. The solid satisfaction that this small key to a larger room may bring its users will be evinced by the extent of the spirit and hopes of those who modestly offer this collection to the needs of modern Christians.

F. G.

**FRANCISCAN POETS.** By Benjamin Francis Musser. New York: The Macmillan Co. \$2.00.

**THE FRANCISCAN POETS!** All the men who, living and working in the spirit of the Poverello, voiced their experiences and their aspirations in verse and song! What a theme for a sympathetic, understanding pen! What has this writer made of it? In the first place he has read widely and searched diligently that he might set forth the salient facts in the lives and the achievements of all the poets whom it is possible to claim as identified with St. Francis or with the Franciscans. Then he quotes with real discrimination those passages from their poems that show deep and even passionate love for the ideals St. Francis set forth in his life. First in order is William Dunbar, "the Chaucer of Scotland," "an ascetic troubadour" as he calls him. The long line he reviews includes Dante, St. Francis himself, Thomas Moore, Coventry Patmore, Francis Thompson, whom thoughtful men and women appreciate daily in increasing measure, and comes down to Father Ryan and Leo XIII. We can well praise his industry and devotion.

It may seem to us a bit strained for him to assert that "St. Francis is His [our Lord's] perfect imitator" and to quote with entire approval Brother Leo's characterization of St. Francis as "His Mirror of Perfection." For we recall that our Lord said, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants." But why should every convert among his poets have the fact of his accession to Rome

dwelt upon with such insistence? Why should Vida D. Scudder's *The Franciscan Adventure* be put in a classification of books "penned without complete faith" in contrast with "biographies, trustworthy because the fruit both of erudition and of faith?"

We cannot approve the taste of the author's characterization of Coventry Patmore's marriage in his Anglican days as "respectable, traditional," and his reference to "the little flood of Patmore babies." Finally he goes out of his way to bring into a work on the poets Leo XIII and his bull on Anglican Orders. And he makes this statement: "Eastern so-called Orthodoxy is heretical as well as schismatic, among its heresies being rejection of the dogma of Papal Infallibility and the dogma of the Immaculate Conception of the Blessed Virgin Mary." Does he not know that these are nineteenth century additions to the faith of Nicea and the other Ecumenical Councils, and that they are *de fide* only in that part of the Christian Church which denies the name Catholic to all other Christians, setting up standards the primitive Church never held? This author, who takes the name of St. Francis of Assisi on his lips, writes in a spirit far from that of the gentle saint who strove to lead men by love, and hence is loved of all who seek for the best in their fellowmen and see it.

D. C. W.

**A BATCH OF BOOKS** about children, their conduct and upbringing, has recently come to my desk. The chief among them I feel is Karl de Scheweinitz's *Growing Up*, which tells in plain, simple language how "we become alive, and are born and

## Books About Children

grow up." It answers safely and sanely the natural questions of children. (Macmillan, \$1.75). In Sid G. Hedges' *Indoor and Community Games* we have a big and useful collection of pastime devices for schools, social evenings, boys and girls' clubs, and similar organizations of young and old (Lippincott's, \$1.50). Another and of course a more philosophic book is James Edward Rogers' *The Child and Play*, which answers effectively the query, "What must be done to bring every child his rightful inheritance of happy and beneficial play?" The author believes that play is the serious business of childhood and considers it accordingly (Macmillan, \$2.00). While in Esther Loring Richards' new work we have a constructive discussion of *Behavior Aspects of Child Conduct*. As Dr. Adolf Meyer says in his appreciative introduction: "former generations charged the annoying behavior of a child quite simply to badness or nervousness. They asked, will he not, or can he not 'behave himself?'—not why does he act as he does? The treatment of 'badness' was conceded to be the province of parents and teachers and clergymen; the treatment of 'nervousness,' the province of doctor and nurse. Today we consider that the mental health of childhood should be the active concern and intelligent interest of parents, teacher, doctor, psychologist, clergyman, psychiatrist, social worker, public health nurse, and every other constructive force of our social organization that has responsibility for the welfare of childhood."

This is another Macmillan publication (\$2.50). C. R. W.

**PROF. P. ORMAN RAY** of the University of California has a well established reputation as a political scientist which he amply sustains in his substantial volume *Major European Governments* (Boston: Ginn & Co. \$3.80). It is one of those text books which serve equally well as a reference work for the general reader. It is well described as "a starting point in the study of European governments."

C. R. W.

# NEWS OF THE CHURCH

## Religious Group Issues Manifesto

Declaration Shows a Growing Spirit of Understanding Between Catholics, Protestants, and Jews

[For Declaration see page 683]

NEW YORK, Mar. 27.—Distinguished Catholics, Protestants, and Jews united today in a joint manifesto on the moral and spiritual factors underlying the present economic crisis. The signers, brought together under the auspices of the National Conference of Jews and Christians, are one hundred clergymen and lay leaders of the three faiths throughout the country, including the Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop of New York, and the Rev. Frank Gavin, Th.D., of General Theological Seminary, associate editor of *THE LIVING CHURCH*.

The statement, aiming to speak for the social conscience that is "made articulate through our churches and synagogues," first insists upon more adequate provision for the unemployed and needy. The second emphasis is upon the necessity for concrete programs for securing social justice. Deploring "the present cruel and unnecessary inequalities in men's opportunity to obtain and enjoy earth's material blessings" the religious leaders urge measures which will "check a breaking down of our hardly won enlightened standards of labor." "Courageous governmental action," "a national planning board to lay down far-sighted lines of industrial control for human welfare," and methods of taxation which "shall place the major burden on those best able to bear it," are called for.

The signers base their appeal upon the principles that have been set forth during the past year in the pronouncements of Pope Pius XI, the Federal Council of the Churches of Christ in America, and the organizations of the American synagogues. Attention is called to the significant fact that President Roosevelt stated in a recent address that his social philosophy was in accord with the main ideas of these pronouncements.

In releasing the statement, the Rev. Everett R. Clinchy, director of the National Conference of Jews and Christians, called attention to this joint declaration as a remarkable illustration of a growing spirit of understanding and mutual concern among religious leaders of all faiths. He said, "The manifesto issued today by Catholic, Jewish, and Protestant leaders is a striking expression of the collective conscience of organized religion in America. It is decisive evidence of an inspiring comradeship among the spiritual idealists of the nation, all the more impressive when contrasted with the strained relationships which today exist in certain other countries, like Germany. The statement re-

## BISHOP PERRY SPENDS BUSY TWO DAYS IN MANILA

(By Cable)

MANILA—In the forty-eight hours he spent in Manila, Bishop Perry visited the Governor General, was shown over the executive mansion, attended seven affairs connected with St. Luke's Hospital, held a quiet hour at the Cathedral, inspected the Chinese work at the House of the Holy Child, and spoke over the radio.

## Massachusetts Church Treasures Delano Gift

Altar Was Presented As Memorial to  
Mrs. Charles E. Butler, a Friend

STOCKBRIDGE, MASS.—St. Paul's Church, Stockbridge, has at least a slight connection with the new President of the United States in view of the fact that the altar presented to the new church in 1884 was the gift of his maternal grandmother, Mrs. Franklin H. Delano of New York. In the letter of presentation of the new building of St. Paul's to the parish, written November 12, 1884, by the late Charles E. Butler, the following explains the gift:

"The Communion table and two large chairs within the chancel railing are the gift of Mrs. Franklin Delano of New York. This lady and Mrs. Butler were intimate acquaintances from girlhood, and this gift is a tribute to the mutual affection and regard, unbroken and undiminished, which always subsisted between them."

Mr. and Mrs. Franklin H. Delano's daughter, Sarah, married James Roosevelt, and their son, Franklin Delano Roosevelt, is the President. The present edifice of St. Paul's replaced an older building on the same site erected in 1844. The present building is a memorial to Mrs. Charles E. Butler.

President Roosevelt's grandmother, Mrs. Delano, was present at the consecration of the new building by Bishop Paddock of Massachusetts, on November 12, 1884. She received Holy Communion at that service from the altar that she gave in memory of her friend.

It is hoped that President Roosevelt may be present at the centenary celebration of the parish church during the summer of 1934 so that he may receive Communion from the memorial altar.

minds us that although there are very important differences between Protestants, Catholics, and Jews, there are also great social ideals which they hold in common and in which they can work together in hearty accord and mutual respect without sacrificing the distinctive position which any group holds."

## Greek Church Still Upset Over Calendar

Monks of Mt. Athos Hold to Old Style—Home Missions Society Formed—Mixed Marriages

BY DONALD A. LOWRIE

PARIS—The Church in Greece is again in difficulty with the use of two calendars. Some time ago the Georgian calendar was made the official time measure for the Church, but as in similar cases in other Orthodox Churches, a conservative minority clings firmly to the old style, thirteen days behind the new. At one time the Ministry of the Interior proposed to settle the dispute by closing all churches which persisted in using the old calendar and forbidding the monks from Mt. Athos, firm adherents of the old style, to circulate among the people.

To this the well known journal *Estia* protested, offering a compromise solution which would recognize and provide for the right of a minority, suggesting that certain churches be set aside for the use of the "old style" groups, but that all agitation be prohibited.

### GREEK CHURCH ORGANIZES HOME MISSIONS

Another item in the new forward-looking attitude of the Greek Church is a Home Mission Society being organized by the Bishop of Syra. It proposes three chief lines of activity: (a) The teaching and distribution of the Scriptures; (b) Special education of clergy for pedagogical work, especially in Sunday schools; (c) Social service.

The Bishop of Syra has recently returned home after some years spent in America. Some of his friends say his projects show American influence, especially in his proposals for financing the new society. First of all, he proposes that each Bishop give 9 per cent of his salary. This, he claims, puts the work on a basis of sacrifice. Besides this he proposes to organize several undertakings whereby the Church would supply its own needs: a printing press to have a monopoly on the production of service books, a weaving industry making all the Church vestments needed in Greece, a bee-keeping enterprise to market honey and make all the candles used in the church.

### MIXED MARRIAGES

The Greek reaction to a recent Roman Catholic pronouncement on the subject of mixed marriages may be gathered from a statement in the Greek Church organ *Temis*. After reviewing the Greek law and the Church canons on the subject the article concludes: "Thus it is recognized, on the basis of the law (concerning marriages where one party is Orthodox and the other Roman Catholic), that such a marriage must be performed by a priest of the Orthodox Church."

## St. Stephen's College Not to Be Closed

Reduced Budget Assures Continuance Through Another Year at Least—Seek Successor to Dr. Bell

NEW YORK, March 24.—It is good news not only to the friends of St. Stephen's College at Annandale but to all who appreciate its ecclesiastical status to learn that the institution is to continue through the academic year, 1933-1934.

At a meeting of the trustees of St. Stephen's College, held this week, it was announced that by adopting a reduced budget, made possible in large measure by the voluntary offering on the part of members of the faculty to accept substantial reductions in their salaries, the threatened closing has been averted.

The trustees asked the aid of Bishop Manning, their chairman, and of Dr. Butler, president of Columbia University, with which St. Stephen's is an affiliated institution, in the matter of securing a warden to succeed the Rev. Dr. Bell. The resignation of Dr. Bell becomes effective June 30th, an act taken by him, it is stated, because of his disagreement with the trustees on their plan for a revised budget.

### BISHOP TO PARTICIPATE IN PROTEST AGAINST HITLER POLICY

The international protest now being made against persecution of Jews in Germany is being given a huge manifestation in this city. This is due not only to the fact that New York is the home of many hundreds of thousands of Jewish people but also because of the pronounced sympathy of a great throng of Gentile citizens. Of especial interest to Churchmen is the conspicuous stand taken in this protest by Bishop Manning. In addition to joining with thirty-four prominent Christians in signing a protest sent to the present rulers in Germany, the Bishop will be one of the speakers next Monday evening at a great meeting to be held in Madison Square Garden.

### DR. GUTHRIE ASKED TO RESIGN

The undenied report is circulated that the vestry of St. Mark's Church in the Bouwerie has requested the resignation of its rector, the Rev. Dr. William Norman Guthrie. The latter, whose ministry at old St. Mark's has been characterized by frequent and sometimes violent storms, has secured legal aid to advise him in the contest which it is expected will take place at the annual parish meeting on April 18th. Not only has the rector's salary been unpaid for several months, but it is stated that a debt of \$500,000 now rests upon the parish properties.

### NEW RECTOR AT CHRIST CHURCH, BRONXVILLE

To fill the vacancy at Christ Church, Bronxville, caused by the resignation of the Rev. Dr. Charles W. Robinson, effective April 1st, the vestry has elected and se-

### BISHOP STEWART ON CHURCH OF THE AIR MARCH 31ST

NEW YORK.—On March 31st at 12:30 noon (Eastern Time) the Bishop of Chicago, the Rt. Rev. George Craig Stewart, D.D., will give the fifth of the international series of Lenten addresses given under the auspices of the New York City Mission Society over the Columbia System.

The Bishop of Montreal, the Rt. Rev. John Gragg Farthing, D.D., presented the fourth address on March 24th. The Bishop of Toronto is scheduled for April 7th.

cured the Rev. Harold Frederick Hohly, now an assistant to the Rev. Dr. Chalmers at Grace and St. Peter's Church, Baltimore.

In his many years of service to the Bronxville parish, Dr. Robinson is known to Churchmen beyond his community especially for his development of his church plant. In recent years Bronxville has become one of the most desirable residential neighborhoods in New York's suburban area. To meet the increased demands upon it, Dr. Robinson led his congregation in the construction of one of the most beautiful churches to be found anywhere in this country, at the same time building up the communicant strength of the parish to a thousand people and more.

### WOMAN'S AUXILIARY ITEMS

Mrs. John Reilly, Jr., will speak on Missions in Wuchang, and its president, Mrs. Pierce, on The Next Step in Missions, at the April meeting of the Woman's Auxiliary in the diocese of New York, to be held on Tuesday the 4th, at St. Bartholomew's Community House.

On Thursday of this week the Bronx branches of the Woman's Auxiliary met at St. Mary's Church, Alexander avenue, the Rev. Frank R. Jones, rector. Bishop Lloyd was the preacher at the Eucharist.

### ITEMS

The Rev. Samuel Shoemaker, Jr., rector of Calvary Church, has returned to his parish, following the six months' leave of absence granted him last autumn by his vestry. During this period he has visited many cities of this country and Canada in the interest of the First Century Christian Fellowship.

The Rev. Dr. Suter, the new rector of the Church of the Epiphany, has opened a reading room and reference library of religious books at the Church, Lexington avenue and 35th street. The room which will be open daily from 9 to 5, was dedicated last Sunday morning by Bishop Lloyd.

The April meeting of the Clerical Union for the Maintenance and Defense of Catholic Principles will be held next Tuesday at St. Ignatius' Church. The Rev. E. H. Schlue-ter will give the meditation, and a paper will be read by the Rev. Dr. Gavin.

The annual service of the Church Mission of Help will be held this Sunday afternoon at St. James' Church, the preacher being the Rev. Dr. Gavin.

The Rev. Dr. Roelif H. Brooks, rector of St. Thomas' Church, has been commissioned a major in the United States Army. In succession to the Rev. G. Warfield Hobbs, Dr. Brooks is chaplain of the Seventh Regiment.

## American Congress Plans Progressing

Bishop of Pennsylvania Appointed  
Honorary President by Centenary  
Committee

BY ANNA HARRADEN HOWES

PHILADELPHIA, March 24.—Plans are rapidly developing for the observance of the American Centenary Congress which is to be held in Philadelphia October 22d to 26th. The Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, has accepted his appointment as honorary president of the Congress and has sent to the committee his blessing and good wishes for the work.

The Mayor of Philadelphia will serve on the committee and be one of the speakers at the dinner. Clinton Rogers Woodruff is acting as chairman of the local committee of laymen and a large number of the clergy are serving on the priests' local committee.

Some of the clergy on this committee are the Rev. Franklin Joiner, St. Clement's, chairman; the Rev. Wallace E. Conkling, St. Luke's, Germantown, secretary; the Rev. Frank L. Vernon, St. Mark's; the Rev. James M. Niblo, St. John's, Norristown; the Rev. Edward M. Jefferys, St. Peter's, president of the standing committee; the Rev. John Mockridge, St. James'; the Rev. Gilbert E. Pember, St. Michael's, Germantown; the Rev. Leicester C. Lewis, St. Martin-in-the-Fields, Chestnut Hill; the Rev. Archibald Campbell Knowles, St. Alban's; the Rev. C. J. Harriman, St. James the Less; the Rev. Carl I. Shoemaker, the Annunciation; the Rev. Charles L. Steel, Calvary; the Rev. G. Herbert Dennison, St. Timothy's, Roxborough; the Rev. Francis B. Roseboro, St. Elizabeth's; the Rev. William P. S. Landet, Church of the Good Shepherd, Rosemont; the Rev. Vincent F. Pottle, St. George's; the Rev. Henry C. Mitchell, St. Mary's, Wayne; and the Rev. Howard W. Fulweiler, Christ Church, Media.

The city administration, the Chamber of Commerce, and other agencies have assured the Congress committee of their full coöperation. The headquarters is to be the Bellevue-Stratford Hotel where all meetings (except, of course, services) will be held.

Philadelphians are looking forward with keen anticipation to the American observance of the Centenary of the Oxford Movement.

### DEAN SHATFORD SPEAKS AT ST. LUKE AND THE EPIPHANY

Minorities inspired with courage and faith which have redeemed civilization and led great reforms throughout history will achieve the same result today, the Rev. Allan Pearson Shatford, dean of the Cathedral in Montreal, declared on March 23d at the fourth of the six Lenten preaching mission services held in the Church of St. Luke and the Epiphany, 13th street below Spruce.

"It is always the remainder of life that is left when the crowd falls away that gives us hope in dark days," he said. "A handful of consecrated people is enough to redeem

the nation and restore the Church. We have thought too much on financial things in the Church and become weary of the sound of the word 'budget.'

"The Church made its greatest progress when its resources were limited and a new value on faith and enthusiasm is the essential thing today as always."

DR. OLIVER IS GUEST SPEAKER

A group of prominent Philadelphians and residents of the Main Line suburbs aiding in unemployment relief in the South Philadelphia section of the city held a meeting on March 27th at which prison and police officials of the state, county, and municipality were the invited guests.

The Rev. John Rathbone Oliver, whose long official association with the criminal courts of Baltimore has brought him into close contact with all classes of offenders, was the principal speaker and his topic was, As a Psychiatrist Looks at Crime and Punishment.

#### NEW YORK CATHOLIC LAYMEN'S CLUB ELECTS OFFICERS

NEW YORK—The second regular meeting of the newly-formed Catholic Laymen's Club of New York was held at the Church of St. Mary the Virgin, on the evening of March 16th. The constitution, setting forth boldly and solidly the precepts of the Catholic Faith, was adopted.

Theodore E. Smith, of St. Paul's parish, Brooklyn, was elected president and Adolphe Barreaux, of St. Mary the Virgin parish, Manhattan, was elected secretary-treasurer. Both elections were unanimous. In addition, the executive council, the governing body of the club, was elected, consisting of F. D. Yates and H. R. Elliott of St. Paul's, Brooklyn; L. F. C. Lohman and L. J. Scholz of St. Mary the Virgin, Manhattan; H. H. Wheeler of St. Edward the Martyr, Manhattan; J. G. Mitchell of the Cathedral of St. John the Divine, Manhattan; and H. L. Taylor of the House of Prayer, Newark.

The club, barely over a month old, has forty-seven members, representing nine parishes of the New York metropolitan area.

#### MOTHER URSULA MARY GUEST OF BALTIMORE AUXILIARY

BALTIMORE, MD.—The best attended meeting of the Woman's Auxiliary of Grace and St. Peter's Church, Baltimore, which has been held this year took place on March 16th, when the parish auxiliary and a large number of guests listened to an address by Mother Ursula Mary of the Order of St. Anne in Wuchang, China. Mother Ursula Mary's presentation of the Church's great mission, and her account of the work being done in her own section of China had a most telling effect on the whole audience. It may safely be said that the visit of Mother Ursula Mary strengthened the well known missionary loyalty of this parish, and gave a new assurance of the present day worthwhileness of missionary effort.

On March 17th, Mother Ursula Mary was present at a gathering in St. Andrew's Church, and later on addressed a meeting of the mission study class at St. Michael and All Angels' Church.

## Chicago Announces Oxford Essay Winners

John Bruce of Freeport and Eleanor Roy Awarded Honors in Normal School Contest

CHICAGO, March 25.—Announcement of the winners in the diocesan-wide essay contest on the Oxford Movement was made March 20th at the final session of the diocesan Normal School sponsored by the department of religious education.

John Bruce, Jr., of Grace Church, Freeport, is the winner of the senior high school group, with Eleanor Roy of Holy Trinity Church, second. In the junior high school class, Mary Parmenter, of the Church of the Atonement, won first place and Janet Koontz, of St. Bartholomew's Church, second place.

A total of 198 received credits at the final session of the Normal School, said to be the largest number awarded at any diocesan school of this kind at one time. The Rev. Dr. Daniel A. McGregor, newly elected secretary of the Department of Religious Education of the National Council, presented the credits.

Four National Accredited Leaders Association diplomas were awarded also at the meeting. Those receiving such were: Miss Elizabeth Howard, St. Mark's Church; Mrs. James W. Biggers, Holy Trinity; William A. Clapp, St. Elizabeth's Church, and Miss Wilma Widdicombe, Church of the Atonement.

The purpose of the essay contest was to inform members of the Church schools of the diocese about the Oxford Movement and to stimulate interest in the celebration of the one hundredth anniversary of the Movement which will occur this summer. Judges in the contest were: the Rev. John Hubbard, the Ven. F. G. Deis, and Miss Vera C. Gardner, supervisor of religious education of the diocese.

BISHOP WOODCOCK SPEAKS

Worry is killing more persons today than drugs or drink, Bishop Charles E. Woodcock of Kentucky declared at the Lenten noonday services in the Grand Opera House this week. The Bishop's talk on worry brought unusual reaction. Publication of the talk in the city press resulted in unusually large crowds representing persons of all faiths and creeds the following days. One of the Chicago dailies published an editorial on the talk, commending it highly.

Put God between your worries and yourself, the Bishop prescribed.

The Rev. Bates G. Burt of Pontiac, Mich., is next week's speaker followed by Bishop Abbott of Lexington, during Passion Week.

EDITOR SPEAKS AT SEMINARY

A virile Church press is necessary to an intelligent Church membership, Clifford P. Morehouse, editor of THE LIVING CHURCH, declared in a lecture at Western Theological Seminary on March 23d.

"The great central task of the Church press is the integration of the work of the Church as a whole," said Mr. Morehouse. "We live in an age that is singularly dependent upon the press. It is the printed page that molds the modern mind. Without it we should be not a nation but an aggregation of cities, towns, and villages linked together perhaps with some loose confederation such as that which bound together the original thirteen colonies. Without the Church press our Church would tend to fall apart, to disintegrate into dioceses or provinces that would have little understanding of one another and little or no united cohesive form."

ARCHDEACON TRAVELS 33,000 MILES

Traveling more than 33,000 miles up and down the extra-metropolitan area of the diocese, carrying the Church into the smallest communities of twenty-four counties, is the accomplishment during the past year of the Ven. Winfred H. Ziegler, archdeacon of Chicago.

Archdeacon Ziegler's annual report tells a fascinating story of how the Church is making her way in these rural districts. He tells of going into 111 cities and towns and villages in his ministrations to the isolated of the diocese. A total of 228 isolated families, embracing 559 souls, are now under his care.

One of the most interesting groups served by Archdeacon Ziegler is that at Paxton. Twenty-six officers of the U. S. Army Flying Corps at Chanute Field have moved into Paxton and this group forms the basis of his activity. Services are held in officers' homes.

WOMEN ENTER CONTEST

The Woman's Auxiliary of the diocese of Chicago is again entering the International Contest, in which they won first prize of \$500 last year. A call to Auxiliaries to start work now has just been issued by Mrs. Charles Spencer Williamson, diocesan president. Mrs. John Harris of Grace Church, Oak Park, expert in canning who assisted in the work last year, will again be active. More than 10,000 cans and jars of fruits and vegetables were put up last summer by Churchwomen for the poor and for entry in the international contest, which has headquarters at Aurora.

NEWS NOTES

William O. Hanner was awarded first prize in the Western Seminary Dramatic Society contest this past week. The award is to the student whose reading of the Bible and Prayer Book services best satisfies the requirements of the judges.

The Rev. F. H. O. Bowman, rector of Grace Church, Pontiac, has been giving a series of sermons on the Oxford Movement, requested by his laymen, and increased congregations have resulted.

The diocesan young people's society, Gamma Kappa Delta, has set May 5th as the date for its annual May Ball, for the benefit of the Cathedral Fund.

Bishop Stewart attended the retreat for bishops at the College of Preachers, Washington, this past week. The Bishop will deliver the noonday addresses at Trinity Church, New York, April 3d to 7th.

Dr. John Henry Hopkins, rector emeritus of the Church of the Redeemer, Chicago, is returning to the city on April 5th, to assist in the services at that church during Passion and Holy Week. He will take the three hour service on Good Friday and be the celebrant on Easter Day.

## Regional Catholic Congress To Meet at Batavia, N. Y.

Memory of Dr. James A. Bolles to Be  
Commemorated at the Conference

BATAVIA, N. Y.—St. James' Church, this city, is to be the host parish on May 3d to the regional Catholic Congress of the dioceses of Western New York and Rochester. At the same time will be commemorated the memory of the Rev. James Aaron Bolles, D.D., who first proposed the title, American Catholic Church, and who is considered one of the most important early proponents of the Catholic Revival in the American Church.

Fr. Bolles was rector of St. James' Church from 1834 to 1854. After serving this, his first parish, he went to the Church of the Advent, Boston, later to Trinity Church, Cleveland, then to Grace Church, Chicago. He returned to the Cathedral of the diocese of Western New York as senior canon, which office he held until his death in 1894 at the age of 84.

The conference on May 3d is under the immediate auspices of the Heritage Club, the Rev. C. C. W. Carver, S.T.M., president. Fr. Carver is also general chairman of the conference.

Among the speakers will be the Rev. Edward Rochie Hardy, Jr., Ph.D., of the General Theological Seminary, who will give an address on Tractarianism and the Catholic Revival. Mother Ursula Mary, O.S.A., superior of the House of the Merciful Saviour, Wuchang, China, will speak on the place of the Religious in the Revival. The Catholic Congress is supplying a third speaker who will be a layman.

The conference will open with a Solemn High Mass at 10 A.M., the Rev. C. Warren Newman of All Saints', Ashmont, celebrant; the Rev. Edward Barrow of St. Andrew's, Buffalo, deacon; and the Rev. E. K. Nicholson of Christ Church, Rochester. The Very Rev. E. J. M. Nutter, D.D. dean of Nashotah House, will preach on the Oxford Movement at the High Mass. He is an honorary member of the Heritage Club. The conference is open to all members of the Church. Hospitality overnight is offered to all who request it. The vestry of the parish is acting as host to those attending at luncheon at noon. The conference will close with Solemn Vespers at 5:30 in the afternoon.

The rector of St. James', the Rev. Norman B. Godfrey, is chairman of the committee in charge of local arrangements.

## CONTINENTAL CHURCH ARMY WORKERS TO CONFER MAY 22D

WASHINGTON—The sixty Church Army workers in Canada and the United States will hold a reunion May 22d to the 26th at the College of Preachers in Washington. This reunion will combine the features of a retreat, classes for personal religion, conferences on preaching, and a venture in evangelism in the form of an outdoor service of witness. Bishop Rhinelander will be the director.

## NATIONAL GIRLS' FRIENDLY MEETING CANCELLED

NEW YORK—The thirty-ninth national council meeting of the Girls' Friendly Society, which was scheduled to meet in Los Angeles July 3d to 10th, has been cancelled, according to an announcement by the national headquarters here.

## WINSTED, CONN., CHURCH DAMAGED BY FIRE

WINSTED, CONN.—Damage estimated at \$10,000 was the result of a fire which broke out early on the morning of March 14th in St. James' Church, Winsted. The blaze is thought to have started from soft coal combustion in the boiler room. The fire fortunately was confined to the choir room, but the church cannot be used for a few weeks pending repairs.

St. James' is a stone building built at a cost of \$125,000, and is considered one of the most beautiful churches in the diocese.

## FIFTH PROVINCE CHAPLAINS' INSTITUTE OPENS APRIL 18TH

CINCINNATI—An institute for college chaplains of the Fifth Province is to be held at Glendale April 18th to 20th inclusive, under the auspices of the department of religious education and the department of social service of the diocese of Southern Ohio. At least two of the lecturers are prominent Churchmen—Bishop Hobson and Dr. Gavin—and the subjects to be presented are worthy of a good audience.

Further information may be obtained from the chairman of the department of social service, William S. Keller, 223 West Seventh street, Cincinnati.

## ST. JOHN'S, SAVANNAH, GA., CELEBRATES 81ST BIRTHDAY

SAVANNAH, GA.—On March 13th, St. John's Church, this city, observed its 81st anniversary. St. John's began as a mission of Christ Church, the mother church of the diocese, with the Rev. Mr. Gallagher, assistant to the Rt. Rev. Stephen Elliott, then Bishop of Georgia and rector of Christ Church, in charge.

It is said that during the war between the States, General Sherman wanted to confiscate the St. John's chimes, the gift of a vestryman, Joseph S. Fay, for making shot, but was prevented from doing so by President Lincoln.

## MEXICO NOW HAS AN ORGANIZED BROTHERHOOD

MEXICO CITY—A chapter of the Brotherhood of St. Andrew was organized recently in this city by a group of young Mexican Churchmen under the leadership of the Rev. Fausto Orihuela, native rector of San José de Gracia Mission.

This is the first Brotherhood chapter in the Mexican Church but it is expected others will follow. A serious difficulty encountered is the lack of Brotherhood literature in Spanish.

## St. Paul's, Pawtucket, R.I., Cares for Own Unemployed

One-Third of All Moneys Expended By  
Parish Goes to Poor Relief

PROVIDENCE, R. I.—“You cannot preach love of neighbor in the pulpit and refuse or neglect to feed the hungry among your parishioners and have a church that is respected in the community.” A statement to this effect was made by the Rev. Roberts A. Seilhamer, rector of St. Paul's Church, Pawtucket, at a Lenten meeting of the social service department of the diocese recently. Mr. Seilhamer's church announced at the beginning of the depression that it would take care of all its unemployed communicants so far as food and fuel were concerned, and advised them not to apply to any private or public agencies of relief. This plan has involved a constantly increasing expenditure, beginning with about \$900 and now amounting to \$8,000, for the year. At present one-third of all parish expenditures goes to relief for the needy. The enterprise is financed in considerable measure through mite boxes. Several hundred families put in a penny for every member for each meal, making an income of about \$2,700 a year for this purpose.

Some of the reasons given by the rector for this generous treatment of the poor of the parish are these: It is not a matter of charity; the Church is one big family and when some members are in need it is the duty and privilege of the rest of the household to help. Self-respecting people in need are much distressed when they sit around in the offices of private and public relief organizations. That humiliation he and his church are avoiding. “No one knows who are being helped, except me, not even my wife. The accountant comes from outside the parish,” he said.

Henry T. Samson, secretary of the state unemployment relief commission, who followed Mr. Seilhamer, highly praised St. Paul's work. “One great danger in the present trend of public relief is that it is getting further away all the time from the individual,” he stated. “Until recently the private agency provided much of the relief, but centralization has set in and the responsibility is passed to the city and in turn from the city to the state and the nation.” The result will be that the private agencies such as child and family welfare associations will have to fight for their lives in the immediate future, and in addition to all that, the sympathy and understanding that go with relief work through personal contact will be materially impaired.

Mr. Samson stated that it was the job now of centralized agencies to feed the unemployed, but he urged the Church to keep up the morale of the needy, and in his judgment no other organization can do that as well.

“I HAVE WORSHIPPED the gods all my life,” said an old Chinese lady at a preaching mission in west China, “but never until today have I heard of the True God. Now I want to worship Him.”

## Enthroned Bishop of New Canadian Diocese

Saskatoon Cathedral Acquires Also  
Four Canons and a Dean—In-  
structions on Oxford Movement

TORONTO, March 21.—At St. John's Cathedral, Saskatoon, Bishop Halam was enthroned as Bishop of the newly formed diocese of Saskatoon. The preacher was Bishop Harding of Qu'Appelle.

The Rev. Canon Armitage of St. John's Cathedral has been appointed dean. Four men whose service to the Church has been marked by quiet faithfulness over a long period of years, were installed as canons of the Cathedral: the Rev. H. E. Wright, M.A., the Rev. W. H. English, the Rev. A. E. Greenhalgh, and the Rev. W. T. Sheasby, B.A.

### SERMONS ON THE OXFORD MOVEMENT

The Rev. Canon W. H. Davidson, rector of St. John the Evangelist, Montreal, has begun a series of sermons on the Teachings of the Oxford Movement. He began by saying that the Church of England is the Anglo-Catholic Church, but warned his hearers of the importance of understanding terms rightly. It is disastrous to limit this name to one section of the Church. The whole Church of England is Catholic, and she is Anglo because our part of the Catholic Church is mostly made up of Anglo-Saxon people.

After paying a tribute to the movements within the Church that had preceded the Oxford Movement, the preacher went on to say that this movement brought new life to the Church. The benefits of the movement have not been limited to our own Church, but are being felt outside the Church.

The aims of the Tractarian leaders, he said, were to make religion supreme in the national life, to get the Church to find herself afresh, and to vindicate the true character of the Church. He concluded with the statement that the Oxford Movement brought new ideals of the sacred ministry and a new type of clergyman. The priestly office was changed from a profession to the supreme vocation. They were not only to be ministers, but priests. Their work was to be pastoral, to teach the Word of God, and rightly and duly administer His holy sacraments.

### DEATH OF WYCLIFFE'S FIRST GRADUATE

The Rev. Canon Bernard Bryan, D.D., last survivor of the first graduation class of Wycliffe College, rector emeritus of the Church of the Epiphany, has passed away in his 82d year. He had been active in the ministry for more than half a century, was the first and for 32 years rector of the Epiphany Church, and for the last six years in association with the Rev. Dyson Hague as vicar.

### 427 FRENCH CANADIANS CONFIRMED

At Christ Church Cathedral, Montreal, 427 French Canadians were received into the communion of the Church of England

by the laying on of hands. These were presented by the Rev. Victor Rahard, rector of L'Eglise du Redempteur, Sherbrooke street East, Montreal. Their own church being too small for the purpose, the Cathedral was placed at their disposal by the dean, the Very Rev. Arthur Carlisle, D.D.

Owing to the presence in Montreal of the Archbishop of Rupert's Land, the Most Rev. I. Stringer, D.D., and Bishop J. R. Lucas, of Toronto, their services were enlisted for the confirmation, and these two prelates, with Bishop Farthing, administered the sacred rite simultaneously.

Bishop Farthing confirmed at the chancel steps of the Cathedral, Archbishop Stringer at the entrance of the south transept, and Bishop Lucas at the entrance to the chapel in the north transept.

The responses of the candidates to the questions asked by the Bishop were given in French, Mr. Rahard acting as interpreter. The hymns were also sung in French.

### UNEMPLOYED MEN GIVE SERVICES

The Men's Club of St. Thomas' Church, Owen Sound, has made a very remarkable and most commendable contribution to the parish. The club includes in its membership men who are carpenters, cabinet-makers, painters, decorators, and machinists. Finding themselves with very little employment, and with considerable time to spare, the club entirely cleaned, painted, and decorated the parish hall the first week of the month. The second week cupboards and lockers were built for the choir vestments, mirrors placed in each door, and the woodwork painted. The following week the church building was cleaned, the walls painted, and the whole renovated. The actual labor and time for all this work has been given out of the goodness of the hearts of these men. It is a most noteworthy contribution and has saved the parish a very large amount of money. A mock trial held by the men paid for the material used in decorating the church. The Ladies' Guild paid for the material used in the hall, and also gave the club a dinner, as a mark of appreciation of their work.

### MISCELLANEOUS NEWS

At the diocesan synod of British Columbia "Quiet Hours" were conducted by the Rev. Dr. H. H. Gowen, of Seattle, who preached at Evensong the same day. The synod voted not to confirm last year's motion to admit women as members of synod.

Bishop Renison, rector of St. Paul's, Toronto, was the speaker at the St. Patrick's Day luncheon of the Irish Protestant Benevolent Society.

New appointments in the diocese of Qu'Appelle have recently been announced by the Rt. Rev. McAdam Harding, Bishop of Qu'Appelle. The Rev. W. Cole, rector of Weyburn, is appointed honorary canon of the diocese; the Rev. W. Jackson, rector of St. Michael's, Moose Jaw, and the Rev. Dr. A. W. Keeton, rector of Kamsack, have been appointed Bishop's examining chaplains.

At St. John's Church, Peterborough, Ont., a bronze tablet presented by his family was unveiled to the memory of the late Archdeacon J. C. Davidson, for forty years rector of the parish. The service was taken by the present rector, the Ven. Archdeacon Blagrove; the tablet unveiled by the Rev. John F. Davidson, elder son of the late Archdea-

## Mountaineers Owe Much To the Late Mrs. Gielow

Was Organizer of Association For  
Industrial Education

WASHINGTON, D. C.—To the late Mrs. Martha S. Gielow, a former Churchwoman of the national capital but recently a resident of Long Beach, Calif., whose death occurred January 29th, must be given credit for the uplift of the mountain people—the Highlanders, as she called them. To these people she gave of her life and talents, being the first person to center attention in a national way upon these neglected folk.

It was in Washington that she organized the Southern Industrial Educational Association in 1905, later organizing branches in such important centers as New York, Philadelphia, and Richmond. Hundreds of thousands of dollars have been raised by this association, but for which many of the mountain missions and schools would have been closed, as several branches of the organization are still active.

The work carried on by Mrs. Gielow was interdenominational in scope, but several distinctively Church schools have been aided for a number of years. The now famous Martha Berry schools in Georgia were the first to receive assistance from the Southern Association.

In recognition of the nation-wide services rendered by Mrs. Gielow she was highly recommended for the annual *Pictorial Review* Achievement Award for 1932 which went to Helen Keller.

Mrs. Gielow wrote a number of books including *Old Andy*, *The Moonshiner*, *Manning's Reminiscences*, *The Light on the Hill*, proceeds from which went almost entirely to the cause of education in the Appalachian highlands.

con; while the dedicatory prayers were said and the sermon was preached by the Rev. Ramsay Armitage, a close friend of Archdeacon Davidson in his last years.

Hundreds of Anglican young people from all the Toronto parishes flocked to hear the message of the Rev. Canon C. E. Riley, rector of St. George's, St. Catharines, at the A. Y. P. A. Lenten rally service at the Church of Holy Trinity.

At the annual meeting of the Empire Club of Winnipeg the rector of Holy Trinity Church, the Rev. C. C. Carruthers, M.A., was elected president for the year 1933.

The Rev. Canon Warner, rector of Cronyn Memorial Church, London, is conducting a series of lectures in the parish hall of St. Paul's Cathedral during Lent, under the direction of the Huron diocesan Woman's Auxiliary.

The Welsh patronal festival was observed at St. Paul's Church, Fort William, on the eve of St. David's Day as the feast of St. David happened to fall on Ash Wednesday this year. Welsh-speaking patriots from Port Arthur and Fort William met together to commemorate their patron saint. The service was entirely taken in Welsh by the rector, the Rev. T. Lloyd. Four Welsh hymns were sung.

Bishop Seager of Huron is recovering from a serious case of pneumonia.

Fr. Tiedmann, O.H.C., has been holding a mission at St. Bartholomew's, Toronto.

## Benefices Measure Is Passed By Commons

Lower House Recommends Bill For Approval by 22 Majority—Exeter Cathedral Celebration

BY GEORGE PARSONS

LONDON, March 10.—The Benefices (Purchase of Rights of Patronage) Measure was brought before the House of Commons on Tuesday by Lord Hugh Cecil, and by a majority of 22 (103 to 81), was recommended for the Royal Assent. It may be useful to recapitulate the details of the Measure:

It enables parishioners in certain cases who are aggrieved by a transfer of the right of patronage in their parish to purchase that right at a price to be fixed in case of difference by an arbitrator, and to place it in the hands of the diocesan Board of Patronage. The Measure applies only to transfers which fall within a certain period. That period is from the coming into operation of the Benefices Act, 1898, Amendment Measure—that is, from July 14, 1924—until the date, whatever it may be, when the advowson concerned became unsalable under the provisions of that Measure. The Measure of 1924 rendered every advowson unsalable after two further presentations to the benefice should have been made.

The consequence of this enactment was that owners of advowsons, anxious to realize their pecuniary value, made haste to sell them. And this gave the opportunity to those persons who, prompted by perfectly conscientious motives, desire to control the religious opinions of parishioners through the exercise of patronage, to purchase advowsons with this object on an unusually large scale. This caused a feeling of indignation in various places, and the Church Assembly has passed the present Measure to give aggrieved parishioners a remedy.

### EXETER CELEBRATION PLANNED

A week of services, music, and religious drama, in celebration of the eight hundredth anniversary of Exeter Cathedral, will begin on June 25th, and will end on the following Sunday. The anniversary of the consecration of the Cathedral will be observed on November 21st, when the Archbishop of Canterbury will be present. The opening event of the June festival will be a citizens' service in the morning, preceded by a procession of Devon mayors from the guild hall to the Cathedral. There will be other special services during the week for children, women, Freemasons, Scouts, and Guides, and the local Chamber of Commerce; and the preachers will include the Archbishop of York, the Bishops of Liverpool, Ripon, Crediton, Exeter, and Plymouth, and the dean of Exeter.

### DR. ALINGTON TO BE DEAN OF DURHAM

Dr. C. A. Alington, headmaster of Eton College, and chaplain to the King, has been appointed to the deanery of Durham, which becomes vacant by the resignation of Bishop J. E. C. Welldon.

Thus the headmaster of Eton succeeds a former headmaster of Harrow. Dr. Alington went to Eton in that capacity at the beginning of 1917, in the middle of the War, and faced with conspicuous success the difficulties of that time and the even more complicated problems of the years that followed the peace. He has been chairman of the headmasters' conference, and has shown a lively interest in methods of teaching, and especially in the religious training of schoolboys. Early this year he returned from a lecturing tour in America under the auspices of the Kentucky Chapter of the English-Speaking Union.

It is, perhaps, permissible to suggest that it is not in the interest of the Church for the tradition to be perpetuated of regarding deaneries as rewards for public schoolmasters.

### BIBLE SOCIETY CELEBRATES ANNIVERSARY

The one hundred and twenty-ninth anniversary of the foundation of the British and Foreign Bible Society was celebrated at the Guildhall last Saturday afternoon, with the Lord Mayor of London as chairman.

The Lord Mayor expressed the great pleasure it gave to the Lady Mayoress, the sheriffs, and himself to be present on that occasion, and heartily welcomed them all to Guildhall. This was the one hundred and twenty-ninth birthday of the society, and since it was established no fewer than 431,000,000 copies of the Bible had been translated and sent out by its efforts to almost every part of the world. He mentioned that in the library were to be found copies of the Holy Scriptures in as many as nine hundred different forms of speech.

### PARLIAMENT PRAYER MEETING CENTENARY

Another centenary, which is not without interest, was reached on Wednesday last. This was the weekly prayer meeting of Members of Parliament at the House of Commons, which began on March 8, 1833. On that day, a number of M. P.s met in the King's Arms Hotel, Old Palace Yard, and formed a Parliamentary group "for the purpose of holding prayer weekly." The practice has been regularly maintained ever since. The custom is for the first member to arrive to take charge of the proceedings. He selects a passage from Scripture and reads it, and then members take part in prayer. The meeting usually lasts about fifteen minutes.

### WILBERFORCE CENTENARY CELEBRATION

The Archbishop of York will preach at a civic service at Holy Trinity Church, Hull, on July 23d, in connection with the commemoration by the city of Hull of the centenary of the death of William Wilberforce and the passing of the Act of Parliament abolishing slavery in the British Dominions. It was at Holy Trinity Church, Hull, that Wilberforce worshipped regularly.

### NEWS IN BRIEF

MARYLAND—On March 26th, Bishop Helfenstein confirmed one hundred persons in St. James' First African Church, Baltimore. The Rev. George F. Bragg, Jr., D.D., is rector of the church and this is the first class presented since the congregation moved into the old Church of the Ascension.

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## Milwaukee Celebration of Legal Beer is Postponed

Half Holiday During Lent to Welcome Return of Brew Protested By Churches

MILWAUKEE, Wis.—Milwaukee will celebrate the legalization of beer with a public holiday and a great civic festival—but not until after Easter, thanks to the protest of Church leaders. The day devoted to that which "made Milwaukee famous" was to have been April 7th, the first on which the new brew could be sold, and Mayor Daniel W. Hoan issued a proclamation declaring that day a half holiday. Vigorous protest from Church circles, however, ensued, since that date falls in Passiontide, and the mayor, in deference to the Christian sentiment of the community, postponed the celebration until April 17th.

The opening gun in the protest against holding the festival during Lent was fired by Clifford P. Morehouse, editor of THE LIVING CHURCH, in a letter to Mayor Hoan, published in the daily press. This was quickly followed by similar letters from the Most Rev. Samuel S. Stritch, D.D., Roman Catholic Archbishop of Milwaukee; the Rt. Rev. Benjamin F. P. Ivins, D.D., Anglican Bishop of Milwaukee; the Very Rev. Archie I. Drake, dean of All Saints' Cathedral; the Rev. Howard A. Johnston, D.D., pastor of Immanuel Presbyterian Church, and others. The Knights of Columbus and the Federation of Church Women also took action requesting delay. Most of those joining in the protest made it clear that it was not the civic observance itself to which objection was made, but the inappropriate time selected for it.

### SOUTH AMBOY, N. J. PARISH ALIVE TO THE TIMES

SOUTH AMBOY, N. J.—Though the parish of Christ Church, South Amboy, is so unassuming that its name rarely appears in print, Church work there is anything but dead. Each and every communicant has the Church at heart and enters into its upbuilding.

Throughout the winter the rector, the Rev. Harry Stansbury Weyrich, and Mrs. Weyrich have invited groups of the members of the parish to the rectory after Evensong every Sunday for an "old-fashioned hymn sing"—a Seth Parker sing. These Sunday evenings spent in singing the beautiful old hymns of the Church proved to be most beneficial and profitable to those who attended them.

Besides that, on the first Sunday night in each month a great hymn service is held in the church when the stories of how the hymns originated are told by the rector, and the hymns are sung by the choir and congregation.

Extensive improvements, made possible through the kindness of a friend of the parish and the voluntary work of several of the men communicants are being made in Christ Church parish house. A new chancel and chapel floor have been put in. The walls and ceiling have been redeco-

rated. The altar and other sanctuary furniture and the pews have been done over. A special service of re-opening will be held on Passion Sunday, April 2d, in the improved chapel.

The Rt. Rev. Albion Williamson Knight, D.D., Bishop Coadjutor of the diocese of New Jersey, visited Christ Church on the third Sunday morning in Lent, and confirmed a class of thirty-four.

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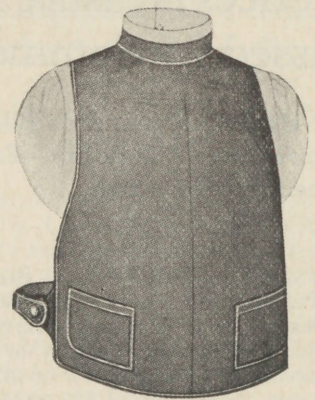
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## Convention Reports

**D**ETERMINATION of the dioceses to best Old Man Depression is seen in the following convention reports. For every dark cloud in each diocese there seems to be a bright spot to make up for it.

**Colorado**—The sum of \$15,000 was promised the National Council as Colorado's expectancy for the year 1933; while the Bishops and Dean Dagwell of St. John's Cathedral and members of the National Council made urgent pleas that every congregation in the diocese make a determined effort to increase this amount.

The depression fails to hinder the work of the women of the Church in the diocese of Colorado. The total amount pledged for work this year is only \$100 less than the amount pledged for the same purpose last year. Among other gifts is a promise of between \$400 and \$500 to carry on the work of the deaf in the Province of the Northwest, of which the Rev. Homer E. Grace, deaf-mute priest, is in charge.

**Kentucky.** There was considerable discussion over the report of the trustees of the Bishop Dudley Memorial Fund of the episcopate and it was finally decided that, owing to the stress of the times, the diocese would be justified in using the income from this fund to make up the deficits caused by some parishes and missions failing to meet their assessments, always provided that 10% of the annual income be added to the principal so that the fund would constantly increase.

At the annual meeting of the Woman's Auxiliary a generous offering was contributed for mountain missions in the diocese of Lexington.

**Southern Brazil.**—Looking already toward the fiftieth anniversary of the Church of Brazil, which occurs in 1949, Bishop Thomas suggested at the annual convocation this year that the Church should have assumed by that time the support of clergy in diocesan institutions now receiving help from the United States. This would mean at least a doubling of the present offerings. Confirmations last year were more in number than in the two years preceding, and offerings were equal to the average of those years. Japanese workers in Brazil had a little convocation of their own this year, to discuss the special problems of Japanese work in Portuguese surroundings. Four workers are assisting the Rev. J. Y. Ito. The Japanese colonists on coffee and rice plantations in the state of São Paulo now number 100,000.

**Utah**—Increased difficulties are stirring up greater activity and bringing out new leaders throughout the district. Increased activity among the young people is particularly noticeable. The outstanding feature of the convocation was the pageant staged by the Woman's Auxiliary.

**Western North Carolina.** Discussion of the budget and the serious shortage of income for both diocesan and general Church purposes were the main points of discussion. The work of the Church must not suffer, however, so the executive committee has been increased to fourteen members, the additional members being women.

## † Necrology †

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

### WILLIAM PRALL, PRIEST

ALBANY, N. Y.—The Rev. William Prall, D.D., a retired priest of this diocese, died March 22d at his home after a five weeks' illness of lumbago and arthritis. The immediate cause of death was a heart attack. On April 6th he would have celebrated his 80th birthday. Besides his widow, Helen Lothrop Prall, he is survived by four sisters.

Dr. Prall was born in Paterson, N. J. In the city of his birth he spent nearly all of his life prior to entering the ministry. He practised law in Paterson for ten years and in 1885 he was president of the city's public library. During his single term in the state assembly, 1883-84, Dr. Prall had drafted and obtained the enactment of the free public library law.

Finding the legal profession unsatisfying, Dr. Prall turned to the Church. In 1887 he was ordained a deacon and the following year was advanced to the priesthood by Bishop Starkey. For two years, 1887-89, he was assistant rector of St. Paul's Church at Albany, then, for a like period, rector of the Church of the Holy Communion in South Orange. There followed his longest Church association, as rector of St. John's in Detroit from 1891 to 1900. In the latter year he returned to Albany, to the church in which he had held his first charge, St. Paul's, and remained as rector until his retirement from the active ministry in 1906. While living in Paterson, Dr. Prall, in 1881, had married Lilian Porter Clapp of Pittsfield, Mass. She died in 1884. They had a daughter, Lilian, no longer living.

On three occasions Dr. Prall had been a member of the General Convention of the Church and he had been a delegate from the national body to the synod of the Church of England in Canada. He belonged to several organizations of Americans of ancient lineage, among them the Huguenot Society, Society of Colonial Wars, and St. Nicholas Society.

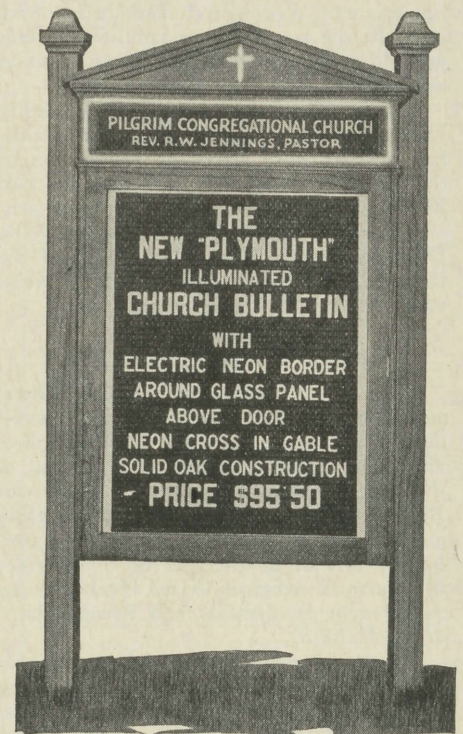
Dr. Prall wrote *The Origin of the Church of the Huguenots*, *The Court of Alexander III*, *The Edict of Nantes*, *The Revocation of the Edict of Nantes*, and *Huguenot Settlements in America*. He translated *Memories of Youth* by Giovanni Visconti Venosta.

### MARY CUMMING CUTHBERT

AUGUSTA, GA.—After a long illness, Miss Mary Cumming Cuthbert, for fifty-five years a teacher in the Church school, died at her home on the Hill, this city, February 24th, at the age of 72. The funeral was held in the Church of the Good Shepherd, conducted by the Rev. H. H. Barber.

Miss Cuthbert had served the Church school under every rector the parish has had—ten of them. And during the time she was ill she carried on many of her parochial activities from the sick room.

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**GARETTA M. DICKINSON**

TRENTON, N. J.—Mrs. Garetta M. Dickinson, for over 62 years a communicant of Trinity, now the Cathedral parish, this city, died March 19th in her 89th year. In the last week of her life she was present at no less than five services on as many days.

The family of the late Col. S. Meredith Dickinson, her husband, has been identified with Trinity since the foundation of the parish. One of her four sons, Sackett M. Dickinson, is assistant attorney-general for the state of New Jersey. Mrs. Dickinson was a direct descendant of the Rev. John Moore who settled in Newtown, L. I., N. Y., prior to 1641.

**JANE DOORTY DRAKE**

MILWAUKEE—Jane Doorty Drake, mother of the Very Rev. Archie Ira Drake, dean of All Saints' Cathedral, Milwaukee, and Miss Marian Drake, and widow of the late Archie Ira Drake, M.D., of Buffalo, N. Y., died at the deanery early in the morning of March 22d, after a prolonged illness, at the age of 65. Besides the son and daughter Mrs. Drake is also survived by two sisters and two brothers, all of Buffalo.

The burial office was read Friday morning in the Cathedral, followed by a Mass of Requiem sung by the Rev. W. B. Stoskopf, rector of the Church of the Ascension, Chicago. The Rt. Rev. Benjamin F. P. Ivens, D.D., Bishop of Milwaukee, officiated at the absolution of the body. Interment was in Forest Home Cemetery.

**GEORGE E. DRAPER**

NEW YORK—In St. Vincent's Hospital, West New Brighton, S. I., George E. Draper, assistant corporation counsel of New York City for twenty-nine years and vice-president of the Richmond County Bar Association, died March 13th of pneumonia contracted while attending the inauguration of President Roosevelt in Washington on March 4th. Mr. Draper had been a director of the Richmond County Bar Association for the past twenty years and at the time of his death was a nominee for president.

The funeral service was held in Christ Church, New Brighton, on the 17th, attended by many of Mr. Draper's bar associates and members of the several organizations to which he belonged. Besides his widow, he leaves a daughter, four sisters, and four brothers.

**MARGARET EVANS**

LINCOLN PARK, N. J.—Following an illness of several months, the death of Mrs. Margaret Evans, widow of Charles N. Evans, occurred on March 16th at her home in Lincoln Park, of which she had been a resident for twenty-nine years. Mrs. Evans was 60 years old. She was president of the Women's Service Guild of St. Andrew's Church.

A son and a daughter survive Mrs. Evans, as do also her mother, a brother, and a sister.

The funeral took place on March 19th, the Rev. John Chandler Moore, vicar of St. Andrew's Church, officiating.

**MRS. CHAUNCEY V. KLING**

TROY, N. Y.—Mrs. Chauncey V. Kling, wife of the rector of Trinity Church, this city, died suddenly on March 19th while arranging flowers for the altar in the vestry room a few minutes before 11 o'clock. An altar boy on his way to light the candles in the chancel discovered her body and her husband was quickly summoned from the sacristy, while a doctor from a near-by hospital promptly in attendance found that Mrs. Kling had died of heart disease. The vested choir arranged in procession and the congregation gathered in the church were stunned by the shock, and following silent prayer the service was dispensed with as was also the confirmation scheduled for the evening.

Mrs. Kling, who was Miss Rosa Lee Turk, of Cobleskill, had during the ten years of her husband's rectorship been a leader in women's work in the parish, and died while discharging her duties as a

member of the altar society. She was 60 years of age and besides her husband leaves three children, Otto P. Kling, Mrs. John H. Goodwin, and Miss Mildred K. Kling.

The burial service, preceded by a requiem Eucharist, was from Trinity Church on the 22d, the Rt. Rev. G. Ashton Oldham, D.D., officiating, assisted by the Rev. Clarence R. Quinn.

**WILLIAM LINDGREN**

MOUNTAIN LAKES, N. J.—On March 16th in the Morristown Memorial Hospital, William Lindgren, sexton of the Mountain Lakes Trinity Church, died of peritonitis following an operation. He was born in Sweden 41 years ago.

Surviving him are his mother and three sisters in Sweden and a brother Carl who lives at Mountain Lakes.

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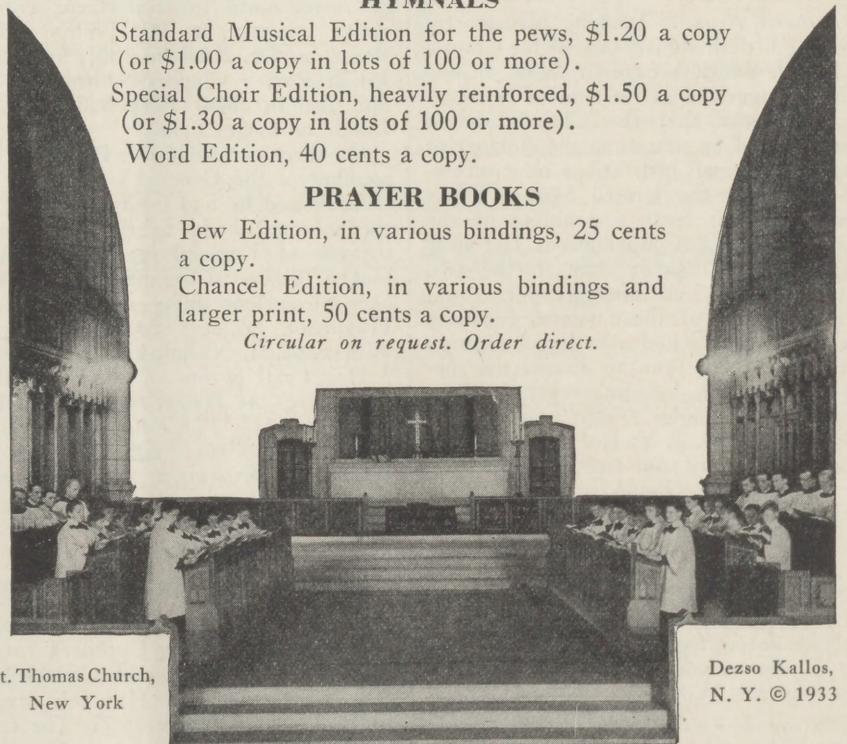
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20 EXCHANGE PLACE

NEW YORK

ROBERT LEE LUCE

NEW YORK—After a long illness, Robert Lee Luce, prominent Anglo-Catholic layman, a member of the board of governors of the Tammany Society of New York, and a former supreme court justice, died March 11th at the age of 71 in the Home for Incurables in the Bronx, where he had been taken two months ago. Three years ago he had suffered a stroke which paralyzed his left side. The justice was a bachelor and made his home at the Barbizon Plaza. He is survived by two nephews, both of whom are associated with the magazine, Time.

The body lay in state in the chapel of the Church of the Transfiguration until the funeral on the 14th. Burial was at Hartwick, N. Y., birthplace of the justice. Members of Tammany as well as several of the justices of the supreme court were in the funeral congregation.

Robert L. Luce was a descendant of patriots who fought in the Revolution and the War of 1812, and a graduate of Yale.

As a lawyer and orator Justice Luce had been one of the leading members of Tammany Hall for thirty-five years. He "took the stump" in the election fights of 1897, '98, and '99, was appointed to the Tammany law committee in 1900, and became the committee's secretary two years later. In recent years he had served as referee or arbitrator in many important cases.

LOUIS CONRAD MASSEY

ORLANDO, FLA.—On March 20th, Louis Conrad Massey, a prominent Churchman of this city, died after a long illness at the age of 80. The funeral, held in the Cathedral, as conducted on March 22d by Bishop Wing, the Very Rev. M. E. Johnson, the Rev. James G. Glass, D.D., and the Rev. J. H. Davet assisting. The Church service at the grave was followed by the Masonic rites. Since coming to Orlando in 1885, Mr. Massey had been closely connected with the work of the Church, acting as counsellor to both Bishop Gray and Bishop Mann throughout their charges of this field, and also of Bishop Wing since he came to the diocese in 1925. He served as chancellor of South Florida for more than 32 years—from 1893 to 1925—when he resigned that office. His advice was still sought, however, in diocesan matters and he continued his work on the Cathedral chapter. He was state senator for three terms and held prominent place in state Masonic circles.

His widow, Edith Robinson Massey, survives him.

MYRA MACKEY OSBORNE

FRANKLIN, PA.—Myra Mackey Osborne, widow of Cyrus Clarke Osborne, died March 16th at the age of 63. The funeral service was held in St. John's Church on March 19th, the Rev. Martin Aigner, D.D., officiating.

For a number of years Mrs. Osborne was a resident of Havana, Cuba, where she was active in the work of the Church, her interest continuing when she returned to her home in Franklin. At her death she was parish treasurer for the Woman's United Thank Offering.

MRS. DAVIS SESSUMS

NEW ORLEANS—Mrs. Alice Galleher Sessums, widow of the Rt. Rev. Davis Sessums, D.D., fourth Bishop of Louisiana, and daughter of the Rt. Rev. John Nicholas Galleher, D.D., third Bishop of Louisiana, died at New Orleans on March 22d. The funeral service was held in Christ Church Cathedral on the 23d.

Mrs. Sessums is survived by her two children: a daughter, Mrs. Walter Goldstein, and a son, Cleveland. There are also three grandchildren.

FRANKLIN GOLDTHWAITE SHERRILL

BOSTON—Franklin Goldthwaite Sherrill, brother of the Rt. Rev. Henry K. Sherrill and prominent as a Massachusetts layman, died at his home in Boston, on March 18th after a short illness from pneumonia. Funeral services were held in the Cathedral Church of St. Paul, Boston, on the 21st. Officiating clergy were the Rt. Rev. William Lawrence, the Rt. Rev. Samuel G. Babcock, the Very Rev. Philemon F. Sturges, the Rev. Dr. Henry B. Washburn, and the Rev. Phillips E. Osgood. Burial was in the Forest Hills Cemetery.

Mr. Sherrill was born in Brooklyn, N. Y., July 17, 1883, son of the late Henry Williams Sherrill and Maria Knox Sherrill. For a number of years, Mr. Sherrill was in the real estate business in New York City before coming to Boston in 1923 to become vice-president of one of the city's great department stores. In recent

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Philosophy, the Hand-maid of Theology— They Build the Tombs of the Prophets— The Church in Spain—Humanum est Errare— Church and State—Where the Trouble Lies—Protestant or Catholic?—Sarum?— Mechanisms—A Holy Year.

BISHOP SEABURY, Part II

George T. Linsley

ROUND TOWERS, Part II

Florence R. Menter

THE SACRAMENTAL PRINCIPLE AND CONFIRMATION—Frank Gavin

THE COMPLETELY TRUE STORY OF MR. CHING—Mrs. Harlan Cleveland

THE RELIGIOUS VALUE OF THE CRUCIFIX—W. J. S. Simpson

BEHOLD THE BLESSED SATURDAY

S. Boulgakoff

FROM SEE TO SEE

John Quincy Martin, Jr.

WHY EPISCOPALIAN?

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years and at the time of his death, he was a partner in the firm of Amory Eliot, real estate. As a Churchman, Mr. Sherrill was a trustee of the Episcopal Theological School, Cambridge, president of the General Theological Library, and a director of the Episcopalian Club of Massachusetts and of the Boston Young Men's Christian Association.

**FRENCH STROTHER**

GARDEN CITY, L. I.—More than 1,000 persons, including former President Hoover, attended the funeral of French Strother, 49 years old, for three years administrative secretary to President Hoover.

The Bishop of Long Island, the Rt. Rev. Ernest M. Stires, D.D., officiated at the service, held in the Cathedral of the Incarnation, assisted by the Rev. G. P. T. Sargent, D.D., formerly dean of the Cathedral, now rector of St. Bartholomew's Church, New York. Immediately after the service the body was taken to Greenfield Cemetery, Hempstead, for interment.

Mr. Strother died in Washington on the 13th from pneumonia, the aftermath of a lingering cold which gradually grew worse after exposure on Inauguration Day. Though Mr. Strother's condition grew more serious, with his wife and son he prepared to leave Washington on the 7th for their home in this city and it was not until many of the household effects had been transported to their home in Garden City that he took to his bed at the Washington home. For a time his condition seemed to improve, then came a reverse and he was taken to the Garfield Hospital there, where he died.

Mr. Strother was drafted by the President from an editorial desk in the office of *World's Work*, of which he had been managing editor and later one of the associate editors.

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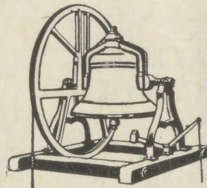
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Confessions: Saturdays, 4:00-5:30; 7:30-9:00.

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Mass and Sermon, 11 A.M. Sermon and Benedic-  
tion, 7:30 P.M.  
Week-days: Masses, 7 and 8 A.M. Thursdays  
and Holy Days, 9:30 A.M., also.  
Confessions: Saturdays from 3 to 5 and 7 to  
9 P.M.

### New Jersey

**All Saints' Church, Atlantic City**  
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Rev. LANSING G. PUTMAN, Rector  
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.  
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### New York

**Cathedral of St. John the Divine,  
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Sundays: Holy Communion 8 and 9; Children's  
Service, 9:30; Morning Prayer or Litany, 10;  
Holy Communion and Sermon, 11; Evening  
Prayer 4.  
Week-Days: Holy Communion, 7:30 (Saints'  
Days, 10); Morning Prayer, 9:30; Evening  
Prayer, 5. Choral Saturdays: Organ recital at  
4:30.

### Christ Church, Corning

Rev. FRANCIS F. LYNCH, Rector  
Sundays, 7:30, 9:30, 11:00 A.M.; 7:30 P.M.  
Week-days, 7:15, 7:30 A.M.; 5:15 P.M.  
Additional Eucharist, Tuesday, 6:45; Wednes-  
day, 8:30; Friday, 9:30.

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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.

## CHURCH SERVICES—Continued

### New York

**Holy Cross Church, New York**  
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Sunday Masses 8:00 and 10:00 A.M.  
Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

### Pennsylvania

**St. Mark's Church, Philadelphia**  
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Daily: Masses, 7 and 7:45. Also Thursdays  
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Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

### Wisconsin

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Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

## Books Received

(All books noted in this column may be ob-  
tained from Morehouse Publishing Co., Milwau-  
kee, Wis.)

FARRAR & RINEHART, New York City:  
*The Challenge of Europe.* By Sherwood Eddy.  
\$2.50.

*Crimes and Criminals.* By William A. White.  
M.D. \$2.50.

HARVARD UNIVERSITY PRESS, Cambridge:  
*Conflicts of Principle.* By Abbott Lawrence  
Lowell. \$1.50.

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*The Cauldron Boils.* By Emil Lengyel. \$2.50.

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## NEWS IN BRIEF

CALIFORNIA—Ash Wednesday and Lenten services have been more than usually well attended at the Cathedral and other churches in the Bay cities. The amount of cash in the offerings did not seem to fall off perceptibly during the bank holiday.—Construction work is going on rapidly on the nave of the Cathedral at San Francisco, and services will be held in it on Easter Day and Good Friday, though the interior finishing and permanent decoration will hardly have yet begun.—The quiet day for the Woman's Auxiliary and the Daughters of the King held at St. Luke's Church, San Francisco, this year, March 22d, was conducted by Dean Gresham, at the request of the Bishop, who is not yet allowed to undertake public services.—Mrs. R. V. Habersham, of the National Field Department, has been exhibiting films of our mission work in the various fields at five or six different churches, one in San Francisco, and one in each of several cities around the Bay.—The Bishop's Auxiliary Fund, faced with a deficit January 1st, has been so splendidly replenished by the efforts of the Auxiliary that so far no cuts have been necessary in the matters he administers out of it.

MINNESOTA—Since the removing of Christ Church, there is no downtown church in St. Paul so Lenten services are being conducted in a vacant store building, a temporary altar has been installed, and chairs are rented. Now the attendance has greatly increased because the building is located close to the office, financial, and retail districts. Lenten speakers include: March 27th to 31st, Bishop Sturtevant; April 3d to 7th, Bishop Ablewhite; April 10th, the Rev. Austin Par-  
due, Minneapolis; April 11th, Bishop Keeler; April 11th to 12th, Bishop McElwain; Good Friday, the Rev. W. S. Howard, St. Paul.

NEVADA—Miss Charlotte L. Brown, formerly of St. Philip's in the Desert, Hawthorne, has been transferred to St. Paul's Church, Sparks, from which point, besides carrying on the local work with children and young people, she will be enabled to do more effective work with the isolated people on her Correspondence Church School list which now numbers 115. An active Young People's Fellowship has been organized at Sparks.—Deaconess Elizabeth C. Fracker has been transferred to the new chapel of St. Barnabas', in Wells, vacated by Deaconess Miriam B. Allen who was forced to resign on account of illness. Deaconess Allen had done very effective work with the children in this new mission station and it was a source of real regret that she was forced to give up the work.—Miss Betty Gould, a volunteer worker who has been assisting Deaconess Margaret at the Mission of St. Francis', Lovelock, has gone to Hawthorne to assist Miss Edith Smith who succeeds Miss Charlotte L. Brown as worker in charge of St. Philip's in the Desert. Work here among the Indians has recently been undertaken, as it also has been in Lovelock. It has been difficult to minister to the many scattered groups of Indians throughout Nevada, but in these two white missions those in charge have undertaken to serve the Indians as well. In Lovelock an Indian Girls' Friendly and an Indian Boys' Club have been formed.—A new G. F. S. has been formed in Christ Church, Las Vegas, with four of the women of the mission as leaders.

OHIO—Special services in memory of the Rev. Eugene S. Pearce, D.D., were held at St. Mark's Church, Toledo, on March 22d, the anniversary of Dr. Pearce's death. There was also a quiet hour for women, conducted by the Rev. Walter Tunks, rector of St. Paul's Church, Akron.

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## ANNOUNCEMENTS

### Died

JARVIS—Entered into the rest of Paradise from her home in West Newbury, Mass., on March 15th, FRANCES JARVIS, beloved daughter of the late Rev. Samuel M. and Mary Hole Emery.  
"May she rest in peace, and may light perpetual shine upon her."

SESSUMS—At New Orleans, March 22, 1933, at 7:50 o'clock A.M., ALICE CASTLEMAN GALLEHER SESSUMS, daughter of the late Bishop John N. Galleher and Charlotte Barber, wife of the late Bishop Davis Sessums, and mother of Mrs. Walter Goldstein and Alexander Cleveland Sessums and the late Mrs. Victor Leovy and Davis Sessums, Jr. Services at Christ Church Cathedral, March 23d, at 11 o'clock. Interment in Metairie Cemetery.

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

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YOUNG CATHOLIC PRIEST, age 24, college and seminary training, desires parish or curacy. Highest recommendations, clerical and lay. Address, M-907, THE LIVING CHURCH, Milwaukee, Wis.

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### RETREAT

BROOKLYN—The annual quiet day for the women of greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll Sts., on Friday, April 7th, from 10 A.M. to 4 P.M. The Rev. Stratford C. Jones, chaplain of St. Margaret's Convent, Utica, N. Y., will be the conductor. Breakfast and luncheon will be served to those who notify THE SECRETARY, 199 Carroll St., Brooklyn, N. Y. To reach St. Paul's Church: take any subway to Borough Hall, Brooklyn, then a Court St. surface car to Carroll St., and walk one block to the right.

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**NEWS IN BRIEF**

**ERIE**—The archdeacon of Erie, the Ven. Harrison W. Foreman, is reported to be making a normal recovery after an operation for the removal of his appendix at the Harnot Hospital, Erie, on March 14th.

**NEWARK**—The Rt. Rev. Manuel Ferrando, Bishop Suffragan of Puerto Rico, was the preacher at the Church of the Holy Communion, Paterson, on the evening of March 15th. On the same evening the Rev. Guy Emery Shieler, Litt.D., editor of *The Churchman*, preached at St. Luke's Church.—The Rev. Dr. Y. Y. Tsu, a priest of the Church in China, was in St. Peter's parish, Morristown, on March 4th and 5th. On the former date he had an hour's informal conversation with a gathering of parishioners on the troubles between China and Japan, and on Sunday morning he preached in the church. Dr. Tsu has been professor of sociology in St. John's University, Shanghai.

**NEW YORK**—Speakers at the Lenten services being held in the Church of the Incarnation, New York, for the balance of Lent include: April 3d to 7th, the Rev. R. S. Chalmers, D.D., rector of Grace and St. Peter's Church, Baltimore; April 10th to 13th, Dr. H. Percy Silver, rector of the parish. Preachers who have already participated in services since Ash Wednesday are Bishop Budlong of Connecticut and the Rev. E. P. Dandridge, D.D., Nashville, Tenn.

**PITTSBURGH**—Special services were held in St. Stephen's Church, Wilkinsburg, on March 5th in observance of the 14th anniversary of the rectorship of the Rev. William Porkess, D.D.

**RHODE ISLAND**—The Rt. Rev. Granville G. Bennett, who is assisting Bishop Perry, has been in wide demand as a Lenten preacher. In addition to his schedule of engagements in the diocese the week of March 6th to 11th he preached at the noonday services in St. Bartholomew's Church, New York City. During the week of March 13th he was the noonday preacher at Lenten services in the Garrick Theatre, Philadelphia. The week of March 20th he preached at the noonday services in the Cathedral Church of St. Paul, Boston.

**ROCHESTER**—Christ Church, Rochester, lists as speakers for the balance of the Lenten noonday services: April 3d to 7th, the Rev. C. E. Riley, canon of Christ Church Cathedral, Hamilton, Ontario; April 10th to 13th, the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee.

**SOUTHWESTERN VIRGINIA**—Having found it necessary to enlarge the quarters for the Sunday school and other parish activities, the vestry of Christ Church, Roanoke, has added the former rectory to the parish house and, just prior to the coming of its new rector, the Rev. J. F. W. Feild, purchased an attractive residence at 414 King George avenue, about six blocks from the church, which is located at the corner of Franklin road and Washington avenue, S. W. Immediately on arrival in Roanoke, Mr. Feild and his wife, formerly Miss Lucille Elizabeth Hawes of Lynchburg, and their two small sons, were able to move directly into the new rectory.—A three-day session in February was held by the various parish branches of the Woman's Auxiliary in the diocese, and fifty representatives and a number of visitors were assembled in St. John's Church, Lynchburg, for a most helpful and instructive institute. Of great value were the "sectional conferences," when the parish presidents met with Mrs. Lewis, diocesan president, the treasurers with Mrs. Gordon H. Baker of Roanoke, diocesan treasurer, the United Thank Offering treasurers with Mrs. W. H. B.

Loving of Roanoke, diocesan U. T. O. custodian, and the supply workers with Mrs. Franklin Hanger of Staunton, diocesan supply secretary. While in Lynchburg the visitors were entertained by the people of Grace Memorial, St. John's, and St. Paul's Churches. They were also guests for tea at Virginia Episcopal School, when Mrs. Randolph and her husband, the rector of the school, showed them all the beauties of this institution.

**WASHINGTON**—A meeting of a group of persons interested in the Christian Fellowship Movement was held March 20th. The Rev. Samuel Shoemaker, rector of Calvary Church, New York City, and chief Episcopal advocate of the movement, was the principal speaker.—On May 17th there will be the regular spring meeting of the northern convocation. This will be held at St. Matthew's Church, Hyattsville, the Rev. Clyde Brown, rector. The Rev. Thomas D. Wyndiate, D.D., of Christ Church, Kensington, is the dean of the convocation.

**WESTERN MICHIGAN**—Some 1,424 persons were admitted to the twelfth annual concert of St. Luke's choir of Kalamazoo, in the face of the depression, with all the banks closed during the period of the sale of tickets. One of the banks opened just before the concert for the withdrawal of funds.

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