

The Living Church

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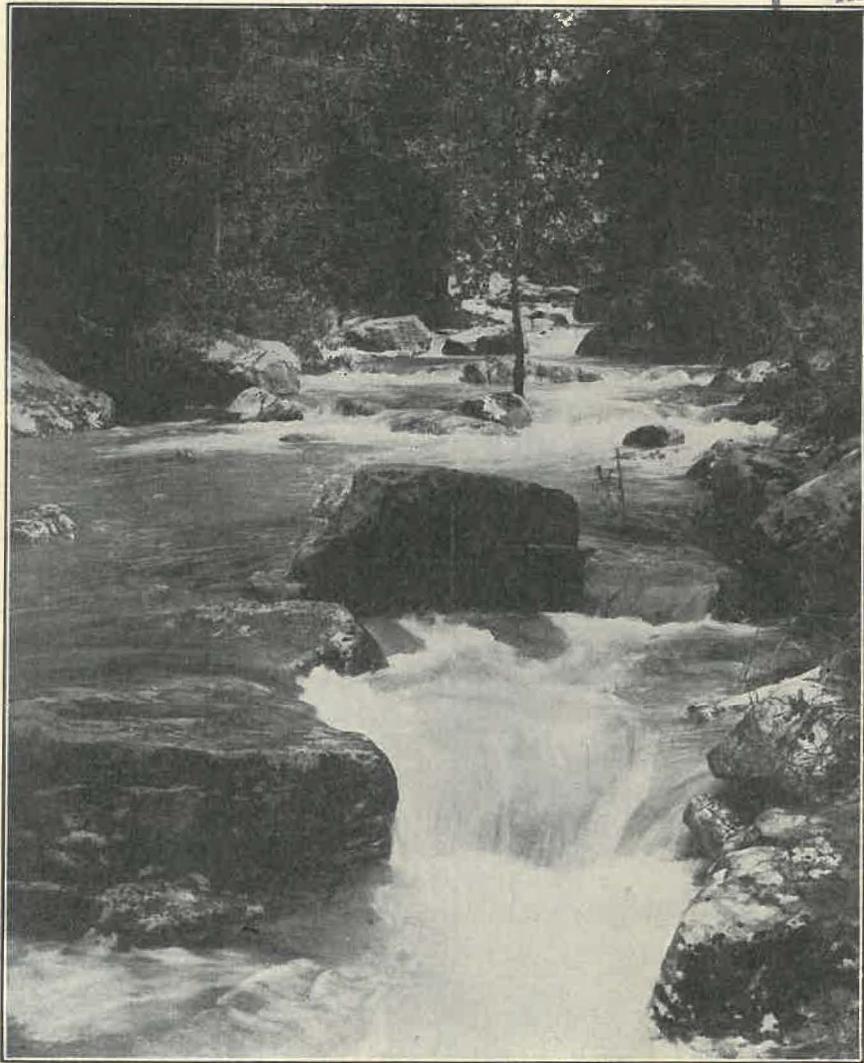
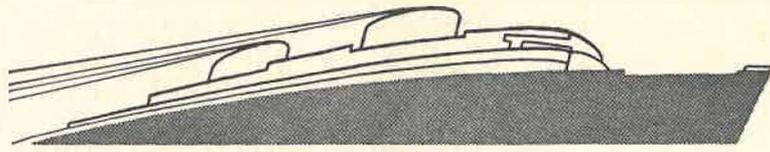


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RAPIDS IN SUCK CREEK

A mountain stream not far from Chattanooga, Tenn.

*"No check, no stay, this streamlet fears:
How merrily it goes;
'Twill murmur on a thousand years
And flow as now it flows."*—WORDSWORTH.



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The Living Church

Established 1878

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

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 REV. FRANK GAVIN, Th.D. } ... Associate Editors
 ELIZABETH MCCrackEN }
 REV. WILLIAM H. DUNPHY.....Literary Editor
 CLINTON ROGERS WOODRUFF...Social Service Editor
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Devotional Editor
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Church Calendar



MAY

14. Fourth Sunday after Easter.
21. Fifth (Rogation) Sunday after Easter.
- 22, 23, 24. Rogation Days.
25. Ascension Day. (Thursday.)
28. Sunday after Ascension.
31. Wednesday.

KALENDAR OF COMING EVENTS

MAY

- 14-21. Oxford Movement Conferences at College of Preachers.
15. Convention of Rochester.
16. Convention of Connecticut.
17. East Carolina Convention.
22. Conference of Church Army Workers of Canada and the United States at College of Preachers, Washington, D. C.
30. Eucharistic Conference at Elizabeth, N. J. Michigan Clergy Conference.

CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

22. St. Andrew's, Rochester, N. Y.
23. Advent, Kenmore, N. Y.
24. St. John's, Pleasantville, N. Y.
25. St. James', Franklin Square, L. I., N. Y.
26. St. Philip's, Buffalo, N. Y.
27. All Saints', Dorchester, Boston, Mass.

NEWS IN BRIEF

PITTSBURGH—The nineteenth annual Erie-Pittsburgh Summer Conference will be held June 25th to June 30th at Kiskiminetas Springs School, Saltsburg. The registrar is the Rev. T. J. Bigham, 325 Oliver avenue, Pittsburgh.—St. John's parish, Pittsburgh, celebrated the centennial of the laying of the cornerstone of the original church on April 30th and May 1st. On Monday evening there was a "home coming" reception in the church house. Several spoke briefly upon memories of former days of the parish. The Rev. J. Fredrik Virgin is rector of St. John's.—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, delivered the invocation and benediction at a regional mass meeting of the national association for the advancement of the colored people held in the Elks Temple, April 30th.

CORRESPONDENCE

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

The Scottsboro Case

TO THE EDITOR: It was with deep regret that I read your editorial in THE LIVING CHURCH, April 22d, anent the Scottsboro Case, implying through the statement, "... humiliating indications that America is not, in spite of its Fourth of July oratory, uniformly a land of freedom for all and equality before the law regardless of race and color," that the whites of Alabama should bear the onus of all the unsavory ramifications of the trial. . . .

There is a homely saying in these parts that "It depends upon whose pig is skinned." If the people of the South are let alone there is very rarely a miscarriage of justice in cases at law in which Negroes are concerned. No more so than in the North. But when imported, and only too often Jewish, lawyers from the North take it upon themselves to break into such a case with their show of Northern superiority casting bitter aspersions on the intelligence and bigotry of a Southern jury they are bound to cause a "seeing of red" which puts not the defendant on trial but the right of a sovereign state to administer its own justice. . . .

I may be wrong, but it appears to me that in every case that the American Civil Liberties Union has appeared its absolutely un-Christian-like attitude has been the cause of all the harm, and I would have been one of a great number who would have admired your courage as a Churchman if the verbal "spanking" of your editorial had been directed clearly and unmistakably at the guilty element. (Rev.) J. WARREN ALBINSON.
 Port Deposit, Md.

It was not the Civil Liberties Union but the International Labor Defense, we believe, that took over the defense in the Scottsboro Case. We refer to this letter in our leading editorial this week.—THE EDITOR.

Chicago's Revised Centenary Program

TO THE EDITOR: I apologize for asking space to reply to inquiry of the Rev. Charles E. Hill in THE LIVING CHURCH of April 29th, but as he asks for reply and gives no address I am compelled to use your good offices or ignore the request.

The diocese of Chicago has the following program for commemoration of the Centenary of the Oxford Movement:

Whitsunday, June 4th. Instruction in all Church schools throughout the diocese on the history and meaning of the Oxford Movement.

In all parishes and missions as follows:

July 9th. Celebration of the Holy Eucharist with special intention for Peace among Nations and Unity of the Church.

July 11th. Requiem celebration of the Holy Eucharist with memorial of the Heroes of the Oxford Movement, names to be commemorated to be furnished by the commission to insure uniformity throughout the diocese.

One day of the week to be given to a pilgrimage to Nashotah House and to the grave of the Rev. James DeKoven at Racine, with a celebration of the Holy Eucharist at one or the other.

July 14th. A celebration of the Holy Eucharist in commemoration of the Assize Sermon preached that day 100 years ago. A ser-

vice of some kind to be determined later, held in Hall of Religions, Century of Progress.

July 16th. A celebration of the Holy Eucharist as a thanksgiving for the blessings conferred by the Oxford Movement in deepening the spirituality of the Church.

September 24th. A celebration of the Holy Eucharist in every parish and mission in the diocese, with special sermon bearing on the Oxford Movement.

September 29th, a pageant of the Holy Eucharist to be held in the Chicago stadium, West Madison street, or elsewhere, in the afternoon, followed by a united diocesan Solemn Evensong, participated in by every parish and mission in the diocese so far as possible, with the massed choirs and acolytes of the diocese, preacher to be selected later.

October 1st. In every parish and mission in the diocese a celebration of the Holy Eucharist with special intention for supplication to Almighty God for grace and strength for the work before the Church during the next 100 years with special sermons appropriate thereto.

As the bishops of the province have been extended invitations for such of their parishes and people as desire to do so to celebrate the commemoration of the centenary with us and have received a different program from the above, it is requested that all take note of the revised program as given herein.

ALEX M. DAVIS,
 Chicago. Sec'y of the Commission.

"Kneeling in Prayer"

TO THE EDITOR: The Rev. P. B. Peabody [L. C., April 8th] appears to ignore the point of your comment on the "attitude of prayer." It in no way reflected on the bedridden, the paralyzed, or legless; nor did it claim that prayer was necessarily joined to worship. However, prayer is undoubtedly strengthened by being associated with worship. Worship has always been expressed, in the Church of God, by kneeling or standing—connected with other acts of homage or adoration. At least that is the normal "attitude of Christians."

W. ARTHUR MACDUFFEE.
 Kansas City, Mo.

Dr. Norwood—A Retraction

TO THE EDITOR: In the correspondence column of THE LIVING CHURCH dated April 8th, you have included a letter written and signed by me, in which occurs the following statement: "There is enough on the record already, in my opinion, to judge Mr. Norwood as having had no personal religion at all."

It is now my opinion that these words were ill-chosen and uncharitable in the extreme, and it is my purpose to repudiate them, if it is possible, by this letter. After all, only one person in this world had the right to testify as to Dr. Norwood's personal religious experience, and that person was Dr. Norwood himself. When he left this part of life, he left behind him, in his books and sermons, plenty of evidence as to just what he taught and believed.

With profound regret for the incident, in which I have had too large a part,
 Towanda, Pa. (Rev.) DAVIS JOHNSON.

Discussion of this subject in THE LIVING CHURCH is now at an end.—THE EDITOR.

"Hymns and Hymnals"

TO THE EDITOR: I note in the correspondence column of April 22d a proposal for a new or at least revised Hymnal. Should that come to pass I want to call attention to a really great need, namely for a few rubrics. In smaller parishes, indeed often in larger ones, the organist and choir director is untrained in Churchly traditions and sometimes makes ludicrous blunders. The most flagrant is the misuse of Hymn 110, owing to the lack of knowledge of the custom of omitting Alleluia from Septuagesima to Easter. Since the new hymnal came out I have spent one Epiphanytide in England and one in hospital, and every other year I have had to hear:

"The solemn time is coming

When our tears for sin must flow"

during the octave and even on the feast itself when it happened to come on Sunday. And this year it seemed particularly hard to be reminded of Lent on the 8th of January when Ash Wednesday did not come until the 1st of March. Hymns A and M and the English hymnal have explicit directions that it is to be sung the week before Septuagesima.

The Bible hymns, under the heading for Advent, should be marked "for the second Sunday" and while in my opinion we cannot have O come, O come, Emmanuel too often, it should certainly be used on the fourth Sunday, the period of the Advent anthems I once protested at the choice of Gracious Spirit, Holy Ghost for Septuagesima Sunday and was triumphantly referred to the heading of that division of the hymnal. Doubtless many more instances can be found when thought is given to the matter.

JULIET C. SMITH.

Jackson Heights, N. Y.

TO THE EDITOR: The communication from the Rev. C. E. Hill in the April 22d issue is certainly correct in its statement that many hymns in our present book are practically useless and a number of good ones are omitted. A complete hymnal change may be difficult, but one thing might be done.

I think it is a big mistake to have the seasonal headings at the top of the pages. It labels the hymns in such a way that a good many have an unconscious feeling that you should not use those hymns save at the designated season. Why not eliminate all seasonal designations on the pages and have them included in the index so that one choosing the hymns could turn there to find suitable material for a given season?

A number of clergymen to whom I have spoken seem to feel this would be a helpful change.

(Rev.) RICHARD G. PRESTON.

Newton, Mass.

TO THE EDITOR: Referring to the letter published in THE LIVING CHURCH by the Rev. C. E. Hill [April 22d] of Christ Church, Ballston Spa, New York, the question of using the new Canadian Hymn Book would seem to me a practical and sensible plan to look into.

This hymnal has been pronounced by some of the clergy as the most complete and perfect hymn book ever brought out, and when we consider the many thousand people that travel backward and forward over the border, and take part in the worship of our Church on both sides, and the tremendous cutting down in the cost of producing a new hymnal, it would seem a wise thing to take into consideration. (Rev.) SYDNEY DIXON.

Brooklyn, N. Y.

NEWS IN BRIEF

BETHLEHEM—Reports indicate that the Lenten offering will drop about \$500 from last year. Early expectations suggested a drop of nearly \$2,000.

Clerical Changes

APPOINTMENTS ACCEPTED

ALDWORTH, Rev. EDWARD L., to be priest in charge of Calvary Church, Batavia, Ill. (C.); and will also continue as instructor in St. Alban's School, Sycamore, Ill.

FRAMPTON, Rev. JOHN A., formerly rector of Church of the Annunciation, Oradell, N. J. (N'k.); to be priest in charge of Grace Church, Van Vorst, Jersey City, N. J. (N'k.). Address, 268 2d St., Jersey City, N. J.

PREVOST, Rev. JULES L., M.D., formerly priest in charge of St. Andrew's Mission, Panama City, Fla.; to be rector of St. Peter's-in-the-Great Valley, Phoenixville, Pa. Address, R. F. D. 3, Phoenixville, Pa.

RESIGNATIONS

KINSOLVING, Rev. WYTHE LEIGH, as priest in charge of St. James' Mission, Callicoon, N. Y. Effective June 1st. Address during July, care of Brown Shipley Co., London, England.

NASH, Rev. E. BRIGGS, as curate of Trinity Church, Rutland, Vt.

ROSS, Rev. MERTON W., as rector of St. Luke's Church, St. Albans, Vt., due to ill health.

DEPOSITION

WILLIAMS, JONATHAS NICHOLAS, Deacon, by the Bishop of the Missionary District of Haiti, June 14, 1932. Deposed for abandonment and renunciation of the Ministry.

ORDINATIONS

PRIEST

MISSOURI—The Rev. J. PRESLEY POUND was advanced to the priesthood in St. James' Church, Macon, April 27th, by the Bishop Coadjutor, the Rt. Rev. William Scarlett, D.D. He was presented by the Rev. A. E. Woodward, Palmyra, and the Very Rev. Sidney E. Sweet preached. The Rev. C. E. Remick read the epistle, the Rev. R. O. Kevin, Jr., the gospel, and the Rev. David Coombs of Louisiana the lity. Bishop Johnson was celebrant at the Eucharist.

Mr. Pound is to be rector of St. James' parish and have charge of Christ Church, Moberly.

DEACONS

CENTRAL NEW YORK—HAROLD CORNELIUS GOSNELL, LOUIS DENSMORE JACOBS, HERBERT WAKEMAN LAMB, WARREN EDMUND MACE, and GORDON BUTLER WADHAMS were ordained to the diaconate in Trinity Church, Syracuse, on April 20th by Bishop Fiske. The candidates were presented by their respective rectors; the sermon was preached by Bishop Coley, the lity being read by Archdeacon Jaynes.

DULUTH—On April 28th in St. John's Church, St. Cloud, HENNING O. DANIELSON, formerly a minister in the Lutheran Church, was ordained to the diaconate by the Bishop Coadjutor of the diocese, the Rt. Rev. Benjamin T. Kemerer, D.D. The ordinand was presented by the Rev. Philip Broburg and the Bishop preached. The Rev. John G. Larsen of the diocese of Nebraska read the lity, and the Rev. C. M. Brandon, rector of St. Paul's Church, Brainerd, assisted the Bishop in the Holy Communion.

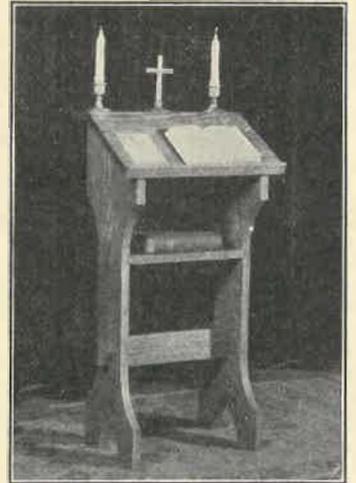
Mr. Danielson is to be deacon in charge of Emmanuel Mission, Eagle Bend.

MARYLAND—In Grace and St. Peter's Church, Baltimore, on May 1st, WILLIAM SCOTT CHALMERS, son of the Rev. Robert S. Chalmers, D.D., rector of the parish, was ordained to the diaconate by the Bishop, the Rt. Rev. Edward Trail Helfenstein, D.D. The candidate was presented by his father. The Rev. Shirley C. Hughson, O.H.C., preached.

Mr. Chalmers is planning to enter the Order of the Holy Cross. He will graduate from the General Theological Seminary this year.

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BIOGRAPHY

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Charles Henry Brent

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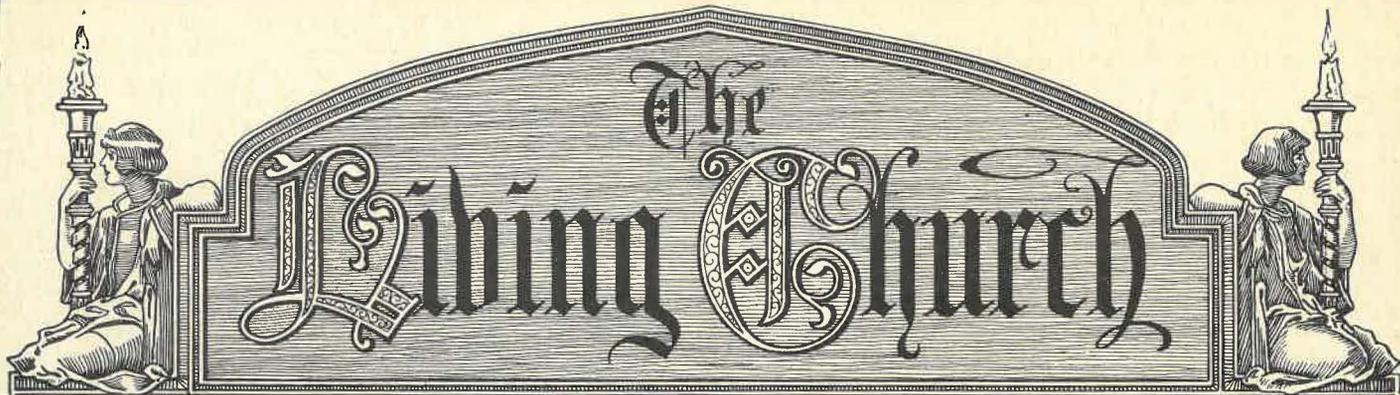
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EDITORIALS & COMMENTS

Scottsboro, Decatur, and Boston

THE ACTION of Judge James A. Lowell of Boston in blocking the extradition of a Negro to Virginia for trial on a murder charge, and the resulting move to impeach him in Congress, have focussed the attention of the public more critically upon the issues involved in the Scottsboro case. Insofar as that was the intention of Judge Lowell, his object has been attained, though by a method of which most thoughtful citizens cannot approve. It is not for a judge in one state to anticipate what decision may be reached by a jury in another state, and furthermore to assume that the Supreme Court will overrule that hypothetical decision. But if the judge's intention has been to direct attention in a dramatic way to the exclusion of Negroes from Southern juries when Negro defendants are on trial in important criminal cases, he has certainly succeeded in so doing.

In our issue of April 22d we referred to the now notorious Scottsboro case as an unedifying spectacle of race hatred, and observed that it must be difficult for Germans and Soviet Russians to reconcile our brave words of protest against intolerance in their lands with this flagrant example of the same spirit in our own country. For this rather obvious comment a Southern priest takes us to task in a letter published in the Correspondence department of this issue.

Fr. Albinson's contention seems to be that the whole trouble in the Scottsboro case and similar ones is due to the intrusion of "foreign" (*i.e.*, Northern and/or Jewish) lawyers, "with their show of Northern superiority"—a statement that itself reveals the sectional and racial basis of the bitterness aroused by such cases. We do not condemn Fr. Albinson for that bitterness; nor do we feel that "the whites of Alabama should bear the onus." As a matter of fact we are confident that the best thought of the South regrets the course that the Scottsboro case has taken as much as we do.

Race prejudice is not by any means the exclusive characteristic of one part of the country; it may be quite as prevalent in one form or another in Boston, New York, Chicago, or California as in rural Alabama. Few of us, indeed, are wholly free from it. Perhaps by the very nature of things we

never can be; but we can at least refuse to surrender our reason to our prejudice.

JUST what are the actual issues involved in the Scottsboro case?

Primarily, of course, there is the question of the guilt or innocence of the defendants in this particular instance. One of these defendants has twice been found guilty by local Alabama courts. Perhaps he and his companions are guilty; if so, they should certainly suffer the penalty for their crime. But to send a man to his death on the flimsy evidence that has been brought out in these trials, particularly when one of his two accusers has testified that the whole case was a frame-up, is a pretty serious piece of business. For the state to take a man's life when his guilt is, to say the least, open to serious doubt, and when his conviction has been gained less on the merits of the case than by a frank appeal to race and sectional prejudice, in a demand by the prosecution to show that "Alabama justice cannot be bought and sold with Jew money from New York," strikes us as a grave indictment of a judicial system that could permit it.

But beyond the question of guilt in this particular case is the whole issue of the right of the Southern Negro to the same judicial fair play that he would be entitled to receive if his skin happened to be white instead of black. The Fourteenth Amendment to the Constitution of the United States provides that "no state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States . . . nor deny to any person within its jurisdiction the equal protection of the laws." Paramount in that "equal protection" is the right of a person accused of crime to trial by a jury of his peers. Is this right granted to a Negro when his fellow-citizens of the colored race are rigidly and consistently, by one pretext or another, excluded from Southern juries? Would any state in the Union tolerate such a situation if the conditions were reversed, so that a white man accused of a crime against a colored woman (for example) were compelled to submit his case to a jury composed entirely of Negroes?

As yet, despite the efforts of defense counsel, that question has not been squarely ruled upon in the Scottsboro case. The appeal from the Alabama Supreme Court to that of the United States cited this fact as one of the chief grounds for appeal, but the new trial was granted on the ground that the accused were denied the right of counsel, with the accustomed incidents of consultation and opportunity of preparation for trial, and the question of the jury was not decided. The point was well brought out, however, in the new trial of one of the defendants just concluded at Decatur, Ala., when (in the words of Mary Heaton Vorse in the April 19th *New Republic*):

"For two days Negro witnesses filed before the court. There were doctors, preachers, business men, professors. Almost all had college degrees, some more than one. All were middle-aged men of substance, respected in their communities. Each knew many other Negroes as competent to serve on juries as they were themselves. No one had ever heard of a Negro serving on an Alabama jury. . . . Everyone knows that Negroes, whatever their attainments or education, are not allowed on Southern juries. Now for the first time in Southern legal history the omission of Negroes on juries was being questioned in this Decatur courtroom."

But no Negro was selected for the panel that heard the case of black Haywood Patterson, because, forsooth, none had sufficient "education, integrity, good character, and sound judgment" to qualify!

Sooner or later the Supreme Court of the United States will be squarely faced with the question of Negro exclusion from Southern juries. Perhaps the Scottsboro case or the impeachment of Judge Lowell will bring the matter to a head in the near future. If so, the section of the country that is noted for its tenacity in holding to the Eighteenth Amendment may have to adjust itself to the realization that the Fourteenth Amendment is also an integral part of the fundamental law of the land.

EVEN more important than the question of racial distinctions on Southern juries is the whole matter of racial, sectional, and religious understanding and tolerance, whether it be between black and white, Jew and Gentile, Northerner and Southerner, or Catholic and Protestant. From that point of view the whole atmosphere surrounding the Decatur trial was fundamentally wrong, and a right decision on the merits of the case practically impossible. Charges of "Jew money" . . . references to "lantern-jawed morons and lynchers" . . . threats to execute mob law . . . patrolling of the court house by National Guardsmen . . . instructions to "shoot to kill"—how *can* justice be dispensed in such surroundings?

Despite the regret of Fr. Albinson and others, we still regard these things as "humiliating indications that America is not, in spite of our Fourth of July oratory, uniformly a land of freedom for all and equality before the law regardless of race or color." Nor, in view of the Supreme Court's specific ruling to the contrary, can we agree that there would have been fair treatment for the defendants in this case if "the people of the South"—or rather their legal representatives, which is quite a different thing—had been "let alone." As for the actual Southern people, we are inclined to agree with the *Richmond Times-Dispatch* in its assertion that, "the apparent lack of fairness in trying these seven hapless Negroes is deplored by the vast majority of Southerners," and with the observation of Ambassador Daniel's *Raleigh News and Observer*, which calls the verdict "outrageous" and adds:

"Southerners have a deeper interest in the case than people elsewhere, since all Southern justice in the eyes of the world will be discredited by the shocking verdict in Decatur."

PRESIDENT ROOSEVELT has again taken the nation into his confidence. Last Sunday night, for the second time since his inauguration scarcely two months ago, he sat at a desk in the White House with the microphone before him and calmly, frankly gave an account of his stewardship directly to the citizens who have given him his high position. Conditions, he said, are "a little better than they were two months ago." Certain important steps have been taken in the war against depression; others are shortly to follow. What has been done was briefly and clearly described; what is yet to be done was outlined. The President freely acknowledged that mistakes might, indeed certainly would, be made, but declared that he would seek "the highest possible batting average."

All of these policies, he indicated, "are wholly within the purposes for which our American constitutional government was established a hundred and fifty years ago."

In the field of world relationships the President clearly recognized the fact that there can be no recovery for the United States without the development of better conditions in every country. First in his international program he put "a general reduction of armaments and through this the removal of the fear of invasion and armed attack, and, at the same, a reduction in armament costs, in order to help in the balancing of government budgets and the reduction of taxation." Thus in the very forefront of our national policies as regards world affairs is placed the removal of the constant menace of war that has been the enemy of civilization ever since the emergence of humanity from the Age of Stone. As a corollary to this keystone of our international program, the President outlined three further objectives: cutting down ruinous trade barriers, stabilization of currencies, and "the re-establishment of friendly relations and greater confidence between all nations."

Compare these splendid words of a President who dares to say what he thinks and to do what he says he will with the jingoistic sabre-rattling of such "super-patriots" as William Randolph Hearst and his lieutenant, Arthur Brisbane. Here is a paragraph from the latter's column in the very issues of the Hearst press that report Mr. Roosevelt's monumental address:

"The world's greatest fleets of fighting planes, pursuit planes, heavy bombing planes, submarines, and swift cruisers to destroy enemy commerce, such is the equipment that Uncle Sam needs. And he ought not to ask England, France, Turkey or Timbuctoo: 'Please, may I?'"

Thank God that we have at the helm of the Ship of State a true patriot, statesman, and Churchman who has the vision to see the needs of our nation and the world, and the courage to translate that vision into swift, vigorous action! We don't expect miracles of you, Mr. President, and we doubt not that you will make mistakes, but if you continue to carry on in the way you have begun the citizens of America will support you loyally, regardless of party affiliations or minor differences of viewpoint in details.

AN UNEMPLOYED PRIEST writes us as follows:

"I want to thank you for your editorials on the subject of clergy unemployment. It is gratifying to have someone plead our cause. The seeming indifference of the Church to our plight weighs heavily upon the hearts of us who have tried to be her faithful servants. We ask for no great material rewards, but we do ask for an opportunity to exercise the ministry to which we have dedicated our lives. It is to be expected that the Church, which claims to be the Body of Christ, will manifest some of His love and compassion toward those whom she had ordained to serve at her altar."

A President Who Dares

Clergy Unemployment

"Are we all to be condemned as 'hopeless misfits' and 'worthless priests' and given no consideration, just because we happen to be so unfortunate as to be among the unemployed? And, by the way, is a misfit, so-called, always the fault of the priest? However, let us hope that your words and those of our kind brethren of the clergy who have written in our behalf may soon stir the Church to action. Surely something really constructive and helpful can be done, if the Church makes up her mind to do it. A letter from a high official of the Church about a year ago assured me that he would do all he could to bring the matter to an issue at the next General Convention. I do not question his sincerity nor his kind intent, but why wait for over a year before taking any action? Some of us could die of starvation, or, perhaps, even of a broken heart before that time.

"It seems to me the provincial synods could at least do something to relieve the situation in their own jurisdictions. I think we of the unemployed are all trying to be patient and are grateful for whatever efforts are being made for us, but it hurts to be practically shut out of our ministry while the Church as a whole stands aloof in apparent unconcern. It is easy for some of our clergy and bishops, whose positions and incomes are secure, to sit back, make light of the situation, and accuse us of incompetence.

"As to the number of the unemployed clergy, while I have no official figures at hand, I suspect that it is larger than some recent statements would lead us to believe. Some of those counted as having work may be men who have an occasional supply appointment which pays them hardly enough to exist. I have had a few such appointments during the past seven months and the income therefrom has averaged about \$5.50 a month, and there are four of us in the family. I have been grateful for these appointments for service, but had it not been for kind friends I don't know how we should have pulled through. Again, some of the clergy hesitate to admit that they are out of work, because they fear—and not without reason—that that fact alone may be sufficient to close the door of opportunity against them. The secretary of a neighboring diocese told me not long ago that there were thirty men seeking work in that diocese alone. If to that number be added those in other dioceses and districts, it would seem that the total would be more than the figures given by the Presiding Bishop's office."

The situation is really a desperate one for such priests as this. When a man gives his life to the ministry of the Church, surely the Church ought to assume a definite responsibility for his support in reasonable comfort. At present it assumes, officially, no such responsibility at all. Our system of clergy placement and maintenance is purely congregational. What are we going to do about it?

MICHAEL WILLIAMS, editor of the *Commonweal*, the foremost weekly review of the Roman Catholic Church in this country, has edited a splendid anthology of devotional literature under the title *The Book of Christian Classics* (Liveright, \$2.00). The selection is based upon Catholic sources, and is designed to emphasize experience rather than doctrine. This it succeeds admirably in doing, Thomas à Kempis' beautiful words of counsel directed primarily to men and women in the seclusion of the cloister being matched, for example, by Jeremy Taylor's sermon on *The Mysteriousness of Marriage*. The selections are grouped into four classifications: spiritual autobiography (St. Augustine, St. Francis of Assisi, Brother Lawrence, St. Therese of Lisieux, Dante, *et. al.*); spiritual counsel (Scupoli, St. Francis de Sales, Blaise Pascal, etc.); English mysticism and divinity (including Lancelot Andrewes, William Law, Cardinal Newman, and Coventry Patmore); and English religious poetry (Spenser, Donne, Benlowes, Crashaw, Herbert, Newman, and Francis Thompson). The mere citation of the authors represented attests the catholicity of the compilation, which is, moreover, marked by an exceptionally valuable introduction and artistic typography and binding. We commend it as a splendid introduction to the classic literature of Christianity.

TWO OF OUR contemporaries in the religious press come to us this week in attenuated form. They have found the pasturage of religious journalism nourishing to the spirit but not stimulating to the circulation nor palatable to the pocketbook. The *Commonweal* (Roman Catholic) has reduced its page size, as did **THE Reducing LIVING CHURCH** a year ago, and has launched an appeal for a thousand "silent partners" to give, raise, or pledge \$26.00 each for the continuance of the paper. The *American Church Monthly* (Anglo-Catholic) has reduced its bulk from eighty pages to forty-eight.

There seems to be a new article of faith that has been adopted by Christians of every name: "I believe that the religious press can survive indefinitely without visible means of support." The higher criticism of economics is rapidly proving that belief to be without adequate foundation.

THE PHILIPPINES, PAST AND PRESENT

BY MRS. BAYARD STEWART

THE PHILIPPINES, past and present, present a great contrast in opportunities offered to our Church at home. The visit of the Presiding Bishop and Mrs. Perry to the mission fields of the Orient is bringing up for thoughtful consideration the difference between methods of travel in the early days of Bishop Brent's work and those of today. In 1902, to reach Baguio from Manila, it was necessary to stay overnight at Dagupan, the end of the railroad, proceed by government launch across the river to San Fernando, La Union, then go by pony-back up the steep zig-zag of the beautiful Naguilian trail to the mountain capital. If no arrangements failed and all went well weatherwise and otherwise, the journey could be accomplished in four and a half or five days. Provisions and cargadores (porters) had to be taken along so that a small cavalcade was engaged and the expense was a matter for serious consideration. Today Baguio is a week-end trip from Manila of some five hours by motor. Garages and gasoline are to be found all along the way, safe drinking water and food may be obtained enroute. Again, a regular air taxi service is maintained between the two points four times a week. The flying schedule is fifty-five minutes and at least one business man with offices in both places, commutes weekly, signing the usual "chit" of the Orient in lieu of paying cash fares.

In 1902 Bontoc was a hard and wearisome week's journey over mountain trails, and Sagada two hours beyond, isolated, remote, and inaccessible without competent guides. Recently two visiting missionaries from China made the entire trip from the Bishop's house in Manila to Sagada between dawn and twilight, and after visiting Besao, Tanulong, Bontoc, and Baguio were back at Bishopstod at the end of the fifth day.

Instead of inter-island steamers (with poor food and poorer accommodations), that rocked and pitched and put into port for safety in any storm, a comfortable, quick service is now in force between Manila and Zamboanga, where our mission maintains a church, a hospital, and a school for Moro children. Today it is possible to breakfast in Manila and dine in Zamboanga, a distance of 512 miles, by means of the new Stinson plane service. In March of this present year, a young aviator had breakfast in Zamboanga, lunch in Manila and dinner in Baguio.

Upi in Cotabato province, unexplored territory only a few years ago, can be reached now by motor car, while Balbalasang, our most remote station, in the Tinguian country of Northern Luzon, is fast becoming a favorite "vacation resort" for members of our mission family.

These opportunities for closer contacts and better means of access open up vast areas occupied by pagan peoples still untouched by any Christianizing influences and challenge the Church to carry forward the work so well established and founded during the past quarter of a century of missionary activity.



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

DOING AND TEACHING

READ Acts 1:1-8.

OUT OF THE GREAT FORTY DAYS after the Resurrection of our Lord grew the conviction in the minds of His followers that they were on the threshold of an incredible opportunity. To their inexperience and ignorance it might well have seemed an impossible one for them. Yet they believed in its possibility and attempted the task because, first, they knew that their Lord was living, and second, they trusted His promise, "Ye shall receive power." So they came to see that the work to be done was not their work but His. It was work which He began during His brief life on earth and now through His Church intended to continue.

1. "All that Jesus began." Quite literally it is still in the beginning stages. To us whose span of life is so brief, nineteen hundred years seems a long time, but to Him with whom a thousand years are as one day it is but a moment. When we realize the vast and complex nature of the task, the time seems even more briefly inadequate to have accomplished anything at all. A beginning has been made, but only a beginning.

2. The task thus begun is an intensely practical one: To do and to teach. The only teaching that can have any effect is teaching that has doing behind it. The world is full of teachers whose qualification for teaching consists in having heard something or read something that someone else has said. But the order in which St. Luke has written down his divisions is logical and psychological. Doing comes first. It was surely so with our Lord. "He went about doing good." He taught by demonstration. He was the Word, but not simply a spoken word. He was the Word Incarnate, living out His message before He ever spoke it. This perhaps is one of the reasons for the thirty years of silence before the three years of active ministry began. They were not really years of silence but years of doing through which in countless ways He was prepared for the crowded intensive months of teaching. Yet even as He taught, He was doing. The Creed sets down deeds, not words. "He suffered." "He was crucified." "He arose again from the dead." The Church must be a teaching Church, and every Christian a teacher; but in order to be that we must be "doers of the Word and not hearers only, deceiving our own selves."

3. "To teach." How greatly is sound teaching needed in a world "alienated from the life of God by the ignorance that is in them." We must not only learn to teach, but we must first learn that the teaching is not ours but His. It is "all that Jesus began to teach." But we must go on making it known to the minds and hearts of men. "Take My yoke upon you and learn of Me" is His own admonition. So in order to teach we must first put ourselves to school, and through the help of His Spirit sit once more as learners—disciples at the feet of Jesus Christ.

There is room for searching self-examination here, however, because in order to continue what Jesus began, as His agents and mouthpieces, we must surely purge out of ourselves all self-will, conceit, and self-advertising. This is the very contrary of the temper of the times. This is not to say that the best scholarship and thought are not needed, but that all must be brought into captivity to the obedience of Christ. After all, the Apostles moved the world because during the great Forty Days they had experienced a great illumination. "Then opened He their understanding that they might understand the Scriptures." It is probable that there is no other way of understanding the Scriptures.

Almighty and living God who in Thy life on earth didst begin to do and to teach what now Thou dost continue through Thy Church, give us understanding, humility, and patience that doing and teaching we may fulfill Thy will and establish Thy kingdom. Amen.

The Living Church Pulpit

A Sermonette for the
Fourth Sunday after Easter



"IT IS EXPEDIENT FOR YOU THAT I GO AWAY"

By THE REV. PHILLIPS ENDECOTT OSGOOD, D.D.
RECTOR OF EMMANUEL CHURCH, BOSTON

HIGH UP on the face of the cliff, an eagle's nest! Many a Palestinian shepherd had seen one, with the wheeling, swirling parent birds attending their fledgling brood of eaglets. Until, by and by, there came a sudden and apparent change of mood, and the solicitude was transformed to what looked like cruelty. The eagles fell to and tore the nest to fragments, pulling and rending with beak and claw until no twig or fibre of the cradling nest remained. All the wreckage of the nest in which the eaglets had grown up was pitched into the void, to slither down the face of the high cliff. The eaglets crowded close in panic, pressing back against the inmost wall. But then the eagles did a more drastic thing; they wedged themselves between the screaming eaglets and that wall and shoved their offspring off into the empty air! And then the reason for it all appeared—the eaglets found their wings. Because they must, they flew!

There comes a time when dependence is no longer strengthening but weakening. Beyond the nurtured stage lies the chapter when it is unfair to the nurtured ones longer to be cared for so passively; they must launch out into the open and learn to fly! In order to be adult; in order to be eagle-souls. Dependent goodness must be evolved into independent goodness.

Jesus, risen from the dead, said to His disciples, "It is expedient for you that I go away." No wonder sorrow filled their hearts at such a drastic prospect.

But it is easy for us to conjecture what would have happened if He had not withdrawn His bodily presence from them and us. . . . The disciples would have grown more parasitic; they would have done less and less thinking for themselves because they would have used the Master as infallibly oracular and have asked Him to give them ready-made decisions. They would have remained children and their childlikeness would have dwindled to childishness. They would have assumed no responsibilities. They would not have developed their best abilities into consecration and mission. They would not have become Apostles, evangelists, missionaries, Christ-carriers, leaders, guides, teachers, sponsors, "Fathers in God," martyrs, saints.

Religion can be misused, to the weakening of our moral fibre, or it can be rightly used to the growth of our selfhood. As to Daniel, the celestial messenger would say, "Stand up upon thy feet and I will speak to thee." Inexorably, because He loves us and cannot allow us passive beneficiarism, God forces us continually out of clinging dependency into autonomous self-determination, once we have the Spirit in us. There are too many who turn to the Church pleading, "Please tell me what I ought to do," "Give me the prescription of my duty," "Decide for me," when they already have the revelation granted of which they should themselves, for their own stamina, work out the application. If character is the real person, there is no more fell violation of the Sixth Commandment than to provide pat prescriptions, ready made. . . .

Christ risen impels us forward and upward into the creative use of liberty, into the maximum of responsibility, to crosses and resurrections of our own, to spontaneity and sponsorship. He Himself is in us in proportion as we move up out of being ministered unto into ministering.

He goes away, as is expedient for us, that He may be the never-absent, always-greater, and indwelling life of the new self in us. "I will not leave you comfortless: I will come to you" is only possibly fulfilled if the Carpenter of Nazareth of time and place rises to His on-going Christhood everywhere and always "nearer to us than breathing," the Christ life in the Christened, who pioneer redemptively on!

Shall Intercommunion Precede Church Reunion?

By the Rt. Rev. Irving P. Johnson, D.D.

Bishop of Colorado

WHAT IS the Church? What constitutes Reunion? What relation does the service of the Holy Communion have to such Reunion?

The Church is an institution in which are embodied certain marks or characteristics which are essential to its corporate existence. Like any other brotherhood it must have certain doctrines for which it stands; a certain official group who represent it; certain rules and ceremonies which set forth its doctrines; a certain form of initiation and certain obligations resting upon its members. In this respect it does not differ essentially from other fraternities and even those religious bodies who repudiated the Church's doctrine and discipline were forced to adopt in its place doctrine and discipline equally binding upon those who belonged to such denominations.

The Church then is a society which we believe was instituted by our Lord and the Apostles for the purpose of preserving the faith, conserving the sacraments, and emphasizing the fraternal tie which binds Christians into one fellowship. It is a power house which Christ promised to endue with power from on high and which has faithfully perpetuated the faith and sacraments from generation to generation. The parting word of Christ to His Church was that in which He charged them to be witnesses to Him. Whatever criticism may be made of the historic Churches, they have been faithful in preserving the same creed, scriptures, sacraments, and ministry through all the ages. The Church has performed this witnessing task because it has been kept together by certain marks or characteristics.

No society could exist through the centuries unless it possessed certain characteristics which preserved its identity and conserved its principles. There are, however, two forces in religion which are usually antithetical and are difficult to harmonize, and yet it was the genius of the Church that it should coordinate the work of the priest and the prophet—the one whose task it was to guard the faith; the other to extend it.

"I will raise up thy sons, O Zion, against thy sons, O Greece," said the prophet in describing the age-long contention between mystic and rationalist; conservative and liberal; priest and prophet; and (when the difference becomes excessive) between bromides and sulphides. In the Hebrew Church, priest and prophet each had his legitimate emphasis and while each was critical of the other, neither ever attempted to usurp the other's mission.

No prophet ever sought to gather a following which should depose the priesthood from its very exclusive rights in the Jewish Temple.

In Jesus Christ we find the courageous Prophet as well as the devoted Priest who made provision for those who were in His fold, jealously guarding the entrance thereto but inviting all who would to come through the door and not some other way. Christ succeeded in harmonizing two offices (that of priest and prophet) which are most frequently found apart in His disciples. He perfectly coordinated the centripetal and centrifugal forces which were equally essential to the permanence of His Church and to the extension of His Gospel.

It is the function of the priest to stabilize religion; of the prophet to extend its influence. And inasmuch as in most of us the priestly or the prophetic flare is dominant, there are some who are so intrigued with the intensive functions of religion that they are quite indifferent to the spread of the Gospel; while others are so intent on the extensive expansion of religion that they minimize

ONE of the important questions discussed at the Church Congress was that of immediate intercommunion. ¶ With the question worded as above, Bishop Scarlett presented the affirmative position and Bishop Johnson, in this paper, the negative.

the value of its conservative structure. If the prophet extends the cords it is the priesthood which strengthens the stakes.

It is only when priest and prophet are considerate of one another's mission, that both can function together in the one body,

and each is apt to have a blind spot in his eye when considering the scope of the other's mission. In the history of the Catholic Church we note three different manifestations of this relationship. In the Roman communion the priesthood has suppressed the freedom of the prophet by setting up an infallible censorship over his utterances. In the Protestant bodies around us we see the reverse taking place. There the priesthood has been discarded in order that the prophet may have full range for his utterances. In the Anglican Church thus far we have succeeded in keeping the balance between the two. However, when at a service of Ordination the Bishop has solemnly said, before the altar, "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands," and "Take thou authority to minister the Holy Sacraments in the congregation," it would seem a reasonable cause for self examination as to sanity, of both the Bishop and the ordained, if they were to state at the conclusion of the service, that the laying on of hands was unimportant; that one not a priest and not claiming to be a priest could administer the Sacraments as validly as the one who has just been ordained and that by implication the whole magnificent ceremonial is a piece of medieval superstition which the Church has foolishly perpetuated.

Nor does it tend to reassure an honest man that there are no rubrics nor canons which prevent this attitude, although I question the accuracy of that statement; yet when were rubrics and canons so important that they can supersede the solemn service of ordination in their obligations upon a priest? Again I say that I can understand why the prophetic mind looks askance at the priestly practice, but I cannot understand how the prophet expects the priest to accept this drastic expulsion without protest.

AS WE HAVE ALREADY INTIMATED, Christ planned His evangel for both time and space. If the Church was to survive the centuries, it required certain characteristics which would ensure the perpetuation of the faith, the preservation of the sacraments, the conservation of the scriptures, and the identity of the organism through its successive generations. It is difficult, for example, to visualize how the Gospel could have survived the Dark Ages if it had not been embodied in such an institution.

The Church was also to be an instrument through which the gifts of Pentecost could be transmitted to succeeding ages by the simple but satisfactory process of the laying on of hands.

The Church also was to be a household of faith in which Christians were to cultivate the corporate virtues by their fraternal concern for one another. It was in the Church that Christians must endeavor to keep the unity of the spirit in the bond of peace rather than their uniformity in the bonds of prejudice. In other words, the Church, in order to have anything to give to each time and place, must preserve that which was committed unto it which should be entrusted to faithful men, by passing on to them that which had been received.

This task of preserving the faith was entrusted to those who by the laying on of hands received their commission to bear witness. This the historic Church has faithfully performed, for to whatever branch of the Catholic Church you apply, you find the same

Creed, the same scriptures, the same ministry, and the same liturgy in their essential features.

This is a remarkable phenomenon in a changing world and bears testimony to the foresight of Him who instituted the Church. In this testimony which the Church has consistently maintained, the altar has been the symbol and the priesthood has been the guardian. As a symbol the altar, showing forth the Lord's death until He come, stands for the principle that the Christian life centers around the Love of God and the Love of Man. The Holy Communion has always represented this twofold principle and so it has been the family table sacred to the Household of Faith.

At the Reformation a new symbol was introduced. Priests and altars were deprecated and confessions of faith substituted as the symbols of fraternity. In other words, "Thou shalt think alike," took precedence over "Thou shalt love one another." Religion now orientated to another principle. Private interpretation of Holy Scripture became the basis of Christian fellowship in place of the altar and the priesthood.

The prophets had their day, and while they awoke the people to new enthusiasms, fellowship disintegrated into innumerable groups, each of whom thought alike with stubborn opinionativeness. Christendom became a group of debating societies in which there was no longer any coördination of priest and prophet in one household.

This has differentiated religion into two groups: the historic Churches retaining priesthood and altar; the denominated groups who have lost their scriptural authority and are seeking some bond of union, but are not yet turning to the priesthood and the altar, but rather to a humanistic idea of the Brotherhood of Man as the sole coördinating force.

Shall we then still adhere to the basic idea that the altar is the center of unity and the priesthood the guardian of the altar or shall we abandon that symbol and assert that the solemn service of ordination should be discontinued because it pretends to give you something which does not really exist and bestows an authority which never was possessed. It is a different viewpoint but one in which we shall either coördinate priest and prophet in one body, or else once again divorce them.

Many of us believe that the altar and the priesthood are essential elements in the Church essential to its unity and permanence.

How could one permit himself to be a party to the service for ordination of priests and come blandly out and say, "Nothing has been given me that I did not possess before"? If something had been given what was it? It was the right to stand before the altar and celebrate the Holy Mysteries. It was either that or a meaningless piece of ritual which our self respect ought to repudiate.

Now there is no question involved as to the godliness of those who accept or reject this service, as there is no question of virtue involved in the inauguration of a President. It is a question as to whether certain powers ordained of God have been imparted in that impressive service or whether it is an empty ceremony.

So the question arises as to whether intercommunion shall precede reunion. Upon what basis is such intercommunion proposed? What is the center of unity? Is it on the basis that altar and priesthood are essential to unity or is it on the basis that they are errors of mortal mind which can be disregarded?

If in such intercommunion we insist upon the altar and the priesthood, and refuse to allow anyone to celebrate the mysteries but an ordained priest, then we embarrass those who reject both. They will not accept it. On the other hand, if we waive the necessity of a commissioned priesthood at the altar, then our principle of reunion is that for which these bodies have contended since the Reformation. In order to invite their good will we sacrifice basic principles and we stultify the Church in that we make the ordination service a piece of mere ritual.

If, however, we evade this question and go through the process with mental reservations, what have we settled? Nothing excepting our own insincerity. I will not be a party in in-

ducing innocent people to accept something which will covertly lead them into a position which they would repudiate. Upon which of these three principles is such intercommunion offered? Is it that the Church's ordination service is futile; is it that the service is imperative, or is it that we are doing wrong that good may come?

DOES compromise ever produce unity? Does it ever produce anything but misunderstanding and conflict? Was not the Civil War precipitated by a Missouri Compromise? No compromise ever settles anything unless it determines the essential and basic principles underlying the controversy.

To go on ordaining priests with a sacred ceremony and then to say that the things bestowed in that ceremony are imaginary is a situation that will never settle the questions at issue between the sacramental and non-sacramental groups, and it will cause a cleavage between the priestly and the prophetic elements in our own household which will make for disunion, and a new division. It is, I think, perfectly proper for the prophet to arraign the priesthood for its failure to emphasize ethical conduct, but it is not the function of the prophet to supercede the priesthood or to integrate the priesthood in terms of prophetic genius.

Intercommunion without basic conviction as to the place of the priesthood and the altar in such attempts is to beg the whole question at issue and to admit that the symbol of unity is no longer the altar and a commissioned priesthood, and that the only alternative is no priesthood and no altar in the sense in which the Church insists upon it in its ordination service.

It is not the first time that the Church has made this attempt. It was tried in the reign of Queen Elizabeth and the Stuarts, with the result that the internal friction as to the sanctity of the altar was settled by the withdrawal of those who were at one with the Continental reformers. You cannot include in one body those who believe in the sanctity of the altar and the authority of the priesthood and those who regard both as useless furniture. If the Church is a trust company, then it must decide that which it must conserve and it cannot successfully do this if the liberal trustees claim the right to speculate with that which the conservative trustees regard as a trust.

If the Church is a power plant, sending down the gift of Pentecost through the laying on of hands, then we cannot break the connection, and maintain the principle. If the Church is a household of faith, then like all households, it must preserve the sanctity of the family meal, not because the public is not as good as the family, but because the house which would open its family table to the general public would at once lose the sanctity of the family life and be turned into a cafeteria.

I know that there is a glamor of liberality in opening the Lord's Table in Communion to those who may apply but I cannot see any self-sacrifice involved. If one were to stand on his front porch and issue a general invitation for those who would come to dine, he would be doing an act which would involve great personal sacrifice, but to remove the safeguards surrounding the Lord's Table involves no personal sacrifice on my part. On the other hand it gains a reputation for liberality which costs nothing. I am willing to concede that I would like nothing better than to include many ministers and their congregations in the fraternal embrace of Mother Church, but I am not willing to do so at the expense of implying that Mother Church had been mistaken all these years in ordaining a commissioned priesthood in the absolute emphasis it has made in ordination in terms which bestow a solemn authority.

"I am not convinced that a cynical world can be led to respect the Church as the guardian of the sacraments as it cannot be led to respect it as the guardian of any sentimental humanitarianism."

I am fully aware that the group who are trying to force the Church into this position by private acts rather than by seeking the sanction of General Convention are as sincere in their convictions as they are unaware that they are causing such

embarrassment to their own brethren who are sacramentally minded, that any Utopian unity they are hopeful to create in our relations to the brethren without will be more than offset by the upsetting of the harmonious relations which exist with their brethren within.

As one who has tried to visualize the whole question, I am free to admit that if such practices are persisted in, I should feel it my bounden duty as a bishop commissioned to banish and drive away from the Church such practices as erroneous, contrary to God's word, and destructive of the Faith as this Church has received the same. And in doing so I would willingly concede the sincerity of motive in those who believe otherwise, but I would question the wisdom of those who would sacrifice the peace of the Church to their own individual conception of its mission.

Is it more important to establish a vain status of intercommunion which would evade the principle involved with those who would unquestionably welcome such abandonment of the Church's position, or to realize that in so doing, it would so embarrass those within the Church who regard the sacramental principles as vital as to compel them to repudiate such action?

After all isn't it evident that the Episcopal Church can best conserve its mission by presenting to the world a brotherhood in which priest and prophet are accorded the maximum of liberty consistent with the particular emphasis which they put on the gospel? Is not our influence a leavening one and is it not due to the fact that neither group is willing to impose upon their brethren any imperatives which will destroy the equilibrium which now exists? If we abandon the altar as the basis of unity, what is to take its place? And if we acknowledge that the altar is not the basis of unity then let us put in its place the symbol which belongs there. Shall we sacrifice the existing status in order to achieve a very dubious substitute?

To ask the question as to whether intercommunion shall precede reunion is to transfer the basic principle of union, which is the altar and the Communion, to some intangible principle of reunion other than that which has been abandoned. It would seem as though the only way to put the question is, "Shall reunion precede intercommunion?" Let us first decide on the principles of reunion and then and then only may we have an intercommunion which is something more than a gesture. Either the reformers who repudiated the priesthood and the altar were right and we ought to abandon our error, or else they were wrong and should return to the position which they abandoned. It is a questionable proceeding for one to open his house to his neighbors in such a manner as to destroy the peace and unity of his own household.

Let us not confuse conviction with charity.

HOLY COMMUNION

*EVEN should virtues grow within my heart
In midsummer abundance, ripe and sure,
So that I were a saint, and set apart—
Yet would I be but weak, however pure,
Should I come never face to face with this.
Here seems all virtue but the single guide
To purged humility and holden bliss
Of adoration! Barren wastes of pride
Softened like desert ground when waters pour
Down dry arroyos, and the winter's past.
The spirit's highest power is to adore—
And once possessed, the heart will hold it fast,
And learn to find, by adoration's way,
That majesty of faith that lets it pray!*

KATHARINE SHEPARD HAYDEN.

YOU WILL ALWAYS FIND fruit in life's garden if the heart has been fertilized with thankfulness.

—Rev. William Porkess, D.D.



Churchwomen Today

Ada Loaring-Clark, Editor

HERE is a clear call for action for all Churchwomen to do everything in their power to promote a standard wage and standard hours for women workers. The times are difficult. We make them more difficult if, in our lethargy, we neglect to take our part in urging our state legislators to see that laws are enacted, such as those that are in effect in California and Wisconsin, on this important subject. These laws have proved a protection to workers and employers in providing a proper wage and standard working hours.

Members of the Woman's Auxiliary particularly are asked by their executive secretary, Miss Grace Lindley, to study this matter and act on it. We should not fail to do something when we know that the morale of many women has been so crushed that "any old job at any pay" is the attitude of mind. Wages have fallen so low that women workers think they are lucky to receive three dollars at the end of a long, hard week. The pay envelopes of girls and women working fifty-four, sixty, even sixty-four hours, often under bad conditions—light, ventilation, cleanliness, all being left to chance—read like this: fifty-three cents; a dollar; a dollar nineteen cents; two fifty, and sometimes three dollars. According to the evidence collected by the National Consumers' League, stories like these can be multiplied many times in many states. Some unscrupulous employers, under the guise of "learning the trade," hire unsuspecting girls at no wage at all and then fire them at the end of the probation period only to take on another group of deluded workers. It is time for Christian people to take stock of what is happening to our women in industrial centers, through a lack of labor standards, and, in the name of Christ, to take action that will help in changing these conditions.

DRASTIC MEASURES of economy are being impressed on every hand in our organizations for Church women and girls. The executive board of the Woman's Auxiliary cancelled its April meeting, which was to have been held in New York City.

The arrangement to hold the triennial meeting of the Girls' Friendly Society in Los Angeles in July has been given up and Miss Margaret Lukens, the national president, says in a touching letter, in which she has considered facts for and against the change of plans, that she has never seen so much reluctance in any group as that of the board of directors as they came to a final decision. "By the decision thus made," says Miss Lukens, "we believe we can help Girls' Friendly Society branches in parishes and communities to a brighter future. Many are now suffering from financial difficulties, losing heart, not knowing how the problems of these days can be met. We must aid them in every way possible." A meeting of the national council of the Girls' Friendly Society will be held in New York City in June to consider the business of the society only.

Many national young people's meetings and national meetings on religious education will be given up this year as well as some of the usual summer conferences. These things are distressing but we will carry on, remembering during this glorious Easter season, as He overcame so may we. "This is the victory that overcometh the world, even your faith."

SUNDAY is the Christian's opportunity to live the kind of life he should be trying to live every day.

EARLY BOOKS AND PAPERS ON THE OXFORD MOVEMENT

BY RUDOLPH WILLARD

IN COMMEMORATION of the one hundredth anniversary of the inception of the Oxford Movement and of the Catholic revival in the Anglican communion, there is being given in the Rare Book Room of the Sterling Memorial Library of Yale University an exhibition of books and pamphlets connected with the early days of the movement. The university library has a remarkable collection of the literature of the revival, though, because of the exigences of space, and because of the bewildering richness and extent of this material, only a selection can be exhibited. It has therefore been thought best to limit the display to illustration of the events of the first twelve years, 1833-1845.

A section is devoted to the forerunners of the revival, and to what, in a sense, may be called the Post-Reformation patrology of the Church of England, represented by such works as Hooker's *Ecclesiastical Polity*, Jeremy Taylor's *The Rules and Exercises of Holy Living and Holy Dying*, Joseph Butler's *The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature*, and William Law's *A Serious Call to a Devout and Holy Life*. There is also a specimen of Thomas Wilson's *Sacra Privata*, for a long time a favorite book of devotions, running into many editions.

Then there is, of course, appropriate representation of those who were directly responsible for the early days, with an arrangement of the important numbers of the Tracts for the Times, of which the library has a complete set, and of the works of Newman during the first twelve years of the movement.

Certain of the exhibits are groups of related publications which show the manner in which the events of the day shaped and precipitated action. For instance, an official text of the Reform Bill of 1832 is shown, by which the government suppressed a number of Irish bishoprics. It was this move on the part of the government which led to Keble's Assize Sermon, *National Apostasy*, July 14, 1833, and to that meeting at Hadleigh in late July, 1833, which may be taken as the birth hour of the revival, although actually this had been preceded by a long period of thought, conversation, anxiety, and prayer. There is being shown a circular containing the suggestions for the formation of an association of the friends of the Church, evidence that the clergy were prepared to unite, and making clear that the action of July, 1833, was not entirely a sudden inspiration.

Another group is associated with subscription, the problem of whether or not candidates for enrolment in the university should have to swear on oath that they held the Thirty-nine Articles. The library possesses many of the broadsides and circulars which appeared at the time, including three "Oxford Declarations." Exhibited together is Dr. Hampden's "Observations of Religious Dissent," Newman's reply, "An Elucidation of Dr. Hampden's Theological Statement," and Thomas Arnold's bitter criticism of the movement, "Oxford Malignants and Dr. Hampden," in the *Edinburgh Review*, 1836. With this controversy on subscription the movement may be said to have been taken out of Oxford and into the country at large.

The Yale library is rich in complete collections of pamphlets which appeared in connection with various phases of the movement. It has, for instance, the entire series on subscription, on Dr. Hampden's appointment as professor of divinity, on Tract 90, and on Ward's "The Ideal of a Christian Church." These are exhibited, naturally, only through representative texts.

The library possesses an almost complete collection of Keble's works in first edition, with a presentation copy of the first edition of *The Christian Year* lent by Prof. Chauncey Brewster Tinker, and a copy of the Assize Sermon that belonged to Arthur Perceval. There is shown a very full and remarkable scrapbook of material in connection with the founding and opening of Keble College, Oxford.

Of Newman's works, there is a very fine copy of *St. Bartholo-*

mew's Eve, in parts and in the original wrappers, as issued, uncut, and the *Apologia*, also in parts, as issued. Perhaps the most generally interesting of the Newman material is the first printing of "Lead, Kindly Light," which appeared under the title, "Faith," in volume 5 of the *British Magazine*, 1834. Incidentally, the library has complete files of the *British Critic*, 1793-1843, which, during the years 1836-1841, was edited, at first in part, and later entirely, by Newman, and was regarded perhaps as the literary organ of the Church, of the *Christian Remembrancer*, 1841-1868, a more conservative publication, the offspring of the *British Critic*, and of the *British Magazine*, 1832-1849, with which were associated Hugh James Rose and Samuel Roffey Maitland. Of these specimen volumes are being shown.

Among other items of interest are the memoirs, letters, and histories of contemporaries, such as Froude's *Remains*, Church's history, Palmer's *Narrative of Events Connected with the Publication of the Tracts for the Times*, in a first edition, which is rare, and of his *Origines Liturgicae*, which marked the beginning of study in the liturgy of the English Church. There is an interesting collection of books and pamphlets dealing with Church architecture, which owes much to this movement.

A conspicuous place is given to Dr. Pusey, whose prominence in the Catholic revival is revealed by the nicknames Puseyism and Puseyite, applied, respectively, to the movement and to its adherents. He was in many ways the greatest scholar of the movement and his scholarly activity is represented by such diverse items as his first work, the Latin prize essay, "*Coloniarum apud Graecos atque Romanos inter se comparatio*," written in Latin and presented by him in the Sheldonian Theatre, June 30, 1824, his monumental work, *Library of Fathers of the Holy Catholic Church Anterior to the Division of East and West*, edited by him and occupying most of his mature years (the first volume appeared in 1838 and the last, the forty-eighth, in 1882, shortly before his death), and the Catalogue of Oriental Manuscripts in the Bodleian Library, of which he was an editor. There is also shown his first contribution to the Tracts for the Times, Tract 18, "Thoughts on Fasting," 1834, and his "Letter to the Bishop of Oxford," 1839, an open letter which constitutes what is really the first defense of the Tractarian movement written and published by a member of the group. There are three sermons of special interest, "The Holy Eucharist A Comfort to the Penitent," for the preaching of which, on the Fourth Sunday after Easter, 1843, he was inhibited for two years from preaching in the university pulpit, after secret trial by an academic court which gave him no opportunity whatever to defend himself, and "Entire Absolution of the Penitent," 1846, the first sermon preached in Oxford after the ban was lifted. The third sermon, "Blessed are the Meek," was preached in 1876 at the opening of the chapel of Keble College.

SANCTUARY

SINCE LABAN STROVE, sometime each man has need
 To seek for sanctuary, find a gate
 Of refuge, or an altar's horn, lest fate
 Should shear the thread before the hour decreed.
 It needs not human foe from which to speed,
 For there are three, the Three insatiate,
 Sorrow and Pain and Death; from their mandate
 None stand for mortal's cause, for quittance plead.

And if to some new Paradise we win,
 Where these are not: shall man his Self defraud?
 Can he outwit the pleasing foe within?
 There is no goad like Self's imperial rod;
 No flight can save except one dashes in
 The open Temple of the Heart of God.

LOIS CANFIL.

OUR DISCOURAGEMENTS are not from our failures but from the discovery of new ideals. —Bishop Woodcock.

Japan and the Oxford Movement

*A Pastoral Letter from the Bishops of the Nippon Sei Kokwai**

To the faithful members of our Church, Greeting in the Name of God, the Father, the Son and the Holy Ghost.

IN ADDRESSING YOU a year ago, after the General Synod in the Osaka diocese, we recommended to your consideration, among other subjects, the great heritage of our Church. We would begin this letter by repeating the words of last year on this subject. We said:

"We would emphasize with all the powers at our command the unique character of our Church, since we have been able to combine in our one fellowship the traditional faith and order of the Catholic Church with that immediacy of approach to God through Christ to which the Evangelical Churches bear witness, and also to combine freedom of intellectual enquiry with strict and passionate adherence to the fundamental truths of historic Christianity. We affirm our deepest conviction that in matters of faith, orders, worship and intention we are in the true apostolic succession; that that succession has never been broken; and that in all spiritual essentials we possess and represent the mind of Christ and His Apostles."

The occasion of the present letter is the near approach of the centenary of what is known as the Oxford Movement. That movement had as its essential purpose to recall the members of the Church in England a hundred years ago to recognize anew the true meaning and greatness of their heritage in the Church. The centenary of the movement will be observed this year throughout the Anglican communion, and we intend to take a share in this observance by several days of central services and addresses. And we ask you to join us in this observance, if possible by your presence then, and at least by your prayers and thanksgivings for the blessings brought to our Church by the Oxford Movement. The purpose of this letter is to state some of the reasons for observing this centenary.

The Oxford Movement was essentially a revival, an attempt to restore something in danger of being lost. Its primary purpose was to recall the members of the Church to the greatness of their heritage. In the history of the Church there have been periods of progress and periods of decay. And the eighteenth century was a period of decay, not only in the Anglican communion but throughout the Christian world. The organization of the Church was as powerful as ever; but among those in high places there was little faith and less devotion. The only notable services rendered by the bishops of the time to the Christian religion were learned defenses of its reasonableness as a system of philosophy or as a basis of rather conventional morality.

It is true that the eighteenth century saw the life and work of John Wesley and his friends. They were burning and shining lights, and from their labors there emerged both in England and America the great Christian body called Methodists. It would have been splendid if their zeal and converting power could have been used permanently within the Church, as almost all the early Methodist leaders were Churchmen. But the course which their movement took, especially after John Wesley died, and the attitude of opposition toward it adopted by the authorities in the Church, made this impossible.

Meanwhile within the Church itself religion underwent a startling decline. The chief positions in the Church were regarded as prizes for influential clergy, public worship was almost neglected, the sacraments seldom administered, and no attempt was made to maintain any external decency or order in the conduct of worship. The one aim of the original protestant reformers, to secure the personal union of man with God as revealed in our Lord, was no longer regarded as the end of religion. If indeed religion had any object, it was simply to provide a basis for the public observance of morality. To give two concrete instances; in

many churches the main use of the altar was to put upon it the hats and coats of those present. And in the great central church of London, St. Paul's Cathedral, the number of communicants on Easter Day 1800 was six! Churches everywhere were left without any attempt at repairs; while in the new centers of vast population no new churches were built for many years, and the population grew up without any religion.

While this state of neglect prevailed throughout the Church in England, in America also religion was in grave danger. For during this same eighteenth century the authorities of the English Church almost succeeded in destroying the Church in America by refusing to consecrate any bishops for that country, in spite of constant appeals. It is true that much help was given to the Church there by the S. P. G. Society, founded in 1701, for which America has always been grateful. One of the first missionary activities started by the American Church was the mission to the Far East, which reached China in 1835 and Japan in 1859. But in the previous century, if Americans wished to be ordained, they had to journey to England for it, and that journey took longer then than it does now from Japan to England. Ultimately the first bishop of the American Sei Kokwai was consecrated in 1784 by bishops of the persecuted remnant of the Church in Scotland. It was the Church in Scotland therefore which began the rescue of the Church in America from the ruin to which the slackness of the Church in England had exposed it.

BUT there was another gift for which we are indebted, under God, to the Church in Scotland, and which has an intimate connection with the movement we wish to commemorate. That gift was Sir Walter Scott, probably the greatest and most popular English novelist of all time. The centenary of his death was observed last year; and it is recognized that he was the chief exponent in English literature of that romantic movement which prepared the way for the Oxford Movement. The writings of Scott were favorite books among the leaders of the Oxford Movement. It was those books that more than anything else revived the historical sense in spiritual things. In those books the past ages were made to live again, and men's hearts were quickened to the love of the beauty of the spiritual heritage which had come down to them from the past. Thus the literary movement became a religious one, exciting a thirst for a faith which could satisfy both mind and heart. The religion of the Church of the eighteenth century had appealed merely to the mind, and the state of the Church revealed how inadequate such religion is.

Meanwhile, although the Methodists had separated from the Church, there was a continuance of the evangelical movement within the Church, with religion and piety increasingly alive and growing in certain circles. Two outstanding results of this were the founding of the C. M. S. in 1799, and the work of the group of social reformers that led to the abolition of slavery. But the Church authorities were still in the condition where they acquiesced in an Act of Parliament abolishing a number of bishoprics in Ireland. So bad was the state of affairs that the great schoolmaster and writer, Dr. Arnold, could say: "The Church of England as it now stands no human power can save."

It was the Irish bishopric question which produced the sermon on "national apostasy" by John Keble in 1833, which has always been reckoned as the public starting point of the Oxford Movement. A group of friends who were all working at Oxford had between them not only realized the seriousness of the position of the Church, but set themselves to remedy it. They were remarkably alike for their learning, their brilliance, and their high personal holiness. They emphasized the cardinal doctrines of the Incarnation and the Atonement with all the ardor of the evangelicals, and they proclaimed the system of the Church, its prayers

* Read the First Sunday after Easter, April 23, 1933, in all churches of the Japanese Holy Catholic Church.

and sacraments, to be vital means of approach to God. They taught that religion was not morality based on a dim supernatural sanction, but the vital communion of the soul of man with God as revealed in Jesus Christ, a communion bestowed through the sacraments and prayer, and impossible without a continual struggle to attain to personal holiness. The strength of the movement lay in its solid basis of Christian doctrine and the austere piety of its leaders.

John Keble as a tutor at Oxford began what was strange in those days. He was not content with the contact he had with the students in the class-room, but he saw in each of them a soul to be led into communion with God. "The salvation of one soul," he said, "is worth more than the framing of a great charter." But it is typical of the condition of things that needed reform, that the college authorities took away his pupils from him to prevent such personal intercourse. A few years later Keble retired to help his father in country work, but he took certain young men to study there with him, of whom one was Froude, and Froude brought in Newman. Those were the three first leaders, but Froude died young. After the preaching of the famous sermon in 1833 they began to disseminate their teaching by tracts. These tracts became so famous that the movement is often called the Tractarian Movement. They distributed them not only in Oxford, but in many country parsonages as well, riding round the country on horseback themselves to do so. Keble was also a poet, and his collection of hymns and poems embodying the Tractarian teaching, called *The Christian Year*, had a widespread influence; in twenty-five years a hundred thousand copies were sold.

As we stated at the beginning, this Oxford or Tractarian Movement was essentially an effort at revival; it aimed at rousing Church people out of the state of apathy into which they had sunk. Their teaching centered on the scriptural doctrine of the Church as the instrument of God's purpose of redemption, that God meant to restore the world to Himself by His Son Jesus Christ as the Head and Center of a Holy People. Their teaching thus combined the necessary evangelical truth of what God does for the individual soul, with the equally necessary faith in the corporate body which we call the Church, the instrument through which the Lord Jesus wills to act upon the world. The doctrines, therefore, which they stressed and made the center of their teaching were not new truths, but as old as Christianity itself. It was to prove this that they specially studied and translated into English the writings of the early Fathers, the Christian leaders of the times nearest to the Bible itself. Against the background of this teaching they restored daily services, regular Holy Communion (instead of only three or four times a year), and the practice of fasting and discipline. And they taught all these things from the Church's Prayer Book, showing that no new services or beliefs were needed, but a faithful following of what had always been written in the creeds and Prayer Book.

Together with Keble, Froude, and Newman, Dr. E. B. Pusey held a foremost place among the great leaders of the movement. It was Pusey who, by his magnificent loyalty and unshakeable courage, saved the movement after Newman's secession to Rome. Just as Wesley in the previous century, by the tendency of his own acts and teaching, and by the definite action of his followers later, departed from the Anglican communion; so Newman passed out on the other side and joined the Roman Church, together with a band of keen disciples. The whole movement received a shock, which was only saved from turning into collapse by the patience and the greatness of Pusey. But when it seemed in danger of eclipse at Oxford, it appeared all over the country in the ordinary life of the parishes, and glowed with fire in many very poor centers in the great cities and towns. It literally transformed Church life in England. The difference in the appearance of the churches today and a hundred years ago is incredible, though it must always be remembered that the outward changes are not the purpose or the motive, but rather the result, of the restoration of faith and order in teaching.

We of the Nihon Sei Kokwai are the heirs of that same heritage to which the Oxford Movement recalled the Church in Eng-

land. Our Prayer Book is founded on the Prayer Books of the English and American Churches; and our canons and constitution are to be traced to the same sources. It is right then that we should join in the commemoration of a movement which has had such great and far reaching results. We are not far from the fiftieth anniversary of the constitution of our own Nihon Sei Kokwai; and it is our hope that as part of that commemoration we shall be able to prepare and issue a history of the Nihon Sei Kokwai from the beginning. Before that, we believe it will help us if we realize more of one of the great movements that made the beginning of our Church possible. And we commend the centenary to your sympathy, your prayers, and your thanksgivings to Almighty God.

Your Fathers in God,

THE BISHOPS OF THE SEI KOKWAI.

JOHN MCKIM,	BASIL,
ARTHUR LEA,	S. H. NICHOLS,
H. J. HAMILTON,	G. J. WALSH,
S. HEASLETT,	P. Y. MATSUI,
Y. NAIDE,	N. S. BINSTED.
C. S. REIFSNIDER,	

ON WOUNDING A FRIEND

*LONG may I bear the wound of your hurt eyes
And the keen quiver of your quiet tone;
Sharper than all the wisdom of the wise
The piercing of this word of flesh and bone.*

*Easier met the wrath that did not come
Than the still gentleness that all-sufficed
To rend the flimsy veil and strike me dumb—
Face suddenly to the marred face of Christ.*

LOUISA BOYD GRAHAM.

THE MESSENGER

"SOMEONE said to the President, 'There's a fellow by the name of Rowan will find Garcia for you, if anybody can.'

"Rowan was sent for and given a letter to be delivered to Garcia. How 'the fellow by the name of Rowan' took the letter, sealed it up in an oilskin pouch, strapped it over his heart, in four days landed by night off the coast of Cuba from an open boat, disappeared into the jungle, and in three weeks came out on the other side of the Island, having traversed a hostile country on foot, and delivered his letter to Garcia—are things I have no special desire to now tell in detail. The point I wish to make is this: McKinley gave Rowan a letter to be delivered to Garcia; Rowan took the letter and did not ask, 'Where is he at?' By the Eternal! there is a man whose form should be cast in deathless bronze and the statue placed in every college in the land. It is not book-learning young men need, nor instruction about this and that, but a stiffening of the vertebrae which will cause them to be loyal to a trust, to act promptly, concentrate their energies: do the thing—'Carry a message to Garcia.' . . . I wish to speak a word of sympathy for the man who succeeds—the man who, against great odds, has directed the efforts of others, and having succeeded, finds there's nothing in it: nothing but bare board and clothes. I have carried a dinner-pail and worked for day's wages, and I have also been an employer of labor, and I know there is something to be said on both sides. There is no excellence, *per se*, in poverty; rags are no recommendation; and all employers are not rapacious and high-handed any more than all poor men are virtuous. My heart goes out to the man who does his work when the 'boss' is away, as well as when he is at home. And the man who, when given a letter for Garcia, quietly takes the missive, without asking any idiotic questions, and with no lurking intention of chucking it into the nearest sewer, or of doing aught else but deliver it, never gets 'laid off,' nor has to go on strike for higher wages. Civilization is one long, anxious search for just such individuals. Anything such a man asks shall be granted. His act is so rare that no employer can afford to let him go. He is wanted in every city, town, and village—in every office, shop, store, and factory.

"The world cries out for such; he is needed, and needed badly—the man who can carry a message to Garcia."

—Elbert Hubbard.

The State of the Church

By the Rt. Rev. James E. Freeman, D.D.*

Bishop of Washington

IN REPEATED CRISES the Church has been compelled to adjust itself to meet new and strange conditions, and where it has suffered a suspension of its influence and lost for the while its prestige has been directly traceable to its failure to recognize the hour of its opportunity. No opportunity, we believe, has come to it, comparable to that which this confused and distracted age presents. If it cannot to its great advantage seize it by a fresh demonstration of its adaptability and capacity to serve human needs, it will suffer an impairment and a loss of influence from which it will not fully recover for a generation to come. Every recurring day is fraught with possibilities so weighty, commanding, and pressing, that only poor strategy and lack of consecration can defeat its high and holy purpose. On other like occasions I have sought to emphasize this, but at no time has it needed such urgent emphasis as now. No consistent observer of the events of these sternly critical years can be satisfied with the rôle the Christian Church has played or the use it has made of its opportunities. . . . It is for these and other substantial reasons that I address you this year upon the state of the Church as I see it, and with such persuasive powers as I possess ask you to join with me in sincerely facing conditions as they exist. Taken in proportion to our registered communicant strength, few parishes have as regular communicants or church attendants more than one-half or less of their recorded strength. . . . The constant losses to the Church from removal and the indifference of communicants grown apathetic and unresponsive to its ministry, constitute a tragic chapter in the Church's life. It has been affirmed by conservative leaders that if all living communicants throughout the country could be identified and affiliated, our total communicant membership would be practically double that now reported. This indicates clearly a condition that should give deep concern to bishops and clergy. . . . A troubled world has waited and waited in vain for the authoritative and directing voice of the Church.

These are solemn and serious matters for our reflection and they should make us deeply humble and penitent. By its silence on great questions that affect the well-being of multitudes the Church has lost the confidence of great masses of the people. It has lived too closely within the cloistered walls of its sanctuaries. It has delimited the area of its influence and restricted the word of its Lord. "Go ye into all the world—preach the Gospel to every creature," is the supreme command, and it is inclusive of the whole range of life, nothing is beyond its Gospel message. How pathetic the failure of the Church to approximate it. Surely the blame for these conditions does not rest solely upon the clergy, it must be shared by a supine and indifferent laity. . . .

From this inadequate survey I turn to certain causes that must challenge our thoughtful and serious consideration. If there are spots in our feasts that must be purged, if there is neglect of the high claims of our spiritual leadership, if we have unduly magnified our conceits or over-emphasized our cults and parties to the hurt of the cause, then we are compelled solemnly to face conditions for which in some degree we have a responsibility. We dare not assume that our little exclusive and cultivated parochial patch secures us, and for the rest we have no concern. An insolent French king in his arrogance was so little affected by the devitalized state of his kingdom that he declared: "After me, the deluge," and the deluge came.

Looking to our Church in its corporate life what do we discover? First, there is a very definite decline in its prophetic office. There is no decline in the popular favor of this great office, as a matter of fact the demand for it has never been greater. . . . There is no substitute for the preacher. A costly service is involved,

a service on the preacher's part that means long hours of study, preparation and prayer. Careless or aimless preaching, coupled with an attitude of indifferent concern for results, is reprehensible, futile, and deadening in its influence. This whole Church needs a fresh baptism of the Spirit's power, a baptism of power that shall be like that which illuminated the Church on the day of Pentecost. What St. Paul calls the "foolishness of preaching," the revival of the consecrated, zealous teacher, the exponent of the everlasting Gospel, must be restored to the Church, else we build Cathedrals and glowing sanctuaries in vain. There is nothing that can take its place and there can be no revival of religious interest until the Church restores it. . . .

A second cause for the present critical situation in the state of the Church is the widely suspended or neglected pastoral relation. . . . Time was when the pastor of the Church was the intimate and confidante of every member, young and old alike, of his congregation. It was a period when the youth and little children were as familiar with the Church services as their parents. They knew their pastor and they loved him because they knew him. It cannot be denied that the lessened recognition of the pastoral relation has an immediate bearing upon the Church's declining influence and persuasive power. The situation is analogous to that in which the early Apostles found themselves when they discovered that the serving of tables was weakening and impairing their influence as spiritual guides and pastors of the flock. On the other hand, I profoundly believe that a revival of its beneficent service would serve to check present losses and greatly augment and stimulate the life of the Church as a whole. Its relation to baptisms, confirmations, and an unflinching recognition of the value of the Holy Communion is conspicuously evident. If the laity, especially vestries, would relieve the clergy from many of the administrative details of their office, if they could be more largely freed from financial burdens that increasingly press upon them, the advantages that would accrue to the Church and to consistent Christian discipleship would be quickly apparent. . . .

IT HAS been repeatedly stated that the laity in general, and youth in particular, are largely uninformed as to the Church's doctrine, as indeed they are as to the deep significance of the Church's sacramental system and the explicit teachings of Christ. The new Office of Instruction in the Prayer Book, admirably conceived, is indifferently or rarely taught, nor can it be in the present confused situation. A priest of a large parish in another city, feeling the gravity of the present situation, has for several years last past had a mid-week meeting at which he gives in a graphic way instruction in the Church's doctrine as defined by the Book of Common Prayer. The attendance at this mid-week meeting has grown to upwards of six or seven hundred and with increasing interest and larger attendance upon corporate worship.

A tragic case came under my observation some years ago of a man of rare intelligence and high intellectual gifts who, at fifty-two years of age told me that he had not received the Holy Communion for thirty-six years, or from his sixteenth birthday, when he was confirmed, and that he traced his negligence and resulting spiritual impoverishment to the lack of teaching he received from the pastor who prepared him for his Confirmation and First Communion. Cases of this kind can be multiplied without number. It is of little use that we bring large groups to their Confirmation unless they are adequately instructed, and this again means the exercise in a large way of the pastoral office.

I have dwelt thus at length upon this matter as I believe it vitally concerns the state of the Church, and unless steps are taken to restore this intimate relation between the pastor and the

* From his annual convention charge.

(Continued on page 48)

THE EXILES' SEMINARY

BY CANON W. A. WIGRAM

EVEN EAST LONDON is not more dreary than northern Paris, and in the latter the "Rue du Crimée," a long straight street that is dated by its name, shows all the sordidness of the cheap building of the middle of the nineteenth century, to which age can give no dignity, and decay no picturesqueness. Yet here in these depressing surroundings an effort is being made that is as picturesque and as devoted as anything in the long story of the Church, for here an effort is being made by the martyr Church of Russia to keep alight the lamp of piety and learning among her exiles. Here is a small seminary for the dispersed of the land, where men can be trained to do their part in service to the Master, while the religion of Anti-Christ and Anti-God (for a religion it is, and a formidable one) is dominant in what we used to call "Holy Russia."

The place is hardly less dreary than its surroundings, for it was originally a Lutheran place of worship—a church with school under, and a house for the pastor in the little yard attached, the whole having about as much dignity and reverential character as has the average dissenting chapel of the '40s or '50s with us! It is, however, the inhabitants who give the soul to a place, and it is these who give the surpassing interest to the little institution now. The changes of the Great War left the Lutheran church derelict, for the colony of Germans left Paris and have not returned. The French government sequestered the whole and it was acquired by those of the Russian exiles who had a little money to devote, and is now a theological college of the Orthodox Church. It is under the jurisdiction of the Archbishop Eulogius, now recognized by the bulk of the exiles as their spiritual head, and who has received from the Patriarch of Constantinople (the canonical prelate of all Orthodox dispersed in Europe), rank as Exarch to enable him to exercise general jurisdiction over them. His duties are confined to Russians, and so do not conflict with the right of the Exarch Germanos whom most English clergy know and revere.

As for the quality of the teaching, the name of Sergius Bulgakov, its principal, is guarantee enough, assisted as he is by a staff of men who have made their names in various professional capacities in lay life, and who now have turned aside from careers where their brains would assure them prosperity, to embrace the Religious life under circumstances that make the vow of poverty no empty phrase, in order that they may devote their gifts to the Church and the Church's Lord.

Such teachers ensure not only a good training in theology and philosophy but, also, the presence of that atmosphere of devotion that comes from the sense of mystic union with God and His saints. The bare Lutheran church has been transformed, and the sense of God's presence brought near to those who worship in it, by those who walk with Him in affliction and who labor for love. Reverent hands have decorated it on the old traditional lines with artistic skill of the best even if the artists can command no costly material.

Here worship some thirty to forty students, who live and work in the old school room below, and here gather the Russian exiles of the district, and hence there go out the ordained, poor priests verily, who will labor both among the colonies of exiles and in Russia, if possible, to keep the flame of Religious life alive.

An Englishman in Paris must needs think of those days of the seventeenth century, when our Church was here in exile too. If these Russians quarrel now let us remember that our fathers did precisely the same, for (as one said who was there) "it is hard for those who have nothing to do, to refrain from doing what they ought not to do." They too were in utter despair, without a hope on earth, in the bitter January of 1600, the twelfth year of exile, yet the "twenty-ninth of May" dawned for them, and let us pray it may be so again.

Meantime, those who have to train Russian ordinands for service to the Church in this modern world are in process of find-

ing how, and where, the Orthodox and the Anglican bodies each have need of the other.

"In exegetics and biblical science, and in Church history," said one of the professors to the writer, "I find my colleagues relying habitually on such masters as Lightfoot and Westcott. There we acknowledge ourselves your pupils. But in dogmatic theology I never find myself quoting an English name as authoritative, with just one honorable exception—that of Bishop Gore."

One must admit that the implied verdict is a just one and that our dogmatics are our weak point. Also, it must be owned that, with all the natural pride Anglicans feel in the two great men named—they are not of this generation! Still, "to each his proper gift of God, one after this manner and another after that"; the Church Catholic has need of both, and each of the two has need of the other.

THE STATE OF THE CHURCH

(Continued from page 47)

homes of his people I despair of seeing any salutary change in the Church's life and influence.

I might with profit on such an occasion as this dwell on the priestly office and the reverent conduct of corporate worship. . . . Any man is equipped to discharge the office of prophet and priest who has a sympathetic understanding of the contents of his two great text books, the Bible and the Prayer Book. To be empowered to interpret these and to do it with diligence, fidelity, and high consecration, is a privilege that excels all others.

We may not leave this theme of the state of the Church without reckoning with those forces grown more vigorous and malevolent in our day and generation that definitely and boldly attack, not only the Church's system or its place in the economy of life, but with like malevolence attack the Incarnate Son of God. We are inadequately equipped to meet these attacks unless we are thoroughly informed as to their baleful designs and adequately armed to meet and overcome them. Communism in our day has assumed a place of larger proportions in our social and economic systems than it has hitherto known. It is the avowed policy of a great government, and its propaganda is world-wide in its scope. In its seeking for a new order of communal life it not only disparages religion of every name, but frankly declares its determination to exterminate it. It declares that Christianity is the greatest obstacle to the ultimate accomplishment of its aims and that it cannot survive. Within our own confines, largely unlet and unhindered, the propaganda of this movement gathers day by day new adherents who are appealed to by its specious promises of a more equitable distribution of the emoluments and comforts of life. Such a force is not to be frustrated either by supine indifference or excessive confidence in our capacity to meet and resist it. . . .

If a survey of the state of the Church discloses any inequities or inconsistencies they must be speedily disavowed and purged away, else it will reap consequences as direful as those that have befallen the ancient Church in Russia. The mere fact that we have increased the number of Cathedrals and Church buildings and their multiplied institutions, as well as the riches of the Church, furnishes no guarantee of their permanence or continuing usefulness. The time has come for sober thinking, and no claim to apostolic tradition and usage will save us unless we have the mind and character of the men of primitive days who were Apostles indeed. The inheritance of their spirit is of more worth than the inheritance of their authority. . . .

All that I have sought to do in presenting for your consideration certain matters that have to do with the state of the Church has been to make you deeply reflective and to have you join with me in a fresh determination to address ourselves to our solemn and sacred responsibilities, that in the Day of Judgment we may be able to stand unashamed before Him as those who gave to their ministry, selflessly and without reserve, a full meed of devotion and heroic consecration.

CACOPHONY IN CALCUTTA

BY THE REV. W. H. GREAME HOLMES
ON THE STAFF OF THE OXFORD MISSION SINCE 1903

I SUPPOSE most people when they think of India picture it as a land of quiet meditative people (apart, of course, from noisy politicians; but then politicians are noisy everywhere), a land of deep silences, fitly symbolized by a Buddha or a Sannyasi sitting in deep contemplation. There is a verse of Matthew Arnold's, frequently quoted a few years ago, which speaks of legions thundering past, and the East "in patient deep disdain" plunging again into thought. But we who live in India are not so conscious of its silences as of its noises; for surely it is the noisiest country in the world, or at any rate if not the noisiest there could not be a noisier. And what is so marvelous is the variety of its noises.

Now here is one experience. I sit in a room on the top of the Oxford Mission Hostel. From my east window I can almost shake hands with my Hindu neighbors. In their house there dwells a baby, sex unknown; what, however, is known is that it cries continually, except presumably when it is being nourished. I write at 10 P.M. and it is crying now. Some few years ago a couple of ship's engineers from Jarrow sought me out and spent some time in the hostel. Suddenly they heard a baby howling in the next house; windows and doors are not shut in India, remember; it is not muffled sounds we hear. One of them said in surprise, "Why, they cry just like our babies at home." Babies have a universal language, no need of Esperanto or Volapuk for them; but the point about this particular baby is that it cries just as loudly as three babies in unison.

Close by, in another house just across a narrow lane, there is a dog tied up. It moans with a high-pitched moan for hours at a time; it does not bark, but it simply laments, as a dog will in unhappy captivity. It appeals for mercy to everyone who can hear. I tried to get mercy for the poor creature tied up in a shade temperature of 108 degrees and appealed to the S. P. C. A. An inspector came and examined the dog, found that it had plenty of water and food, and reported that the law could do nothing. So the baby and the dog howl in duet, one on the east, the other on the north.

On the other side, the south, there is a buffalo tied up. Now buffaloes clear their throats apparently at intervals of about three minutes night and day. When a buffalo clears its throat it makes a sound like a pig grunting, only, as in the case of the baby, you must multiply the pig by three. If you can imagine three powerful porkers grumbling rather deeply in exact simultaneity you have got the sound of a buffalo clearing its throat. On the east the baby, on the north the dog, on the south the buffalo. What about the west?

Close by on the west some crows have built their nests, and they protect them from kites and other marauders—and they suspect every human who passes by to be in this class—by uttering the loudest and most raucous caws that ever issued out of a feathered creature's throat. North, south, east, and west there are noises, but the tale is yet far from told.

All around are pigeons and sparrows. The former make self-satisfied gurgling chuckles, and the latter the shrillest of shrill chirpings. Two of the pigeons are determined to build in this room in a ventilator, and a pair of pigeons betrothed are very determined. They fly in with a loud flapping of wings, so loud that it drowns for a few seconds the baby, the dog, the buffalo, and the crows. I keep a sponge handy and interrupt my study of the "Vedas" to fling it at them. They fly out with a scurry and still louder flappings of wings, uttering more gurgling chuckles *fortissimo*. At a short distance on the veranda the lovers take counsel, with the result that they soon make another raid, and again the sponge is hurled. They think they will win and I think I shall. If they win I shall lay *Ahimsa* aside, and their offspring shall make pigeon pie.

As for the sparrows I am not rash enough to enter into a contest with them. You may rake out their nests with a pole twenty times, and they will chirp still more loudly and begin again to build. After all they are internationals and should be given privileges as citizens of the world, and so I let them do as they like.

Now I go on to relate the story of the real noises of India: the baby, the dog, the buffalo, the crows, the pigeons, the sparrows are merely a prologue, *hors d'œuvres* before the meal. We have a devout neighbor who from time to time loves to celebrate *pujas*; at the height of worship iron is banged against iron, gongs

are sounded, loud bells are rung, all simultaneously and with no kind of rhythm. It generally begins at the opening words of Evening-song, but it may come in the middle of Mass, and it continues at intervals all day long. We rush hastily and shut the windows, and melt with the heat, but even with closed windows it is barely possible to catch a word. As we leave the chapel, through an open door on the north, we get a full view of the gaily decked goddess to whose honor and glory this deafening din has been made.

Our pious neighbor also celebrates *jatras*, religious plays taken from one of the Indian epics, and these go on all night. There is an orchestra consisting of drums and clarinets, and the orchestra practises throughout the day. The drummer gives little tentative taps on the drum from time to time, and you say, Now they are off. But the clarinet hangs back. So you are kept on the *qui vive*; but just as you have decided that there is going to be half an hour's interval and you really can write that important letter, bang goes the drum in real earnest and the clarinets wail; and you cannot hear the baby or the dog or the buffalo or the crows or the pigeons or the sparrows any more, at least not until the orchestra stops.

When there is no great *puja* and no *jatra*, think you there is peace? Not so. The officiant in our chapel has just begun to utter the words: "To the Lord our God belong mercies and forgivenesses"—when the blast of the sacred conch is heard and nothing is audible until the blower of the conch has exhausted his breath and the evil spirits have fled. At least they are supposed to have fled. They don't like conches, and we Christians agree with them thus far.

Worse than the noise of the drums and clarinets, the conches and gongs, the bells and the clanging iron, is the riveting of iron beams in the street, and that is what daily goes on under our windows on the south. Transfer the sound of a blacksmith's shop to your drawing room at teatime and consider how much rational conversation will be possible. Hammer, hammer, hammer, sometimes in the heat of the day, sometimes in the comparative coolness of the night, hammer, hammer, hammer.

I have said nothing of the hooting cars or the heavy lorries which hasten rapidly down the road; after all, their noise is the common experience of all in town or country in these days; but as regards the rest of the cacophony we in Calcutta back ourselves against the world.

But after all, I expect Nazareth was pretty noisy, and certainly in Bethlehem there were oxen lowing and dogs barking and plenty of pigeons and sparrows. Egypt had its clamorous idolatry, its clanging gongs and sounding drums, and in Capernaum I daresay builders made a horrid din. And what would become of the world if there were no babies to smile as well as to cry?

The Incarnation was accomplished, not in a sequestered glade, but down in the midst of men, in the midst of their noises and their dust, their woes and sorrows, and it is "enough for the disciple to be as His Master."—Reprinted from the quarterly of the Oxford Mission to Calcutta.

MEASURE OF LOVE

YOU would go free, my dear,
And I would hold you back;
An ancient tale is this,
A time-worn lovers' rack.

But I at last have learned
To open to the east
The portal of my heart
And spread your farewell feast.

So must the hunter fly
The falcon from his hand;
The breast give up the babe;
The hour-glass its sand.

Thus have I plumbed my depth
And felt the slack above;
To let you happily go—
The measure of my love.

EVANGELINE C. COZZENS.

BOOKS OF THE DAY

Rev. William H. Dunphy
Editor



JEUNESSES ORTHODOXES (ORTHODOX YOUTH). Genève (Suisse).
Pp. 173.

THE ORTHODOX EASTERN CHURCH is, like her sister communions of the West, face to face with the problem of the secularizing and de-Christianizing influences of the machine age, and she is vigorously grappling with the task of saving or reclaiming her youth for Christ. In many ways her problems are more acute than ours, for the powerful currents of the Renaissance, the Reformation, the Enlightenment, the Industrial Revolution, and Communism—which have sprung up in the West one by one—have come upon her suddenly in a mighty deluge. But already she is beginning to recover from blows under which she appeared to be reeling, and in this volume we see the results of the thought and study of many Orthodox leaders, and their suggestions for meeting the unparalleled situation, as set forth in the pan-Orthodox Conference at Salonika in November, 1930.

Again and again we strike familiar notes—schools which instruct but do not educate or supply a world outlook rooted in Christ, young people trained in the ideals of the Church but suddenly flung forth into a world which mocks at these ideals, the loss of the sense of eternity and with it the sense of sin, the gospel of self-expression meaning sex-obsession, the notion that science and the Faith are antagonistic and irreconcilable, the appeal of materialism, the dissolution of the family, the seeming impotence of the Church to transform life, especially social life, the religion of sport, the mechanizing of life as a whole, and the supposition that God, if He exists, has no connection with human activity and history.

Yet the roots of culture lie deep within religion itself, and Christianity has been historically the most powerful and creative cultural force the world has ever seen. It is needful for the Church to resume her true rôle, as the mother of culture, and the source of all that is most sublime and most fruitful in the intellectual, artistic, and social activity of man. The Church's spiritual life must continue to nourish souls inwardly, but it must be expressed anew in outward and social forms. This does not mean the submission of all culture to the Church or clergy—the error Rome has so often been guilty of—but it does mean the penetration of all culture, of every sphere of life, by the Christian spirit and its union with Church life. No branch of or aspect of life, science, philosophy, art, sociology, politics, or economics can be divorced from religion without grievous loss to both. In particular, an Orthodox pedagogy needs to be developed, based on the Christian conception of man, as revealed in the Incarnation and the Church. (Our secretaries of religious education might well take notice.) Christians have their own anthropology, their own distinctive principles of education and life alike—we must discover these and apply them. The idea of the royal priesthood of the laity has possibilities as yet almost untouched. The conceptions alluded to in this paragraph are excellently set forth by Professor Zenkowsky, in his article, "Education de la Jeunesse," which ought to be read by every Christian priest and pedagogue. We are all too prone to accept the educational theories of Rousseau—in his more or less lucid intervals—uncritically or with too slight reservations. The task of working out a Christian pedagogy is yet before us, but this book at least paves the way.

Professor Alivisatos has an interesting article on the new program of religious lessons in the primary schools of Greece, while the pedagogical problem outside the school and the relations of youth and the Church are ably handled by Dr. Zander and Professor Zankov respectively. Here is some really solid thinking which may well point the way out of the present neo-pagan chaos to a new Christian Renaissance. W. H. D.

THE SONG AT THE SCAFFOLD. By Gertrud von le Fort, Henry Holt and Company, 1933, pp. vii-110, \$1.25.

HERE is the story of a very unusual heroine. In fact, up to the last chapter, one has no reason to suspect her of any heroism whatever, inasmuch as the poor creature has been the victim of a host of fears and obsessions from infancy onward, and she has already deserted her order—the Carmelites—when the guillotine looms on the horizon, and the polite, aristocratic skepticism of her father is translated into the coarse, practical, bloodthirsty atheism of the mob. Her martyrdom is distinctly the triumph of grace over nature. One trembles at the thought of what most writers would have made of this story, but Gertrud von le Fort—herself a convert to Catholicism, and perhaps the foremost Catholic writer in Germany—has three striking gifts, which she employs to the full. In the first place she knows how to tell a story, secondly she excels in the gift of psychological analysis, thirdly she possesses a deep spiritual insight. The delicate yet vigorous strokes of the original have been skillfully reproduced in Olga Marx's exquisite translation. W. H. D.

THE THREE PELICANS, ARCHBISHOP CRANMER AND THE TUDOR JUGGERNAUT. By Arthur Styron. New York: Harrison Smith & Robert Haas. 1932, pp. 414. \$4.00.

THIS is a biography of Cranmer in that fictional form so popular today, except with those old-fashioned readers who still prefer their history and biography "straight". It is vividly and entertainingly written. Many readers will disagree with some, perhaps all, of the author's character analyses, but there is scarcely a figure in that age about whose character there is, or ever will be, agreement. The reflections with which the author interrupts the narrative incline to be sententious and the book is marred by far too many careless inaccuracies: December 29th is not the Feast of St. Thomas the Apostle; old St. Paul's had no dome; Catherine of Aragon was not a Hapsburg, etc. W. F. W.

A WILLIAMSBURG SCRAP BOOK (\$2.00) is a collection of charming articles, legends, and unpublished letters relating to the colonial capital of Virginia. They have been brought together by the Garden Club, delightfully illustrated by Orin Bullock, and published by the Dietz Printing Co. of Richmond, Va. One must agree with James Branch Cabell that it is "a cause for rejoicing that these stories, alike valuable and charming, have been given a fit permanent guise." C. R. W.

ENDURE and persist; thy present grief shall one day be of advantage to thee.—*Ovid*.

NEWS OF THE CHURCH

Nazis to Unite German Churches

New Hitler Plan Permits Each Denomination to Retain Autonomy But Stresses Common Creed

NEW YORK—The German National Socialists have gained a measure of unification in the Protestant Churches under an agreement just reached by Church leaders, says a special dispatch to the *New York Times*, but domination of these Churches by the Nazis has, at least temporarily, been postponed.

The Nazis have agreed that the Lutheran and Reformed Churches and the so-called Free Churches, such as those of the Methodists, Baptists, Congregationalists, and Evangelical Association, are to be preserved, but all that they have in common is to be emphasized to such an extent that a virtually unified Protestant Church will result from the reform.

CHURCH ELECTIONS AVOIDED

It was agreed to submit a draft of this plan to the members of the Churches. Church elections will thus be avoided, for the present at least.

While this plan does not meet the demands of those Nazi "German Christians" who are pressing for full unification, they realized that they were dealing with the Rev. Dr. Ludwig Mueller, Chancellor Hitler's personal representative in this matter, and they agreed to ask their followers to back the plan.

Seizure of the Churches by the State is prevented by this development. Dr. Mueller has repeatedly expressed the view that the independence of the Churches must be retained. It is doubtful, however, as to whether this agreement will prevent a more sweeping religious reform later.

The German Christians had been demanding Church elections in order to get control of the synods, just as the Nazis in the political field had called for new Reichstag elections.

DEMANDS OF NAZI REFORMERS

The reform demands of the German Christians are as radical as possible, and there is little doubt that if one of their demands is conceded they will proceed by raising others. Unification of the twenty-eight recognized Protestant State Churches of the Lutheran and Reformed denominations was their first demand.

But the German Christians regard the Protestant clergy as strongholds of political reaction. Reform of the structure of the Church was not sufficient, they declared. And they asked a new Protestant creed based on Luther's reformation.

This new demand was more than the Church authorities had expected and they opposed it. For a time it seemed as if the political Nazis would come to the assistance of the Nazi Church reformers. But

IDAHO RECTOR AND FAMILY HAVE NARROW ESCAPE

BOISE, IDAHO—The Rev. E. R. Allman, of Twin Falls, with Mrs. Allman and their two daughters, had a narrow escape from serious injury when their car overturned on the highway a few miles east of Boise. One girl received cuts on one leg and one hand, requiring several stitches to close the wounds. The car was badly damaged, turning over twice.

The Allmans were coming to Boise to celebrate their twenty-fifth wedding anniversary with their two sons, who are students in Boise Junior College.

Canon Hodgson Secretary Of Lausanne Conference

Succeeds Ralph W. Brown, Resigned;
Was Professor at General Seminary

NEW YORK—The Rev. Leonard Hodgson, canon of Winchester Cathedral, England, has been appointed general secretary of the World Conference on Faith and Order, the world-wide movement for unity among the Churches. The communions represented are: Anglican, Armenian, Baptist, Congregational, Czechoslovak, Disciples, Eastern Orthodox, Friends, German Evangelical, Lutheran, Methodist, Moravian, Old Catholic, Presbyterian, Reformed, and United. Canon Hodgson succeeds Ralph W. Brown of Boston and Geneva, whose resignation was accepted at a meeting of the executive committee held in London April 21st.

The new general secretary is a graduate of Oxford University, and for a number of years was fellow and tutor in theology at Magdalene College, Oxford. In 1925 he came to New York as professor of apologetics at the General Theological Seminary, a position he held for six years until he resigned to take the canonry of Winchester. While in this country he was literary editor of *THE LIVING CHURCH*.

The chairman of the World Conference committee is the Most Rev. William Temple, D.D., Archbishop of York, England. The United States is represented among the officers by Alanson B. Houghton, formerly Ambassador to Great Britain, who is treasurer; the Rev. J. Ross Stevenson, president of Princeton Seminary, who is one of the associated vice chairmen; and the Rev. Floyd W. Tomkins, who is associate secretary for America, with headquarters at 111 Fifth avenue, New York.

Dr. Kapler, the head of the Evangelical Churches, went to see Chancellor Hitler and reminded him of his promise that freedom of the Churches would be preserved, and Herr Hitler intervened by appointing Dr. Mueller.

Church Insurance Corporations Elect

Bradford B. Locke, Pension Fund Secretary, Succeeds Monell Sayre on Board of Directors

NEW YORK—The Very Rev. Milo H. Gates, D.D., dean of the Cathedral, the Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio, Stephen Baker, honorary chairman of the Bank of Manhattan Company, and Bradford B. Locke, secretary of the Church Pension Fund, were elected to the board of directors of the Church Life Insurance Corporation, a subsidiary of the Church Pension Fund, at a meeting this week. The resignation on account of ill health of Monell Sayre as executive vice-president and director was accepted with regret, and Mr. Locke elected to succeed him. Lenore M. Little was named as secretary. The other officers of the corporation are: William Fellowes Morgan, president; J. P. Morgan, treasurer; and the Rt. Rev. William Lawrence, D.D., retired Bishop of Massachusetts, Bishop Manning, Bishop Stires, Bishop Davis, the Hon. Frank L. Polk, Robert Brewster, the Hon. George W. Wickersham, Charlton Yarnall, Allen Wardwell, Harper Sibley, and Henry B. Thompson, as members of the board of directors.

The Church Life Insurance Corporation was established by the trustees of the Church Pension Fund in 1922 for the benefit of the Church. It has approximately \$17,000,000 of insurance in force with assets of \$1,725,000, including a surplus of \$940,000. Mr. Sayre, who has been forced to abandon active work due to injuries suffered in an automobile accident last September, was instrumental in organizing the company and was its executive vice-president since its inception.

At a meeting of the board of directors of the Church Properties Fire Insurance Corporation, affiliated with the Church Pension Fund, the following were elected to the board: Charles E. Mason, Walter C. Baylies, and George Cabot Lee of Boston, Allen Wardwell of New York, and Charlton Yarnall of Philadelphia. Everard C. Stokes was elected vice-president and manager, and Bradford B. Locke, vice-president and secretary.

The other officers are: J. P. Morgan, chairman of the board, William Fellowes Morgan, president, Ira Harris, treasurer, and the Hon. Frank L. Polk, Stephen Baker, Robert Brewster, George W. Wickersham, R. Fulton Cutting, and Joseph E. Widener.

The Church Properties Fire Insurance Corporation was established in 1929 for the purpose of insuring, at a considerable saving, the property of the Church. It has approximately \$47,000,000 of insurance in force.

Toronto Church Home 21 Years of Age

"Humewood House" Celebrates
Coming of Age by Service of
Thanksgiving—Auxiliary Meets

TORONTO, May 2.—On Wednesday evening last, Humewood House, Toronto (the Church Home for unmarried mothers) celebrated its 21st anniversary by a service of thanksgiving at St. Thomas' Church. Humewood has been of incalculable service in enabling the church to justify her title of "mother church" in caring for unmarried mothers and their babes. Many parochial missions are preached from time to time, but few leave behind them such a permanent and blessed result as the establishment and maintenance of Humewood for these 21 years. Humewood was the direct outcome of a mission held at St. Thomas' by Fr. Frere, of the Community of the Resurrection, now the Bishop of Truro. Its founders were the Rev. C. J. Sharp, then vicar of St. Thomas', and a band of Churchwomen whose hearts were deeply stirred by the mission and who felt they must show their thanksgiving by a permanent ministry of love to others.

The brief office was said by the Rev. C. J. Stuart, rector of St. Thomas', and the beautiful Humewood litany by the Rev. R. S. Rayson, rector of St. Mark's, West Toronto, and chaplain of Humewood. Mr. Rayson then read letters of congratulation and thanksgiving from Bishop Frere, Fr. Seyzinger of the Community of the Resurrection, and Archbishop Roper, of Ottawa, a former rector of St. Thomas'. The service closed with the Te Deum and the benediction by Archbishop Sweeney.

MEETING OF TORONTO DIOCESAN W. A.

Interesting appeals for funds will be made at the annual meeting of the Woman's Auxiliary to the M. S. C. C. and Toronto diocesan missions, to be held next week. The diocese of the Yukon will ask for \$35 for food for a dog team for missionaries at Moosehide. The diocese of Mackenzie River are asking for \$55 to furnish McLean's cabin, Aklavik mission, and the diocese of Moosonee is requesting \$125 to purchase a bell for the new church at Lansdowne Lake.

At the life members' meeting appeals will be made for \$100 for a Biblewoman at Hongkong, \$150 for Biblewomen U. M. C. A., and \$200 for the education of Bishop Lindel Ysen's daughter.

Presentation of awards for the missionary competition and badges of the three orders will be a feature of the sessions.

Many interesting speakers are scheduled, including Miss Foerstel of mid-Japan, the Rev. F. H. Cosgrave, D.D., Count Nicholas Ignatieff, the Rev. P. J. Dykes, Dr. W. L. Grant, the Rev. W. R. R. Armitage, Archdeacon Fleming, and Mrs. D. B. Donaldson; missionary addresses by the Rev. H. G. Watt, Miss Gibberd, and Mr. Lewis, all of Honan, China; Miss Cooke, Miss Hamilton of mid-Japan, Miss McCabe of the Arctic mission, Miss Black of the Jewish mission, and Miss Quirt of the Arctic mission. Dr. Margaret Addison and the Lord Bishop will also speak.

A play, The Fourteenth Candle, will be presented during the sessions and there will be an official welcome to the Bishop and Mrs. Owen. Short historical sketches of some of the older churches of the diocese will be presented.

Bishop Campbell Visiting in States

JACKSONVILLE, FLA.—The Rt. Rev. Robert Erskine Campbell, D.D., Bishop of the missionary district of Liberia, has been in Jacksonville for the past ten days visiting his sister, Mrs. F. B. Haynes.

Diocese Endorses Dean Williamson

Arkansas Deplores Failure of
Bishops to Confirm His Election
—Postpones Further Action

FORT SMITH, ARK.—Strong endorsement of the Very Rev. John Williamson, dean of Trinity Cathedral, Little Rock, and deep regret at the failure of the House of Bishops to confirm his election as Bishop of Arkansas were expressed in a resolution adopted by a majority of more than two-thirds at the annual convention of the diocese held on April 27th in St. John's Church.

Dean Williamson was elected at the last annual convention but his election was not confirmed after objection had been raised on various grounds, including the statement that the diocese could not afford to pay the salary of an additional bishop and that Negro delegates to the convention had been discriminated against by the convention. The resolution read:

"WHEREAS, by reason of the economic conditions facing the diocese at the present time and the general atmosphere of depression affecting all human effort, this convention has seen fit to postpone the election of a Diocesan, and

"WHEREAS, the Very Rev. John Williamson, dean of Trinity Cathedral, was elected Bishop by the sixtieth annual convention of this diocese and his election failed of confirmation by the House of Bishops, now therefore,

"BE IT RESOLVED, that this convention go on record as deeply regretting the action of the House of Bishops, and be it further

"RESOLVED, that this convention restate its admiration, love, and confidence in the life, virtue, and learning of the Very Rev. John Williamson and its belief in the strength of his spirituality, his executive ability, and the depth of his consecration as one peculiarly fitted to receive the Holy Orders of Bishop."

The convention adjourned shortly after the resolution was adopted. The Suffragan Bishop, the Rt. Rev. E. W. Saphoré, remains the acting head of the diocese pending election of a Diocesan.

POLITICAL PARTIES ENTERTAIN SAN FRANCISCO CHURCHES

SAN FRANCISCO—Representative persons of all denominations and all political parties were invited to a great congratulatory dinner at the San Francisco Union League Club on the eve of President's Day by the Democratic-Progressive Party.

On the day itself a crowd of many thousands met in Golden Gate park in the afternoon. A Jewish Rabbi opened the service with an invocation, the municipal band and the municipal choral society led in singing, a Roman Catholic priest made the address, in which he laid stress on the fact that Mr. Roosevelt had made his Communion as preparation for the inauguration (though the speaker did not indicate in what Church), and Dean Gresham of Grace Cathedral pronounced the benediction.



AT THE ELLEN HICKS COTTAGE DEDICATION

Dedication of the Ellen Hicks Cottage, Baguio, Mt. Province, P. I., by Bishop Perry, took place April 1, 1933. The cottage is the gift of the Alumnae Association, St. Luke's Hospital Training School for Nurses, Manila. It is the first building in the Orient to be dedicated by a Presiding Bishop of the Church. Ellen Hicks, founder of the school, is now in Puerto Rico.

TO BUILD BOYS' CLUB HOUSE ON SAN FRANCISCO CHURCH SITE

SAN FRANCISCO—St. Paul's Church, this city, recently destroyed by fire, will not be rebuilt on the old location, it was decided at a meeting on April 30th of the Ven. Noel Porter, the Rev. Leslie C. Kelley, rector of St. Paul's, and the parish vestry. Instead it is planned to build a boys' club house, and a little chapel at its entrance, where services may be held in connection with the club life and also for such members of the congregation as wish to attend there until it is decided whether to rebuild the church in a new location or to merge with some other parish, turning their funds into the consolidated treasury.

MOUNTAIN CHURCH IS CONSECRATED

LEXINGTON, KY.—On May 2d, the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, consecrated the Church of St. John the Divine, Shelbiana. More than two hundred and sixty highlanders were present at the service, despite the pouring rain, and seventy-six persons made their Communions. The Bishop baptized two persons and confirmed twelve, making a total of baptisms since last November of sixty-five and of confirmations forty-four. The deacon-in-charge baptized one adult person by immersion in the Big Sandy River at the conclusion of the dedicatory services.

The Church of St. John the Divine has been erected through the generosity of a personal friend of Bishop Abbott in New York City and the Church Building Fund Commission. It is now the strategic center of the work of our communion along the Big Sandy Valley, a mission field of more than two hundred miles in length.

SUNSHINE BAGS NEBRASKA'S MONEY-RAISING STUNT

OMAHA, NEB.—St. Paul's, Omaha, has made a success not of "bottled sunshine" but of "bagged sunshine." Into each sunshine bag a penny was put every day the sun shown. One hundred and thirty sunshiny days were registered this "penny-wise" way.

The parish is to be credited with another unique money-raising plan. "Give and Take" baskets called for the putting of an article into the basket and the removing of something else for which payment is made as marked on the article.

Yazoo City, Miss., Church Destroyed by Tornado

New Memorial Parish House and the Rectory Also Materially Damaged

YAZOO CITY, MISS.—Trinity Church, the Rev. Edward Reynolds Jones rector, was totally destroyed by the hurricane which visited this city early the morning of April 30th, and the recently completed Albert Martin Memorial parish house and the rectory were also considerably damaged.

Trinity parish would have observed its centennial in 1934 and plans were already being made for the celebration. The church was noted for its architectural beauty, its windows, all memorials, representing the best productions from Tiffany and other noted firms. Due to the small amount of insurance carried, rebuilding plans are uncertain.



WHAT IS LEFT OF TRINITY CHURCH, YAZOO CITY, MISS.

There are now six Church schools in active operation, with many hundred children enrolled, and several salaried native highland workers are assisting our minister in his arduous duties. The Church is being felt, and increasingly so, along this enormous stretch of territory as never before.

KENT SCHOOL CREW AGAIN VICTORIOUS

KENT, CONN.—Having already beaten Harvard freshmen, Fr. Sill's crew of Kent School won additional distinction recently by beating the Yale freshmen crew, thus entitling Kent to entrance for the British Henley and the Thames challenge cup.

WASHINGTON WOMEN REPORT 402 STUDY CLASSES

ROCKVILLE, MD.—About two hundred women assembled in Christ Church, Rockville, on May 2d to attend the diocesan meeting of the Woman's Auxiliary, the last session until next fall. They met in a parish which is more than two hundred years old and out of which nine other parishes and the National Cathedral itself have grown.

Reports showed extensive work in spite of the depression. The custodian of the United Thank Offering reported \$2,102 received at the service of presentation on April 30th, and a total of more than \$7,000 now in hand towards the next triennial offering at General Convention. The educational secretary reported 402 study classes held during Lent.

OLD PAWTUCKET, R. I., RECTORY TO BE DIOCESAN SHRINE

PAWTUCKET, R. I.—Trinity Church rectory will not be razed. The protests made throughout Pawtucket and the diocese against tearing down the historic and beautiful old Slack House, built over a century ago and used as an inn in stage coach days, will be repaired by the Church. The city has furnished ten men for the work and some contributions have been made by the public.

FALL RIVER, MASS., RECTOR CELEBRATES 10TH ANNIVERSARY

FALL RIVER, MASS.—On Low Sunday, Fr. D. R. Bailey, rector of St. Stephen's parish, Fall River, observed his tenth year of service to that church by celebrating at the early Communion service. The late service was one of thanksgiving, Fr. Edgar Jones, vicar of Christ Church, Plymouth, preaching. Fr. Jones had preached the sermon at the occasion of Fr. Bailey's ordination to the diaconate in Canada.

Under Fr. Bailey's leadership the number of communicants has doubled, and the parish has become one of the most prominent in the diocese as well as the most Catholic. Through his efforts three celebrations of the Eucharist are made every Sunday. On Easter Day of the 280 persons communing 106 received at the early Eucharist at 6:45.

NEW YORK HOSPITAL RECEIVES HUGE BEQUEST

NEW YORK—An appraisal on April 26th of the estate of Miss Laura Shannon, who left \$1,371,654 gross and \$1,284,836 net, disclosed that more than \$1,000,000 of this goes to St. Luke's Hospital.

The provisions of the will recalled the resignation of Dr. Robbins as dean of the Cathedral in 1928.

Seven trust funds are provided, including one for Dr. and Mrs. Robbins, all of which pass to the hospital on the death of the life beneficiaries. The hospital also receives the residuary estate, \$129,836.

The estate included \$829,880 in securities, \$302,983 in mortgages, cash and insurance and \$106,188 in real estate, while Miss Shannon had power of appointment over \$120,000 in trust funds.

Massachusetts Seeks \$1,000,000 Fund

This Sum None Too Much for Diocesan Reinforcement, Says Bishop in Convention Address

BY ETHEL M. ROBERTS

BOSTON, May 5.—At a great service in Trinity Church on the evening of May 2d, clergy and laity gathered for the opening of the convention and for hearing the annual addresses of Bishop Sherrill, and Suffragan Bishop Babcock. Six hundred persons were in the procession.

One note was struck in common by both of the Bishops: the great need of the diocese for a large endowment through which parishes may be aided and advance made in the work. Bishop Sherrill's statement that a reinforcement fund of a million dollars, mention of which has already appeared in THE LIVING CHURCH columns, would be none too much for this vital purpose and that the only way in which such a sum could be obtained would be as loyal Church men and women should remember the diocese in their wills, was illustrated in the story of the Leeds Fund given by Bishop Babcock in an address preceding that of Bishop Sherrill. Benjamin Leeds, resident of old-time Roxbury and a communicant of St. James' Church in that suburb, prospered in business affairs to a marked degree. Determining that his wealth should be used for a high purpose, he left a bequest whose net income was to be applied in four ways, the first of which being for the building and support of mission churches and chapels. The good accomplished by this fund is enormous. Only recently, when unemployed members of our parishes gave generously of their labor, the Leeds Fund, with its gift of \$1,200 for materials, enabled parish house accommodations to be built for a mission near Boston. This fund, however, is available only for missions; a similar fund for the benefit of established parishes would do equal service.

Reference to the liquor traffic was made by Bishop Sherrill when he said,

"Let no one think that a change in the law will solve the problem. . . . It is pre-eminently the time when Christian men and women, whether hitherto for or against the Eighteenth Amendment, should unite to obtain the best and wisest control possible. It is a time also for renewed emphasis upon education for temperance, so sadly neglected of late."

BISHOP BABCOCK'S 20TH ANNIVERSARY

A tribute to warm the heart of any Bishop was given the Rt. Rev. Samuel Gavitt Babcock, D.D., at the dinner on Wednesday night. More than five hundred persons met as guests of the Episcopalian Club in the Copley Plaza Hotel in honor of Bishop Babcock's completion of twenty years of notably distinguished service as Suffragan Bishop. After James C. Irwin, president, and Nathaniel C. Perkins, treasurer of the club, had spoken, Bishop Lawrence made one of his notable addresses

THE SAP IS RISING

NEW YORK—Several Rip Van Winkles have waked up during April from their winter's nap. Only twenty dioceses are now in the list of those who have sent little or nothing. It must have taken them a long time to count the Church School Lenten Offering. That offering is designated for the work of the National Council and should be remitted in full.

To date our collections are only a little over one-half of what they were last year and that year was "not so hot."

Please remember the vital importance in these days of collecting and remitting every possible dollar before the summer season.

LEWIS B. FRANKLIN,
Treasurer.

full of affection and kindly humor. Giving a little sketch of Bishop Babcock's life and preparation for his high office, Bishop Lawrence said that when a Suffragan was about to be called, he wrote the name of one he felt could well fill the office and placed it in a sealed envelope to await the result of the election. When the result was the choice of Bishop, then Archdeacon, Babcock, Bishop Lawrence was able to send to him the sealed envelope. Following Bishop Lawrence came Bishop Sherrill with a second tribute that ended in the presentation of a book containing 250 letters of congratulation from the clergy of the diocese. This book, bound in dark purple Levant tooled in gold, contains first the letter of Bishop Lawrence, that of Bishop Sherrill, and then, in alphabetical order, all the rest from the respectful tribute of the youngest priest to the affectionate and humorous letter of the old friend.

Bishop Babcock responded to this presentation with a ready wit. The effect of the happy occasion was to emphasize anew the very precious association of our three Bishops working in mutual love and trust for the work dear to all.

OTHER CONVENTION HIGHLIGHTS

Charles E. Mason's resignation in connection with the Church Pension Fund was received with regret; largely owing to Mr. Mason's efforts all assessments due the fund were reported paid to date.

Bishop Cook of Delaware was unable to keep his engagement to address the convention on account of illness. His place was kindly filled at short notice by the Rev. Dr. W. Appleton Lawrence of Grace Church, Providence, R. I. Dr. Lawrence, a member of the committee for the evaluation of missionary work in the domestic field, spoke informally upon the interesting recompilation of statistics and what they revealed in some instances; he laid stress upon the constructive and valuable result that confidence in the present value and in the future of our missionary work in this country is justified and reestablished.

The report made by the Rev. Malcolm Taylor, general secretary of the First Province, to the effect that time is not ripe for a change in the size of the province, was accepted.

Diocesan Convention Held in Philadelphia

Merging of Two Churches Main Subject of Discussion; Many Persons Strongly Opposed to Consolidation

BY ANNA HARRADEN HOWES

PHILADELPHIA, May 5.—The 149th convention of the diocese of Pennsylvania convened in the Church of the Holy Trinity, Rittenhouse Square, on May 2d. A pre-convention massmeeting was held in the church on Monday evening at which the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, read his annual convention message and the Rt. Rev. William T. Manning, D.D., Bishop of New York, made an address.

Preceding the massmeeting, 498 clerical and lay deputies were the guests of Bishop Taitt at a dinner at the Penn Athletic Club.

At the beginning of his message, Bishop Taitt gave thanks to God for three things: his abounding health which has enabled him to make from six to nine public addresses every week with no omissions or postponements; for the happy relations existing between the Diocesan and every member of the diocese; and for the meeting of the missionary expectation last year. He then explained the "diocesan givers' plan" which was adopted last year in the diocese and is used also in the dioceses of Massachusetts and Southern Ohio.

The Rt. Rev. William T. Manning, D.D., Bishop of New York, made a stirring address on The Call to the Church in the Present World Situation. At a time when the power of Christ is more needed in the world than ever before, he said, and at a time when the call to the Church is greater than at any previous time, the Church is not fully meeting its opportunity—not alone the Episcopal Church, but the Church throughout the world. There is a lack of spiritual power due no doubt to the fact that our thoughts have been centered too much upon the development of organization and upon increase of outward efficiency and activity.

In spite of discussions, organization, and activity, Bishop Manning thinks the Church has fallen short in primary work—the bringing of men and women to the knowledge and love of God.

What the world needs today, he said, is not more Church work but more lives in the Church really converted to Christ. This can come only to a Church on its knees.

REPORT ON PROVINCES

One of the early actions of the convention was to vote against the proposal to reduce the number of provinces in the Church.

The committee, appointed a year ago, to look into the relation between the convention and the Cathedral Chapter reported that it had reached the conclusion that there was no necessity for changing

the present status and asked to be discharged from further deliberations.

The field department under the able chairmanship of the Rev. C. E. Snowden, rector of the Memorial Church of St. Paul, Overbrook, gave its report in the form of four brief addresses by clergy of the diocese. The Rev. Malcolm E. Peabody, rector of St. Paul's Church, Chestnut Hill, commended the careful thought and evaluation of the work of the National Council, especially the work of Bishop Creighton, and asked that the Whitsunday offering of the diocese be used to help raise the approximated \$146,000 needed by the General Church to make up the difference between its budget and the expectations from the dioceses. The Rev. Louis Pitt, rector of St. Mary's Church, Ardmore, spoke of the two problems confronting the National Council, the maintenance of the worldwide missionary endeavor of the Church, and the necessity of complying with the action of General Convention that the budget must be balanced. The Rev. Leicester C. Lewis, rector of St. Martin-in-the-Fields, Chestnut Hill, urged that this Whitsunday offering be one based on the corporate loyalty of every member of the Church. The Rev. L. C. Washburn, rector of Christ Church, Philadelphia, urged the convention to consider this as an appeal of love and to use such opportunities for giving as opportunities for learning about the Kingdom.

THE CHURCH MERGING PROPOSITION

In the afternoon, the problem of the diminishing attendance of the central city churches and the possibilities of joint operation were brought before the convention. Dr. Grammer, rector of St. Stephen's Church, spoke in favor of the city church maintaining its separate identity. He feels that the problem is one which cannot be solved by public discussion, but rather through diplomacy and tact. Referring to the possibility of two churches consolidating he said, "It is as difficult to put together two churches as two trees and have them grow together."

The Bishop, speaking on this same problem, said he would favor an increase in the clerical force before undertaking to consolidate because he felt it a very sad thing to see a consolidation of churches and the necessary loss of tradition in the parishes. He emphasized the fact that it is not a question of how to combine the endowments and make them do the work but of how to carry the Gospel to the people in the neighborhood of the church. The strength of a parish is in its ability to meet the needs of the people around it. More people are now living in the vicinity of the central city churches than ever before.

The convention approved, after some discussion, the proposed alterations of the constitution relative to the translation of bishops as suggested by the last General Convention.

THE SCOTTSBORO CASE

A resolution which aroused considerable debate and was finally adopted was one referring to the Scottsboro case. This resolution as introduced petitioned the convention to ask its department of Chris-

Dr. Fleming Moves Into New Rectory

While Dr. W. J. Gardner, Vicar of Intercession Chapel, Takes Up Residence in Vicarage

BY HARRISON ROCKWELL

NEW YORK, May 5.—The Rev. Dr. Wallace J. Gardner, vicar-elect of the Chapel of the Intercession, will take up his new duties on June 1st, officiating for the first time as vicar on Whitsunday, June 4th. A reception will be given for him on May 24th at the parish house of the Intercession.

An apartment in the house at 14 East 90th street becomes the new rectory of Trinity parish. The Rev. Dr. Fleming and his family removed there yesterday from the vicarage of the Intercession. The new residence is in the same city block as the Church of the Heavenly Rest. Trinity rectory during the late Dr. Stetson's incumbency was at 56 Park avenue; while Dr. Manning, as rector, lived in Washington Square after leaving the house in West 26th street which for a long time had been the parish rectory.

Last Monday evening at the Chapel of the Intercession, the Rev. Dr. Fleming was presented with the conspicuous service badge of the Girl Scouts, a recognition of his support and advancement of the Girl Scout movement.

The Trinity Church Sunday leaflet for this week states that "it is with regret that we announce the approaching departure of the Rev. Albert E. Bowles, who is resigning to accept other work. We are indebted to him for much good work, especially that which he did so skilfully as 'the priest at the door,' where his familiar figure will be missed by the many visitors to Trinity Church."

tian social service "to cooperate with our Negro brethren and offer them any assistance necessary in the effort to obtain justice in the Scottsboro case."

This aroused many protests. It was considered to be "an impertinence for this convention to take the attitude that justice cannot be gained except through outside coercion" and "an assumption on our part that the courts cannot mete out justice." The Rev. E. S. Thomas, rector of St. Barnabas' Colored Church, Germantown, speaking in favor of its adoption, said, "the first institution to raise a protest against injustice must be the Church of God."

The Rev. C. E. Snowden proposed an amendment leaving out the specific allusion to the case. The resolution in its amended form was finally adopted and was to this effect: "The 149th convention of the diocese of Pennsylvania assembled May 2, 1933 authorizes our department of Christian social service to extend to the Rt. Rev. William G. McDowell, Bishop of Alabama, and the Rev. Charles Clingman of Birmingham, Alabama, such sympathy and cooperation as may aid them in secur-

ing Christian reconciliation and fellowship between the races."

ORDINATIONS AT ST. MARK'S

At the Church of St. Mary the Virgin, May 6th, the feast of St. John before the Latin Gate, the day which is the patronal festival of the Cowley Fathers, two ordinations will take place. The Bishop of Liberia, Dr. Campbell, O.H.C., acting for the Bishop of Milwaukee, Dr. Ivins, will ordain to the diaconate Herman Anker and Harold Baker, two young men who are Cowley associates and who are of this year's graduating class at the General Seminary. The sermon will be preached by the Rev. Edward H. Schlue-ter, vicar of St. Luke's Chapel, Trinity parish.

REV. DR. TOWNSEND HONORED

On Wednesday evening, May 10th, at 7:30 a dinner will be given in All Angels' parish house to celebrate the fiftieth anniversary of the connection of the Rev. Dr. S. De Lancey Townsend with the parish. It also marks the fiftieth anniversary of his ordination to the diaconate and of his graduation from the General Theological Seminary. Dr. Townsend, who is now rector emeritus, was for thirty-one years rector of the parish, from 1897 to 1928. A. E. Wupperman will be the toastmaster, and the speakers, in addition to the guest of honor, will be the rector, the Rev. George A. Trowbridge, and the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the General Theological Seminary.

WOMAN'S AUXILIARY ANNUAL MEETING

Nearly 500 members of the Woman's Auxiliary in this diocese were present at the annual meeting, held last Monday at the Cathedral and at Synod Hall. The president, Mrs. Henry Hill Pierce, reported that eight new branches and four new groups had been added during the past year, making the diocesan total 87 branches and 33 groups. Bishop Manning addressed the members at the luncheon which followed the Cathedral service.

NEWS ITEMS

The wedding of Miss Elizabeth Alice van Antwerp Manning, younger daughter of Bishop and Mrs. William T. Manning, to Griffith Baily Coale will take place on May 18th, at 4:30 o'clock, in the presence of relatives in St. James' Chapel in the Cathedral.

In his sermon at the Cathedral last Sunday morning the dean, the Very Rev. Dr. Gates, made observance of the centenary of the Oxford Movement, paying tribute, especially, to its founder, John Keble. Dean Gates described the one-time vicar of Hursley as "one of the greatest men England ever produced."

The annual services of commencement and of setting apart of deaconesses at the New York Training School for Deaconesses will take place on May 11th at the Cathedral.

The annual spring convention of the Young People's Fellowship in the diocese of New York is to be held May 27th, afternoon and evening, at Trinity Church, Ossining.

Acknowledgment is made of the receipt of the sixtieth annual report of the Home for Old Men and Aged Couples, 1060 Amsterdam avenue, opposite the Cathedral; also, of the Year Book and parish directory of Holyrood Church, New York, a well-illustrated and informing publication concerning the membership and activities of this upper Manhattan parish.

PI ALPHA CHAPTER ORGANIZED IN CENTRAL NEW YORK

UTICA, N. Y.—Central New York Alpha Chapter of the Pi Alpha fraternity has been organized in Christ Church, Binghamton.

As originally planned the fraternity was a society for men and boys of the Church of the Transfiguration, Blue Ridge Summit, Pa., modeled on the lines of a college fraternity. However, the response obtained was such that the movement spread to other dioceses and parishes, the founder being eventually prevailed upon to make it a national organization.

DR. RUSSELL BOWIE AUTHOR OF BIBLE SOCIETY BROCHURE

NEW YORK—The Rev. W. Russell Bowie, D.D., rector of Grace Church, New York City, will write the brochure issued annually by the American Bible Society for the use of clergymen in the annual observance of Universal Bible Sunday which falls this year on December 10th. The topic selected is The Light Shineth in Darkness.

SEVERAL MEMORIALS PLACED IN IDAHO CATHEDRAL

BOISE, IDAHO—Several memorials have recently been placed in St. Michael's Cathedral, Boise. On Easter Day, a children's corner in the baptistry was dedicated; the cross and candelabra are memorials, as are some Italian plaques. The furniture includes a prayer desk and a table for books.

A chalice spoon was received in memory of Charles A. Roe, whose service in the Church began as a boy chorister in Trinity Church, Oshkosh, Wis., and continued through many years as a chorister in St. Michael's and also as a member of the Cathedral Chapter.

A fair linen cloth for the high altar was received as a memorial for Archdeacon Jennings, who served so long in Idaho; it is the gift of Mrs. Jennings, and matches a superfrontal given some years ago.

KNIGHTS OF SAINTS JOHN SPONSOR SUMMER CAMP

PHILADELPHIA—The Church fraternity of the Knights of Saints John is conducting an inexpensive camp on Friends Lake, Warren County, N. Y., called Camp Kosaj.

This fraternity camp conducted under Church auspices, is open to others than members of the Knights. There will be organized pick-up study courses for those requiring coaching, systematized play and games, mountain hiking, boating, and swimming. Everything for safety, medical supervision, and comfort is included within the modest charge of \$8.00, with \$1.00 registration fee. The following chaplains will be in residence during the summer: the Rev. Messrs. F. M. Wetherill, J. J. Paulsen, A. R. Cowdery, H. P. Kaufuss, J. C. Potts, Carlos Aveilhe, R. Kurtz. College students will serve as tutors and counsellors.

Camp Kosaj is well situated in mountainous country, easily accessible by train from the Glen or by motor three miles from Chestertown, N. Y.

Morals Sadly Lacking In Industry Today

Church Too Timid, Is Opinion Expressed
at Rhode Island Conference

PROVIDENCE, R. I.—"Industry has been founded on a sub-Christian or an anti-Christian basis. For 150 years the Church has been a spectator and silent at times of crisis. It has allowed industry to go along without moral guidance, performing some sort of ambulance service by caring for the wounded, but not having the courage to take part in the conflict." This was the charge Spencer Miller, Jr., consultant on Industrial Relations to the National Council, made against the Church at a conference recently, in this city, on Church and Industry.

Charles B. Rockwell, a member of the vestry of St. Michael's Church, Bristol, vice-president and treasurer of the Collins-Aikman Corporation, maintaining textile mills in New England and in the south, favored the Black bill, limiting industry to a thirty-hour week. His arguments were based on experience and the enlightened selfishness of one of the most progressive manufacturers in Rhode Island. Recently his testimony has been given to the committee in Washington in charge of the bill. It was his conviction that the manufacturer would lose nothing, the employe would receive as much or more wages, and the consumer would pay only 25% more for goods. Mills could run on four shifts of six hours every day, and economies would be effected, due to the fact that there would be no idle machinery.

Edmund C. Mayo, president of the Gorham Manufacturing Company, a Churchman, counselled keeping one's feet on the ground in this crisis and avoiding dangerous experiments. He said in part:

"In my long experience as a worker and as an executive, I have noted great advances in social betterment for the worker. The average manufacturer is anxious to treat his help justly. What we need is men and not so many laws. The Church can build the men and that is the great work in industry which it can perform for us."

Miss Elizabeth Nord, also a communicant of the Church, a silk weaver of Pawtucket, described deplorable conditions among the women. Many of her friends are receiving less wages than are needed to support them properly.

"Faulty factory inspection," she declared, "is allowing manufacturers to impose upon their help, particularly women. In protesting against the evil conditions, in many cases we have been told that nothing could be done. They tell us that in most instances the worker that complains has a grudge against the mill or her employer, and if the matter is gone into, the word of the employer will be taken instead of the employe; so it is a waste of time to go further with it."

Miss Nord criticized the Church for not taking more interest in the welfare of many of its working communicants. She had only recently heard of two organizations in the Church established to help in industry, but she did not hear of them from the pulpit. The information came from outside the Church.

Letters from Liberia

By the Sisters
of the Holy Name

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Sayre, Pa., Parish Aids Hospital Fire Victims

Conflagration Gives Church Exceptional
Opportunity to Be Useful

SAYRE, PA.—The Church of the Redeemer rectory and parish house, in village, which adjoin the Robert Packer Hospital, proved a godsend during a recent disastrous fire. Twenty-three of the patients were carried from the flaming buildings to the rectory and the entire parish house was filled with beds and cots. More than forty patients were housed. The library room was made the isolation ward. The adjoining guild rooms served as the children's ward. Mothers and their new babies filled half of the auditorium. Beds, side tables, equipment of all kinds filled every foot of the large building. Tanks with ether gas were stored in the garage of the rectory yard. When the rectory was endangered by the large sparks and great heat the patients were taken from there to the already crowded parish house which is a stone building with a slate roof.

The rector's office was turned over to doctors and nurses while a careful check was rapidly made on the two hundred and twenty-three patients who were carried out. Not one was lost or endangered by exposure and shock. The Rev. Glen B. Walter is rector. Dr. Donald Guthrie, chief, and Howard Bishop, superintendent, of the hospital are both vestrymen of the Church of the Redeemer.

NEW JERSEY RECTOR PRACTISED OXFORD TENETS IN 1854

ELIZABETH, N. J.—Christ Church, Elizabeth, founded eighty years ago under the leadership of the Rev. Eugene Augustus Hoffman, later to become the famous dean of General Seminary, New York, celebrated the anniversary with due ceremony a few weeks ago. The parish was organized at a meeting in the old Sunday school room of St. John's Church with the idea of carrying out the principles of the Oxford Movement. In the same year, 1853, Bishop George Washington Doane laid the cornerstone of the church building, and in July, 1854, the church was consecrated and daily services began. "Dean" Hoffman, the newly-elected rector, published about this time a pamphlet entitled *The Weekly Eucharist* which was remarkable indeed for those days when Communion, if made at all, came yearly in the life of the average, and quarterly for the specially devout, communicant. Eucharistic worship was unheard and unthought of, yet in 1857 Christ Church saw the establishment of the weekly Eucharist.

CHURCH OF THE AIR SERIES CONCLUDED MAY 7TH

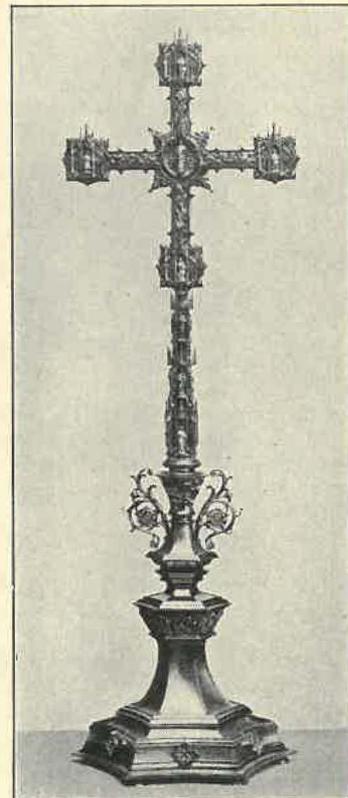
PITTSBURGH—Bishop Mann was the preacher at the last service of the Church of the Air, May 7th, at 10 o'clock. The service, over the Columbia Broadcasting System, was heard in foreign countries as well as throughout the United States. The Bishop was assisted by Alfred Hamer and his Cathedral choir.

THE GORHAM COMPANY carry a complete line of communion services, candelabra, chalices, lecturns, and are prepared to submit designs for special church interiors, woodwork, stained glass, marble or bronze pieces.

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First Fraternal Lodge In States Depicted in Wood

Carving Is Presented As Memorial to Kenyon College By Aged Rector

GAMBIER, OHIO—A very unusual memorial has just been presented to Kenyon College, Gambier, by an elderly alumnus who is spending the evening of his life in wood carving at his home in the South.

The wood carver is the Rev. Rolla Dyer of Tryon, N. C., member of a noted family which sent several men to Kenyon, and father of Dr. Rolla Eugent Dyer, famous government medical research scientist, of Washington. The Rev. Mr. Dyer graduated from Kenyon with the class of '76, and returned to Bexley Hall, Kenyon, to graduate in divinity in '85. He is more than 80 years old.

The Rev. Mr. Dyer first sent Kenyon College a large wood panel carved in the center to show the Chase cabin, first building erected at Kenyon by the heroic Bishop Philander Chase in 1827. Chase, first Episcopalian bishop of Ohio, selected a country site for Kenyon College near the center of the state after he had made his trip to England to seek financial aid for the new college in the wilderness.

After many difficulties Bishop Chase obtained a very large sum for those days, and named the college and the village founded beside for Lords Kenyon and Gambier, British noblemen who were large donors.

So grateful were Kenyon officials for the first panel that the Rev. Mr. Dyer at once started on a smaller one which portrays the first fraternity lodge in the United States. This was built at Kenyon in 1855 by members of the Delta Kappa Epsilon. There were a very few older fraternity chapters in the east at this time but all of them were meeting in established rooms or halls, and the Kenyon chapter

of this fraternity (third chapter in the country) was the first to build its own place of meeting.

Only the spot is now marked near the Kenyon campus, as the log lodge was torn down years ago.

Both the wood panel memorials are now hung at Kenyon College, adding to the historic lore of one of the most colorful schools west of the Alleghenies.

TWIN CITY PARISHES HAVE OWN BANKING IDEAS

MINNEAPOLIS—Last Lent St. Mary's, St. Paul, the Rev. Frank Zoubek, rector, and St. Luke's, Minneapolis, the Rev. F. D. Tyner, rector, gave each family a bank in which to deposit their weekly Lenten offering. As early as January this year, J. Fred Quest, chairman of the finance committee in St. Luke's Church, improved upon the plan by suggesting a St. Luke's Mortgage Prosperity Bank, in which each day during Lent there would be placed a coin accompanied by a prayer and a verse of scripture, the funds to be used to make a payment on the mortgage.

At the request of the Bishops of Minnesota the plan was presented to the Twin City clergy and to the laymen of their parishes. Within a short time it was adopted by all but one or two Twin City churches. The prayer and scripture cards were prepared; the slogans began to appear and to be talked about; and then came the banks bearing the pictures of the various churches. The bank used by All Saints' parish, Minneapolis, carried a picture of the church in winter, and the slogan, "Out of the Drifts by Easter."

The daily prayer and the daily deposit in the bank may seem like a trivial thing but the act repeated and multiplied thousands of times by men, women, and children, made this past Lent in the Twin Cities a great spiritual feast, for attendance at both Sunday and week-day and night services has never been as good as this year.



KENYON MEMORIAL PLAQUE

The photo of the second wood panel shows (left) Charles H. Lippincott, of Flint, Mich., member of the active chapter of Delta Kappa Epsilon, at Kenyon College, and (right) Malcolm J. Haight, Hempstead, N. Y., president of the active chapter.

The Spirit of Missions

FOR MAY

Two special articles are so important that they justify the word essential:

BISHOP PERRY IN MANILA

by

J. C. W. Linsley

BACK-TO-THE-FARM MOVEMENT

by

Goodrich R. Fenner

And a dozen other features including articles by Bishop Matthews, Bishop Stevens, Bishop Binsted, Dr. J. C. McCracken, George E. Sokolsky, Ts'en Chi-san, and Rebecca W. Mosher.

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CHURCH PAPERS USED BY DISCUSSION GROUP

MARSHFIELD, WIS.—To acquaint Church people with "what's going on" in the religious world, to give them a chance to express themselves (and be guided), to make current "Church history" a live thing, and to apply practically Church doctrine, a group meeting of the congregation of St. Alban's Church is held on Wednesday evenings in the Vicarage, under the tutelage of the vicar, the Rev. Guy D. Christian.

The idea was received with enthusiasm by those who attended, and it has resulted in the first advance beyond the conventional interest on the part of the members, who are each assigned one or two articles in one of the Church papers to read and tell what they got out of it, followed by discussion.

The following are samples of articles recently read and discussed: The Oxford Movement; the Oxford Groups; the Laymen's Report—*Rethinking Missions*; the Bishop of Rome's "Holy Year" proposal; the Polish Catholic Church; How to Pray; Propaganda Against Religion in Russia; Charles Wesley; Mrs. Baker's Confession of Faith; Why I Attend Mass Every Sunday; Why I Am an Episcopalian; Which Is the True Church (from *R. C. Sunday Visitor*); Psychoanalysis; Defense Complexes in Religion; Freudism; Anglo-Catholicism as Seen by a Congregationalist; Why the Early Church Differed as to the Date of the Annual Easter; Modernism, Young People, and Liberalism; the Myth of Progress; Conversion; Church Unity; Inter-Communion; the C. L. I. D.; Bishop Wilson's "Let's Know" Column; What Constitutes a Christian; the Worst Sin; Brief Review of Weekly News; the Church's Program; etc.

FREE TIME SUMMER PROGRAM PLANNED FOR DETROIT

DETROIT—Proceeding upon the hypothesis that a great many families, through unemployment and lack of funds, will remain in the city this summer, and in full realization that much enforced leisure is a dangerous thing, the diocesan department of religious education is seeking to make a contribution to the unusual times by the development of a comprehensive Free Time Program for adults as well as children.

The usual daily vacation Church schools will be held in many parishes and missions, and a manual is in course of preparation.

Three institutes for training leadership to develop and carry on these programs are being sponsored by the diocesan department of religious education. The first of these was held in the Girls' Friendly Society Holiday House, Pine Lake. The Rev. Gilbert Appelhof, Jr., rector of St. Mary's Church, Detroit, presided. The conference opened on May 5th, with dinner, followed by the presentation of the whole leisure time program idea by the Rev. R. W. Woodroffe, rector of St. John's Church, Detroit. Group conferences on music, art, gardening, and pageantry followed.

The conference was concluded by the presentation, under the direction of Miss Mary Latham, of the pageant suggested in the 1933 vacation school manual, enacted

On May 16th, the third institute will be held in St. Matthias' Church, Detroit.

Leaders for the institutes include Prof. J. A. Curtis, Miss Anna Austin, Miss Grace Dennis, Chester Graham, Miss Viola Armstrong, Mrs. E. K. Schadt, Miss Hazel Hardacre, Mrs. A. B. Allen, Mrs. Ernest E. Piper.

Bishop Page has been elected acting director of religious education.

PI ALPHA TAKES ROOT IN MARYLAND

SOUTH MOUNTAIN, PA.—The first chapter of the Pi Alpha fraternity in the diocese of Maryland was instituted in the Supreme Council Fraternity room at Blue Ridge Summit, on May 1st. Fifteen men and young men of St. Mary's Church, Baltimore, including the rector, the Rev. W. Owings Stone, comprise the new chapter to be known as Maryland Alpha. The installing officers were the Rev. Arthur G. W. Pfaffko, the Ven. A. A. Hughes, archdeacon of Harrisburg, Fred Hammond, Waynesboro, and Charles L. Albert, Blue Ridge Summit.

NEBRASKA WOMEN ACTIVE IN SOCIAL SERVICE WORK

OMAHA, NEB.—Throughout the diocese the several parishes have aided materially the charitable organizations and institutions by caring for the destitute. Holy Trinity, Lincoln, sewed for the Red Cross and for Lincoln hospitals and made several quilts for needy families. At Omaha, Trinity Cathedral made sixty garments for the Red Cross and ten blouses for the Lion's Health Camp. St. Paul's sewed for Clarkson Hospital and also for the Visiting Nurses. St. Mark's sewed for the Red Cross. St. Barnabas' aided the Red Cross, Clarkson Hospital, and the Salvation Army Rescue Mission with sewing. St. Andrew's made quilts and garments for Clarkson Hospital.

WASHINGTON JOURNAL PAYS OWN WAY

WASHINGTON, D. C.—The *Washington Diocese* has been issued four times to date, since its first appearance in January. The paper, since it has paid its own way by advertisements, has already saved the diocese at least \$300 by reason of the publication of certain reports, which have formerly been circulated throughout the diocese by mail.

BISHOP SEABURY'S consecration took place in Scotland on November 14, 1784, and to this day Bishop Roots of Hankow, consecrated November 14, 1904, is our only bishop who has shared that November day with Bishop Seabury.

Anglican Theological Review

EDITED BY

FREDERICK C. GRANT and BURTON S. EASTON
FOUNDED BY SAMUEL A. B. MERCER

VOL. XV APRIL, 1933 No. 2

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EMILY KATE HOWELL

CHATTANOOGA, TENN.—In this city on March 9th Miss Emily Kate Howell, a charter member of Christ Church, died at the age of 79.

Miss Howell was born in Marietta, Ga. In 1885 the family came to Chattanooga, where they established their permanent home. Surviving Miss Howell is one brother, J. C. Howell, of this city.

MRS. ROBERT G. ROSCAMP

NEW CASTLE, PA.—Mrs. Mary Jane Roscamp, wife of the Rev. Robert George Roscamp, D.D., retired, died at her home in this city on April 25th after an illness of ten days. She is survived by her husband, a son and daughter in law, Mr. and Mrs. Joseph Thomas Roscamp, and one granddaughter, Miss Ruth Irene Roscamp, all of New Castle. The burial service was conducted by the Rev. Philip C. Pearson, rector of Trinity Church, on April 28th, with interment at Oak Park Cemetery.

Mrs. Roscamp was born in Davenport, England, December 10, 1848, the daughter of Joseph and Anne (Mayes) Johns. Dr. and Mrs. Roscamp were married on June 23, 1877, and celebrated their golden wedding anniversary here in 1927. During her husband's ministry at St. Andrew's, South New Castle, Mrs. Roscamp was active in leading guild work among the women of the mission.

NEWS IN BRIEF

NORTHERN INDIANA—Announcement of the bequest by Miss Clara Egerton of Fort Wayne of approximately \$7,000 to the Bishop's memorial fund was made at the annual meeting of the Woman's Auxiliary, held in St. James' Church, South Bend, April 25th. The interest from the fund is to be used for missionary work in the diocese.

PENNSYLVANIA—The annual service of the Girls' Friendly Society in the diocese was held in St. Mark's Church, Frankford, on May 2d. Hundreds of girls were present. The Rev. Malcolm E. Peabody, rector of St. Paul's Church, Chestnut Hill, preached the sermon. The Rev. Herbert Parrish, minister in charge of St. Mark's Church and a number of other diocesan clergy took part in the service.

PHILIPPINE ISLANDS—An addition to the staff of St. Stephen's Chinese Church, Manila, has just been made by the arrival of the Rev. Tay Chhui Liok. A native of Amoy, China, Mr. Tay served as lay worker and catechist in the Anglican diocese of Singapore, was ordained deacon in 1924 and priest in 1927 by the Rt. Rev. Charles J. Ferguson-Davie. He was connected with that diocese for twenty years. Mr. Tay will be associated with the Rev. Henry Mattocks in work among Amoy speaking Chinese in Manila.

ROCHESTER—The Rt. Rev. David Lincoln Ferris, D.D., Bishop of Rochester, confirmed a class of 41 in Christ Church, Corning, on April 27th. The Rev. Francis F. Lynch, rector of Christ Church, has presented 104 persons for confirmation during the past eleven months.



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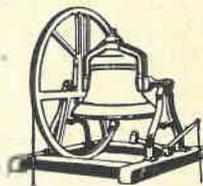
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Illinois

Church of the Ascension, Chicago

1133 N. La Salle Street
 REV. WILLIAM BREWSTER STOSKOFF, Rector
 Sunday Masses 8:00, 9:15, 11:00 A.M., and
 Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
 Confessions: Saturdays, 4:00-5:30; 7:30-9:00.

Massachusetts

Church of St. John the Evangelist, Boston

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

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 112th Street
 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 (Saint's
 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.

Church of the Incarnation, New York

Madison Avenue and 35th Street
 REV. H. PERCY SILVER, S.T.D., Rector
 Sundays, 8, 10, 11 A.M. 4 P.M.
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Church of St. Mary the Virgin, New York

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

Holy Cross Church, New York

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

CHURCH SERVICES—Continued

Pennsylvania

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
 REV. FRANK L. VERNON, D.D., Rector
 Sunday: Low Mass, 8 and 9 A.M. High Mass
 and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
 Daily: Masses, 7 and 7:45. Also Thursdays and
 Saints' Days, 9:30 A.M.
 Confessions: Saturdays 4 to 5 and 7 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
 VERY REV. ARCHIE I. DRAKE, Dean
 Sunday Masses: 7:30, 9:30, 11:00 (Sung
 Mass and Sermon.)
 Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
 Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

NEWS IN BRIEF

CENTRAL NEW YORK—The annual meeting of the Woman's Auxiliary of the diocese will be held in Zion Church, Rome, May 24th. Miss Emmeline Bowne, returning on furlough from China, will be the speaker.—Practically all the churches of Utica are being redecorated, repaired, and renovated inside and out by workmen provided through the funds to be used for welfare purposes provided by the Sisters of St. Margaret of Utica: The work is being done by Churchmen and affords much needed relief.—The Ven. A. A. Jaynes, archdeacon of the diocese, was the speaker at the ceremony of Extinguishing the Lights on Maundy Thursday under the direction of the Central City Chapter of the Rose Croix in Syracuse.

GEORGIA—The congregation of the Good Shepherd Mission, Pennick (colored), worshipped in their new building for the first time on the First Sunday after Easter, the service being conducted by J. C. DuBignon of Brunswick, lay reader. The congregation had also managed to purchase twenty-five pew hymnals which were used for the first time. The Church is not yet finished, only rough flooring, etc., but the members, spurred on by Deaconess Alexander, are collecting pennies and nickels to finish the building.

IDAHO—Archdeacon Stoy, who has been confined to St. Luke's Hospital, Boise, for many weeks, has recovered sufficiently to return to his home, and celebrated the Easter Communion in St. James' Church, Mountain Home.—In place of a district convocation this year, Bishop Barnwell is holding a series of deanery meetings; that of the Boise deanery will be held in St. Michael's Cathedral on May 14th. A choir festival will be held on the same day, bringing together the choirs from six or seven of the nearby missions.

KENTUCKY—The spring meeting of the Paducah convocation; the district meeting of the Woman's Auxiliary; and the conference on town and rural work took place at St. Paul's Church, Henderson, on May 1st and 2d. The Bishop of the diocese, the Rt. Rev. Charles E. Woodcock; the Rt. Rev. William Mercer Green of Mississippi; Canon J. M. Nelson of Louisville; and Dean Fletcher of Paducah were the leaders. Mrs. D. D. Tabor of New York was the leader of the conferences and meetings of the Auxiliary. The rector of St. Paul's is the Rev. William Banks.

MICHIGAN—The tenth annual Florence Nightingale memorial service, for all members of the nursing organizations of

the city of Detroit, was held on May 7th, in St. Paul's Cathedral, Detroit. The sermon was preached by the Very Rev. Kirk B. O'Ferrall, D.D., dean of the Cathedral, and the adult choristers sang, under the direction of Francis A. Mackay, organist and master of the Cathedral choristers. Nurses were present from twenty-five hospitals. This service is sponsored annually by the Michigan branch of the Guild of St. Barnabas for Nurses, of which the Rev. R. W. Woodroffe, D.D., rector of St. John's Church, Detroit, is rector.

NEBRASKA—A Church school rally held in Trinity Cathedral, Omaha, was well attended on Low Sunday. Schools increasing their Lenten Box Offerings received awards.—Reports from the Wymore Mission under the direction of the Rev. William P. Reid indicate excellent growth, with the Church school enrolment doubled since September last. For the first time since 1909 the interior of the church has been completely renovated. The work is being done by an experienced man who is unable to contribute financially but is giving time and labor. During a six weeks' illness of the rector the young people's organization of the parish conducted regular Morning Prayer services.—The Rev. W. H. Talmage has organized and is directing a community boys' choir of twenty, of both Roman Catholic and Protestant families. A major part of the choir sings regularly in voluntary service for the Church. The priest in charge also reorganized two groups in his mission at Holy Trinity, Schuyler, a Young People's Fellowship and an altar guild. Eleven candidates were confirmed by the Bishop recently from this mission.—The rector of Plattsmouth, the Rev. William J. H. Petter, began Easter Day with a celebration of Holy Communion at 5 A.M., then drove 90 miles to St. Thomas, Falls City, where almost the entire communicant list were present for the 8 o'clock celebration. He returned to Plattsmouth for the full choral Eucharist at 11 A.M. He therefore covered 180 miles between services.

NEWARK—A parish banquet, at which 110 people were present, was held at St. Mark's parish house, Paterson, on April 28th. Robert Salvador acted as toastmaster. The rector, the Rev. John Miller Horton, introduced the principal speaker, the Rev. William B. Spofford, editor of the *Witness*, whose address dealt with present day economic conditions as related to Christianity.—On Easter Day, Bishop Washburn confirmed fifty-three people at St. Andrew's Church, South Orange, the largest class ever presented there. On Easter Eve twenty-four persons were baptized by the rector, the Rev. F. Creswick Todd.

PITTSBURGH—The annual Whitsunday service for the whole diocese will be held as usual in Trinity Cathedral, the night of June 4th with representatives from all the parishes and missions present. Following the sermon by Bishop Mann the special offering from the whole diocese will be received. The Rev. John Magee, missionary from this diocese in China for the past twenty-five years, is speaking at a series of regional missionary meetings throughout the diocese prior to Whitsunday.

WASHINGTON—The annual meeting of the National Cathedral Association was held May 5th, Bishop Freeman presiding. Reports were heard from the various branches in many parts of the United States. At present work on the Cathedral is at a standstill on account of the financial situation.—The last meeting of the diocesan Woman's Auxiliary until fall was held in Christ Church, Rockville, Md., the Rev. Canon Arthur B. Rudd, rector, on May 2d, Mrs. Partridge, president being in the chair.

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Memorials

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Lord all pitying, Jesu blest, grant them thine eternal rest.

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Books Received

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

CHURCH MISSIONS PUBLISHING CO. Hartford:

Seabury Centennial Letters from Scotland. By Samuel Hart. Soldier and Servant Series Quarterly. Paper, 25 cts.

THOMAS Y. CROWELL CO., New York City:
Degenerate Democracy. By Henry S. McKee. \$1.50.

HOLYROOD CHURCH, New York City:
Year Book and Parish Directory of Holyrood Church, New York City. 1933.

THE MACMILLAN CO., New York City:
The Long Road Home. An Autobiography. By John Moody. \$2.00.

Outlines of Teaching Sermons for a Second Year. Being a Continuation of "Outlines of Teaching Sermons for a Year." Edited by Rev. C. E. Hudson. \$1.25.

The Christ of the Christian Faith. By W. Douglas Mackenzie. \$2.00.

LINCOLN MAC VEAGH, THE DIAL PRESS, New York City:

"Fifty Years" Memories and Contracts. A Composite Picture of the Period 1882-1932. By Twenty-seven Contributors to *The Times* with a foreword by George Macaulay Trevelyan. \$3.50.

MOREHOUSE PUBLISHING CO., Milwaukee:
The Buchman Groups. By Ivor Thomas. Paper, 35 cts.

OXFORD UNIVERSITY PRESS, New York City:
Oxford: Its Place in National History. By Sir John A. R. Marriott. Illustrated. \$2.00.

PHILADELPHIA PROTESTANT EPISCOPAL CITY MISSION, Philadelphia:
The City Missionary. Annual Report Issue, December 31, 1931, to December 31, 1932. Spring, 1933.

RUSSELL SAGE FOUNDATION, New York City:
The New Leisure, Its Significance and Use. Bulletin of the Russell Sage Foundation Library. No. 117, February, 1933. Paper, 10 cts.

SHEED & WARD, New York City:
The Modern Dilemma: The Problem of European Unity. By Christopher Dawson. \$1.00.

St. Jerome. The Early Years. By Paul Monjeux. Translated by F. J. Sheed. \$2.00.

Theonas. Conversations of a Sage. By Jacques Maritain. Translated by F. J. Sheed. \$2.00.

The Nature of Sanctity. A Dialogue. By Ida Friederike Coudenrove. \$1.00.

NEWS IN BRIEF

CALIFORNIA—Of special interest at the Cathedral altar this month have been a Eucharist on April 22d, with thanks and prayer for Anne Elizabeth Byerly, who died in China April 10th, and for the Rev. Charles Hitchcock, who died April 20th; and a corporate Communion of the newly organized City Missionary Society, at which Archdeacon Porter was the celebrant, to consecrate the beginning of the new work. It is proposed to have such a corporate Communion quarterly.

The Daughters of the King met at Burlington April 29th to hear an address by Miss Bakewell, president of the House of Churchwomen. Miss Bakewell urged coöperation among the various spiritual organizations in the Church. Incidentally she told how the visit of three girls from Mills College in a house party at Asilomar had resulted in a changed life for them and a notable influence of the Oxford Groups in that college. The treasurer of the society reported that 9,681 meal tickets had been used the past two seasons, and that the demand is now diminishing.

CONNECTICUT—An interesting program for Camp Washington has been planned for the summer as a result of several meetings held during the fall and winter. The boys' camp will open in June. The work on the Hills is to be further developed. One of the chapels is to be dedicated in June and also an altar in memory of the Rev. James Goodwin.

The Church school of St. James' Church, West Hartford, has made splendid progress the last two years. Beginning with twelve pupils and three teachers, it has now 152 pupils, 15 teachers, and 4 officers. A vested choir of 20 pupils of the school forms the choir for the regular church services.—The places and dates of the remaining archdeaconry meetings are as follows: Fairfield, June 12th (place to be announced); New Haven, June 13th, at Quaker Farms.

ERIE—The Rev. Sisto J. Noce, who is in charge of one of the most important pieces of work among the foreign born in this country, ministering to people of three nationalities at St. Paul's, Farrell, is reported to be making progress toward recovery at the Cleveland clinic, where he underwent a serious surgical operation on April 24th.

GEORGIA—A chasuble was presented the parish by the altar guild of St. Paul's Church, Augusta, the Rev. John A. Wright, rector, at Easter. Presentation of the Lenten offering on Easter afternoon was followed by a pageant, The Living Christ.—The congregation of Calvary Church, Americus, was asked to make an Easter offering of \$400 for general expenses of the parish, by the Rev. James B. Lawrence, D.D., rector, and on Easter Day \$352 was put on the plate. Besides holding two celebrations of the Holy Communion in his own parish, Dr. Lawrence also held two services in rural communities under his care.

—A pageant was given twice during the week of April 23d as part of the year's program to mark the bicentennial of the founding of the colony of Savannah and Georgia. The Rev. C. C. J. Carpenter, rector of St. John's Church, Savannah, the Rev. Joseph Burton, rector of St. Michael and All Angels', and the Rev. W. W. Ware, rector of St. Paul's Church, having prominent places in the procession, as did pupils from Christ Church School, the Rev. D. C. Wright, D.D., rector, and the junior choir (vested) of St. Paul's Church. More than two thousand were in the pageant, many of them descendants of the colonists. The pageant was given under the direction of Linwood Taft, Ph.D., of Philadelphia.

NEBRASKA—Trinity Cathedral, Omaha, was the caterer for a manufacturers' dinner recently.

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