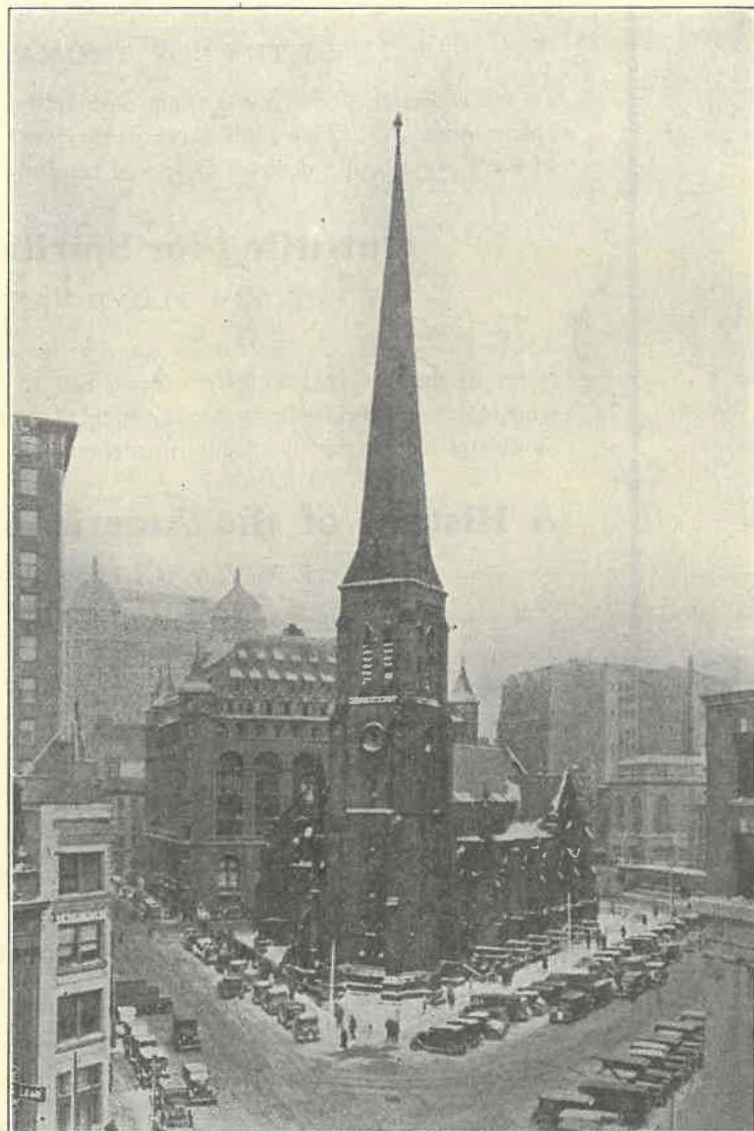
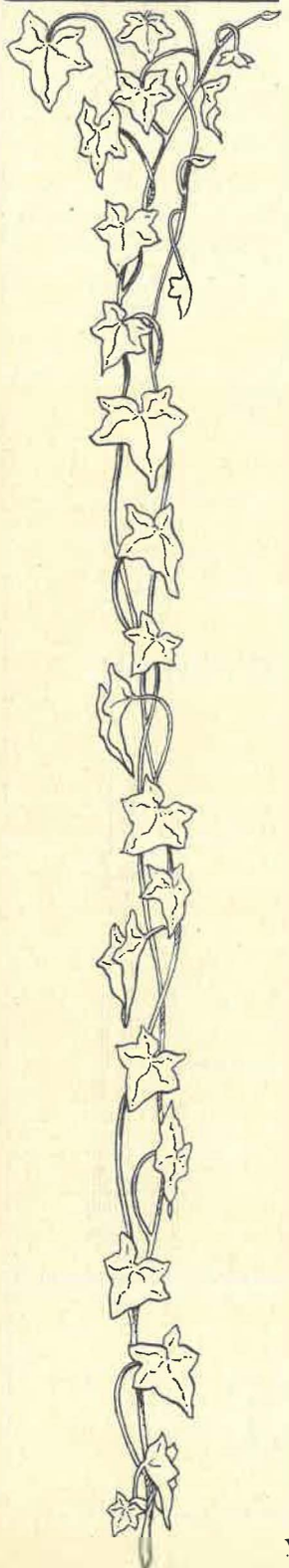
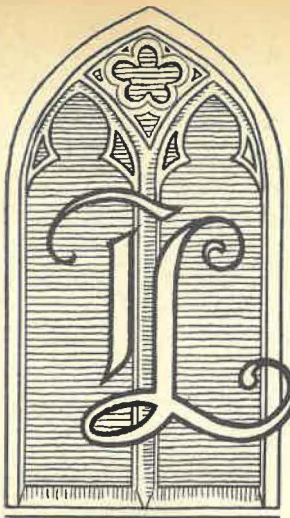


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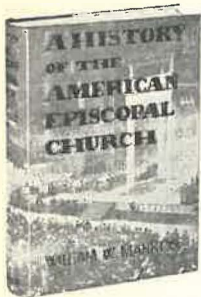
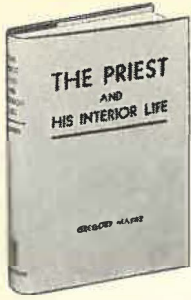
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(See page 530)

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Church Calendar



APRIL

- 25. St. Mark (Saturday.)
- 26. Second Sunday after Easter.
- 30. (Thursday.)

MAY

- 1. SS. Philip and James. (Friday.)
- 3. Third Sunday after Easter.
- 10. Fourth Sunday after Easter.
- 17. Fifth (Rogation) Sunday after Easter.
- 18, 19, 20. Rogation Days.
- 21. Ascension Day (Thursday.)
- 24. Sunday after Ascension.
- 31. Whitsunday. (Pentecost.)

CALENDAR OF COMING EVENTS

APRIL

- 26-27. Convocation of Eastern Oregon.
- 28. Convention of South Carolina.
- 28-30. National Council Meeting.
- 29. Convention of Massachusetts.

RELIGIOUS RADIO PROGRAMS

The following is a list of important national religious radio programs for the coming week. The time in each case is Eastern Standard Time.

APRIL

- 25. RELIGION IN THE NEWS—Dr. Walter Van Kirk, 6:45-7:00 P.M. WEA and NBC Network.
- THE MESSAGE OF ISRAEL—Rabbi Louis Mann, Chicago, 7:30-8:00 P.M. WJZ and NBC Network.
- 26. THE RADIO PULPIT—Dr. S. Parkes Cadman. Subject: "Life's True Discipline." 10:00-10:30 A.M. WABC and CBS Network.
- CHURCH OF THE AIR—Rt. Rev. William T. Manning, D.D., Bishop of New York. Subject: "The Forward Movement." 9:00-9:30 A.M. WABC and CBS Network.
- NATIONAL YOUTH CONFERENCE—Dr. Daniel A. Poling. Subject: "Have Faith in America." 1:30-2:00 P.M. WJZ and NBC Network.
- CHURCH OF THE AIR—Most Rev. John T. Cantwell, D.D., R. C. Bishop of Los Angeles and San Diego. 1:00-1:30 P.M. KHJ, Los Angeles, and CBS Network.
- NATIONAL VESPERS—Dr. Harry Emerson Fosdick. Subject: "When Each Man Cleans Up His Own Life." 4:00-4:30 P.M. WJZ and NBC Network.
- CATHOLIC HOUR—Very Rev. Thomas S. Conlon, O. P. 6:00-6:30 P.M. WEA and NBC Network.

- 28. MID-WEEK HYMN SING—Dr. Arthur Billings Hunt, Baritone-Director; Katherine Palmer, Soprano; Joyce Allmand, Contralto; John Jameson, Tenor. 6:15-6:30 P.M. WEA and NBC Network.
 - 29. HOMESPUN—Dr. William Hiram Foulkes. 11:15-11:30 A.M. WJZ and NBC Network.
- EVERY WEEK-DAY MORNING—8:00-8:15 A.M. Morning Devotions. Different clergymen officiating. WJZ and NBC Network.

CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

- 4. St. Augustine's, New York City.
- 5. St. Mary's, Salamanca, N. Y.
- 6. Our Lady of Grace, Cedar Rapids, Ia.
- 7. St. Elisabeth's, Philadelphia, Pa.
- 8. St. Andrew's, Stamford, Conn.
- 9. St. James', Franklin Square, Long Island, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

GAMBLE, Rev. ROBERT H., formerly in charge of Holy Trinity Mission, Logan, W. Va.; to be rector of St. John's Church, Charleston, W. Va. Address, 1105 Quarrier St. Effective May 17th.

KINSOLVING, Rev. CHARLES J., formerly in charge of St. Barnabas' Church, Denton, Texas (Dal.); to be rector of Holy Faith Parish, Santa Fe, N. Mex. Address, 309 E. Palace Ave. Effective May 1st.

McKAY, Rev. CECIL A., formerly in charge of All Saints' Church, Minot, N. Dak.; to be in charge of Grace Church, Nampa, and St. David's Church, Caldwell, Idaho. Effective May 1st.

RUNKLE, Rev. JOHN C., rector of Christ Church, Eastville, and Old Hungars, Bridgetown, Va. (S.V.); is also in charge of Emmanuel Church, Cape Charles, Va.

SCULLY, Rev. ERNEST W. S., formerly in charge of St. Mark's Church, Beaver Dam, Wis. (Mil.); to be rector of St. James' Church, Goshen, Ind. (N.I.). Address, 105 S. 6th St. Effective May 1st.

NEW ADDRESS

CARTER, Rev. HAROLD R., formerly 13 Jane St., Pawtucket; 721 Douglas Ave., Providence, R. I.

ORDINATIONS

DEACONS

MASSACHUSETTS—ALFRED FLOYD FERGUSON was ordained deacon by Bishop Sherrill of Massachusetts in the Chapel of the Diocesan House, Boston, April 6th. The Very Rev. P. F. Sturges, D.D., presented the candidate who is assistant at St. Paul's Church, Brockton, Mass., with address at 12 Cottage St. The Rev. Carroll Perry preached the sermon.

WESTERN MASSACHUSETTS—RICHARD ELLIOTT BENSON, CHARLES FLINT KELLOGG, and JOHN PRIESTLY MITTON were ordained to the diaconate by Bishop Davies of Western Massachusetts in Christ Church Cathedral, Springfield, Mass., April 15th. The Rev. Edward C. M. Tower preached the sermon.

PRIESTS

PUERTO RICO—The Rev. JUSTO P. RUIZ and the Rev. RAFAEL D. PAGAN were advanced to the priesthood by Bishop Colmore of the District of Puerto Rico in St. Andrew's Church, Mayaguez, March 25th.

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Communism and Christian Ethics

TO THE EDITOR: When will there be an end to the flood of misrepresentation and exaggeration of Russian Communism, on the one hand, and of the Russian Church on the other? In the April number of the *Spirit of Missions*—of all journals—we read the following comment on a report (whatever its truth) of the almost universal atheism among Russian children today: "This must not be interpreted as a failure of the Gospel but must be recognized as a failure of the Church so to interpret the Gospel of Christ that its appeal to the human mind should make unnecessary the work of substitutionary and human systems that work out Christian ideals without acknowledging indebtedness to Christian sources and inspiration." Then follows this amazing and palpably absurd statement: "*The ethics of Christianity are still the rule of conduct presented through organization for the young Russian of today, though he fails to receive definite instruction concerning the source of this inspiration for conduct.*" (Italics mine.)

We note here three pretty large assumptions: (1) The Russian Church was a failure. (2) So complete a failure that it was necessary to substitute something else, a human system for the Church of Jesus Christ to work out Christian ideals. (3) The ideals of materialistic Communism, imparted to Russian young people today, are the ideals and ethics of Christianity.

(1) In regard to the first statement, the children of the Russian Church, including her leaders, had failed to live by the Gospel in the same sense that the children and leaders of other Christian communions for centuries have failed to do so—no more, no less. Members of the Anglican communion, perhaps the most worldly Church in Christendom (on its human side), should be the last to throw stones at a sister Church, whose sins of the past are being expiated in the present by the baptism of blood. Nothing is said of the splendid Christian work along many lines performed by the Russian Church, of the efforts of its bishops in the present century at least to throw off the State's control, and of the widespread Christian Socialistic teaching (complained of by the Grand Duchess Marie and others) by large masses of the lower clergy. The net effect of this statement is to bear false witness—however unintentionally—against our sister Church. The utter depravity of the Russian Orthodox Church is a myth.

(2) No one who really believes in the Holy Catholic Church, and the Holy Spirit within her (even in her worst days), can so far despair of her, as to think it a necessity that she should be swept away in any country and a human (or rather inhuman) system substituted for her.

(3) The third statement is the most astounding of all. The ethics of Christianity center in the "first and great commandment: Thou shalt love the Lord thy God with all thy heart," etc. Does the authoress suppose that this is still "the rule of conduct presented through organization for the young Russian of today"? The second Christian commandment is human love and brotherhood. Is the authoress ignorant of the fact that Russian Communist educators repudiate this conception as sheer sentimentality, and urge class solidarity, based on community of (eco-

nomie) interests, as a substitute for and improvement on Christian love? And that the corollary of this—class hatred—is taught and fomented—not simply hatred of the capitalistic system (which is certainly far from Christian) but of the capitalist, as the arch-demon? Does this agree with the ethic of Him who hated the sin, but laid down His life for the sinner, the "friend of publicans," the arch-capitalists of their day? And would the authoress indorse, as Christian ethics, the statement of Mirsky that the only test of good and evil is whether the act in question advances or impedes the cause of Communism? Is the teaching of Marx that "the individual has no value of his own and is simply a function of class," identical with the Christian teaching of the infinite worth and sacredness of each human soul? Is the recent revival of the barbarous custom—abolished centuries ago in Russia due to the influence of the Church—of punishing children with prison, exile, or execution for the crimes of their parents (especially military and naval deserters) agreeable with the teaching of the Hebrew prophets, to say nothing of Christ? Is the acceptance of sexual promiscuity Christian? Or the establishment of state controlled *abortoria*? Is the suppression of freedom of conscience—not simply in practice, as unhappily has often been the case with Christians in the past—but *on principle*—a rule of Christian ethics? Is the insistence on material goods as the chief, indeed the only goods, Christian? In short, is the denial of God, freedom, and immortality, the denial of the soul and the spiritual world, the denial of the individual and of man himself (except for the monstrous abstraction of "classman"), the unconscious expression of Christian ideals and the assertion of basic Christian ethical truths?

To say this would be to show the densest ignorance either of Christian ethics or of the ethics of materialistic Communism—or both. Such statements as those here noticed do infinite harm, the more so as the authoress is a devoted and (in other matters) well-informed Churchwoman. It is high time that we face the facts of this situation realistically in the concrete, and no longer confuse the Gospel of Jesus Christ with the Gospel according to Marx and Lenin.

(Rev.) WILLIAM H. DUNPHY.

Peekskill, N. Y.

Bishop Salinas' Letter

TO THE EDITOR: The letter of Bishop Salinas y Velasco published in your issue of March 28th is certainly a shock to me in more ways than one. The thing that struck me most forcibly, though, is the Bishop's apparent lack of acquaintance with the Canons of the Church. He says that it is hard for him to do anything "when vestries are aware of their rights." Since when have vestries had any control over the use to which the Church buildings have been put?

It is my impression that Section 2, Paragraph 1, Canon 16 reads: "For the purpose of his office and for the full and free discharge of all functions and duties pertaining thereto, the rector shall, at all times, be entitled to the use and control of the church and parish buildings with the appurtenances and furniture thereof."

It may be that in some places weak bishops

and clergy have permitted vestries to usurp some of their powers but it seems to me that bishops and priests of the Church should know their rights under the Canons whether they desire to enforce them or not.

(Rev.) J. WARREN ALBINSON.

Elkton, Md.

TO THE EDITOR: Doubtless we must be prompt and firm in maintaining the discipline of the Church and in rooting out all heresies—even if the wheat comes up with the tares. But so absorbing a task is entitled to vacations and during the Easter holiday, may we not give thanks for the Bishop of Mexico? His letter published in your March 28th issue indicates that he is of large mind and truly Catholic spirit.

Your use of charitable silence in reply instead of satire and self-justification is a lesson for us all, too. Well done.

(Rev.) ROGER W. BENNETT.

Newton Lower Falls, Mass.

The Child Labor Committee

TO THE EDITOR: May I congratulate you on the publication of the effective article on child labor entitled, *They Ask a Talisman*, by Gertrude Robinson in *THE LIVING CHURCH* for March 7th. Miss Robinson sums up most comprehensively the need for united support of the Child Labor Amendment.

Only last summer occurred a glaring example of child exploitation in Houston, Texas, where 13-year-old children worked at a barbecue stand for 11 hours a day, seven days a week, and were paid *two dollars and a quarter for five weeks work*.

What Miss Robinson was no doubt too modest to state was the fact that the national Child Labor Committee, splendidly staffed by a group of tireless and efficient workers, is fighting intelligently and unremittingly for the correction of these abuses, and in particular for the ratification of the national Child Labor Amendment. I do urge that all of us who feel any sense of responsibility toward childhood, as members of the Church, which particularly stresses that responsibility, contribute what we may—whether of time or money—toward wiping out the ugly reality of child exploitation. The national Child Labor Committee would, I know, receive gratefully every act of coöperation, no matter how small.

(Mrs.) LOUISA BOYD GILE,

Chairman, Colorado Springs Branch,
National Child Labor Committee.

La Jolla, Calif.

"China's Narcotic Fight"

TO THE EDITOR: May I have space in your columns to speak to the Church in the United States on "China's Narcotic Fight"—a phrase borrowed from the March, 1936 issue of the *Chinese Recorder*? I have lately returned to China after an absence of nine years and am impressed with the effort which is being made by the central government for the bringing about of better social conditions in this great country.

China has begun a six-year plan for the suppression of traffic and indulgence in narcotics. Had she only her own territory and people to consider, vast as they are, there would be ground for hope of success. But with the traffic in narcotics which brings "tons of heroin" into China from without and clandestine factories "turning out morphine and heroin in Manchuria by the ton"—such factories also are reported in foreign settlements—the fight seems almost futile. Millions of Chinese, mostly of the "congregation of the poor," are being sold these deadly drugs to the ruin of their bodies. I was going to add

"and their souls," but one feels that the souls most in danger are those of the exploiters who dare to fill their pockets with money made from the degradation of their fellow men.

May I call the attention of your readers to a book entitled *International Narcotics Control* by L. E. S. Eisenlohr, George Allen & Unwin, Ltd., Museum St., London, for further enlightenment on this pressing evil? As servants of the Living God we know that right will triumph, and as His servants let us in every way possible have our part in bringing in that day of righteousness.

SISTER RUTH MAGDALENE, S.C.T.

St. Lioba's Convent,
Wuhu, China.

Vestries and Wardens

TO THE EDITOR: The Rev. Edmund S. Middleton, in his letter under the caption, "Vestries and Wardens," in your issue of March 14th, appears to have misunderstood the facts entirely when he states that vestries in the American colonial period called ministers to the rectorship of their parishes because there were no bishops to do the calling. His argument deduced therefrom that when bishops were secured by the American Church after the Revolution they should have "reassumed" the right of calling and appointing ministers to the charge of parishes has no basis of fact to support it.

Whatever may have been the rights of bishops in the early days of Christianity as to the appointment of ministers to cures, it is historic fact that in England of the seventeenth century, and for centuries before, the right of selection of a minister for a vacant parish lay not with the bishop as such but with the individual or corporate body, such as a Cathedral, university, or the Crown, who owned the right of advowson, or appointment to that parish. After the owner of the advowson had selected the minister he was presented to the bishop for induction into the temporalities of the parish. This was, and is still, the general rule in the Church of England.

It is profoundly interesting to the student of our Church history to see the steps whereby the method of appointing a minister to a parish was changed in America from the English method of appointment by an individual or a non-resident group to our American method of placing the selection of a rector in the hands of the vestry, as a group of residents of the parish selected by the parishioners themselves and acting for them in a representative capacity.

This is shown in the history of the colonial period of the Church in Virginia, as the earliest English colony, and the one in which the Anglican Church was first established. It was one of the many problems encountered in adapting the old Church to the conditions of a new land.

The purpose of the early Virginian colonists was to reproduce in America as nearly as possible the life of the mother-country, with such adaptation to new conditions as was found necessary. In the lack of a bishop, the duties performed by the bishop of a diocese in England were as far as possible assigned to the governor, who thus became in certain matters the "ordinary," as for instance in the matters of ecclesiastical jurisdiction over wills and marriages, appeals under the plea of Benefit of Clergy, and the induction of ministers into the temporalities of a parish, when presented by the owner of the advowson.

When Virginia was first settled, the London Company appointed the ministers to charges in Virginia, and, until the King abolished the London Company and made Virginia a royal colony, that company claimed the right to appoint the ministers

to the incumbency of the four parishes in the "Four Ancient Boroughs" of James City, Elizabeth City, Charles City, and Henricopolis. An individual, like Captain John Martin, who acquired a large tract of land and brought over settlers to occupy it, appointed the minister to the charge of the parish covering his land. This was in full conformity with the English custom: the right of advowson rested with a corporation or individual.

But, as population increased and extended beyond the "Ancient Boroughs," new parishes were constantly being formed in which the land was owned neither by a corporation nor a single individual, but by a large number of land-owners. The House of Burgesses, therefore, established the vestry system; i.e., the election by the land-owners of the parish of a body of twelve men as a vestry who, as their representatives, were given authority to select and appoint the minister, and assess upon the land-owners and householders their proportion of tithes for his support, the other expenses of the parish, and the care of the poor. This was the first venture in representative government in the colonial Church, and from it has evolved our American system of elected lay representation in the government of the parish, the diocese, and the national Church; and also in the election of a bishop by the clergy and lay delegates of a diocese, instead of having one nominated to them by an outside authority.

The colonial vestry, having selected a minister, had the right to present him to the governor and ask his induction into the temporalities of the parish. That they generally did not ask for induction was due to the lack of real authority on the part of the governor or any one else, except a bishop, to administer discipline to, or remove, an inducted minister for any cause; and not to disregard of the canons of the Church of England or desire to assume undue authority over the minister. But that is another story.

(Rev.) G. MACLAREN BRYDON,

Historiographer, Diocese of Virginia.
Richmond, Va.

"The Pilgrim's Regress"

TO THE EDITOR: In his very generous review of C. S. Lewis' book, *The Pilgrim's Regress* (L. C., January 11th), your critic's appreciation is faintly tinged with regret that the Pilgrim "lands up in the end in a resting place which we fancy is none other than the Church of Rome."

That your critic's joy in the book may be perfect, we hasten to assure him that Mr. Lewis is an Anglican, and that the Pilgrim ends up, not in the Church of Rome, but in the Catholic Church as Mr. Lewis sees it.

New York. SHEED & WARD.

"Discipline in Ritual"

TO THE EDITOR: The letter of Mr. Philip L. Shutt which you published in your issue of March 28th must have appealed to many who, like him, deeply deprecate the unedifying varieties of public worship which so often mar the inherent and inherited beauty of our acts of Common Prayer. While I am not much moved by the criticisms of Roman Catholics (most of them being founded, not on knowledge, but on "official" inspiration), I am more than academically concerned in and disturbed by a growing disregard of what the Church plainly orders her services to be—as and when interpreted by loyalty to the great Anglican tradition (without recourse to which not even the plainest of our offices can be rendered). To be obliged, as one sometimes is, to ask if a service which has been advertised as "Litany" or "Even-

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song" is going to be "The Litany," or "The Evening Prayer" of The Book of Common Prayer is neither normal nor nice. And yet in some places this is quite necessary if one wishes to escape some faddish substitute for the ordered and comforting services which one has loved and been helped by for a long lifetime.

Whether a "College of Sacred Rites" can be expected to be created (*and obeyed*) under present conditions may, indeed, be questioned. But it does seem that there might be some use in calling the attention of the bishops to the present deplorable situation; and in a widespread appeal to them to exercise their authority to bring about a greater loyalty to the Book of Common Prayer in the ordering and the conducting of our Offices. In days like these, when loyal and faithful citizens are demanding of their representatives a strict conformity to what is "constitutional" in their desire to have enacted laws for the people's direction and governance, it might not be amiss for the Church's people to require of their clergy something of the same constitutionality in the matter of acts of public worship. For, be it well understood, that the order of public worship as given in the Prayer Book is a part of the Constitution of the Church, and *in no sense*

merely a canonical *suggestion*—much less a matter of clerical taste, or of parochial tradition or choice. So one may well ask and hope for a strictly loyal adherence to what the Church plainly says shall (not, may) constitute our acts of common prayer. And surely one may find a quite sufficient opportunity for a reasonable variety of use in the nearly fifty *permissive* rubrics and directions for the conduct of the services of the Prayer Book, and yet have these services said (or sung) in strict obedience to the many more mandatory *shall*s which make our rubrics and directions perfectly clear and unmistakable in their ordered meaning.

In what has already been said on the subject of "uniformity in ritual practices" I have ventured to think that Mr. Shutt meant to include *ceremonies* as well as rites in his suggestion for a "College." But I also venture to think that he will agree with me in calling attention to the fact that, strictly interpreted, "rites" apply to a particular office of worship, while "ceremonies" apply to the outward gestures and postures through which the rites may be rightly interpreted. And let me add that one may well hope that a more rigidly loyal use of our rites as ordered by the Church would probably lead to a more uniform interpretation of them in the use of those ceremonies which are, in part, prescribed in

the rubrics, and which are otherwise to be found in the Anglican Tradition.

In the same line of suggestion, might not we all urge the limitation of that *variety* (which some seem so passionately to crave) to that which circumstances more or less inevitably require—*viz.*, the personnel of the ministers (clergy, acolytes, choristers), the unavoidable differences in the musical interpretation of the offices, and the architecture and the appointments of the sanctuary, while we retain the fixity of the order of the Prayer Book as of uniform obligation and realization?

In saying all this I would not be thought to be indifferent to the spiritual value of non-liturgical services at occasional times. On the contrary, I think that the following quotation from the *Church Times* of March 20th puts the matter in a sane way:

"It is a mistake to try to assimilate liturgical worship to popular devotions, but at the same time there is plenty of room for more careful study of the latter. Perhaps we have been too unenterprising and conventional in our use of popular devotions. Planned intelligently and with a clear view of the object for which they are designed, not as a substitute for the Prayer Book services, but as a supplement to them, they have enormous value.

Let there be, when needed, services that are *supplementary* to those of the Prayer Book (provided, of course, that they are legally authorized by the Ordinary); but let us have done with unauthorized (and often unedifying) *substitutes* for what the Constitution of the Church has ordered to be used. For the body of Church people have as much right to what the Church has seen fit to give her mandate to, as have the clergy a solemn obligation to minister them to their people. . . .
Morristown, N. J. FRANK B. REAZOR.

Is the CLID Christian?

TO THE EDITOR: A postulant for Holy Orders, like many other postulants that are wholly out of order, is likely to learn something and to change his views as he "advances in wisdom and stature," if not in favor with God and man.

Perhaps, therefore, by the time that Mr. Leon S. Anderson will have come up for his final canonical examinations he will have discovered, meanwhile, what it was that our Lord came to earth to accomplish; what it was that colored all of His preaching and teaching; the thing that brought about His death. Perhaps!

In that case, his ethical, theological, and philosophical outlook having become considerably altered and broadened, Mr. Anderson will be able to comprehend that in the Kingdom of God there *is* a definite place for the principles of the Church League for Industrial Democracy. What he may then contribute to the Church press will doubtless appear far more acceptable than that which we had the privilege to read in *THE LIVING CHURCH*, April 4th.

In order that I, too, may not suffer excommunication, perhaps it would be well for me to make very plain the fact that I am not a member of the CLID. Not yet.

(Rev.) QUINTER KEPHART.

La Salle, Ill.

Correction

THROUGH an error the term "Rev." was affixed to the name of Philip Leslie Shutt in the signature to a letter published in the April 4th issue of *THE LIVING CHURCH*. Mr. Shutt informs us that he is a candidate for holy orders and a layreader, but not, as yet, a clergyman.—THE EDITOR.

Church Services

ILLINOIS

Church of the Ascension, Chicago

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

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
E. P., Instruction and Benediction, 7:15 P.M.
Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights
New York City
Sundays: 8 and 9, Holy Communion, 9:30, Children's Service, 10, Morning Prayer, 11, Holy Communion and Sermon, 4, Evening Prayer and Sermon.
Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
9:30 A.M., Children's Service and Church School.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

St. Thomas' Church, New York

Fifth Avenue and 53d Street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street
In the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M. Holy Communion.
9:30 and 11 A.M. Junior Congregation.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong, Special Music.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. JOHN GASS, D.D., Rector
Sundays: 8, 10, 11 A.M., and 4 P.M.
Daily (except Saturdays) 12:20 to 12:40.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

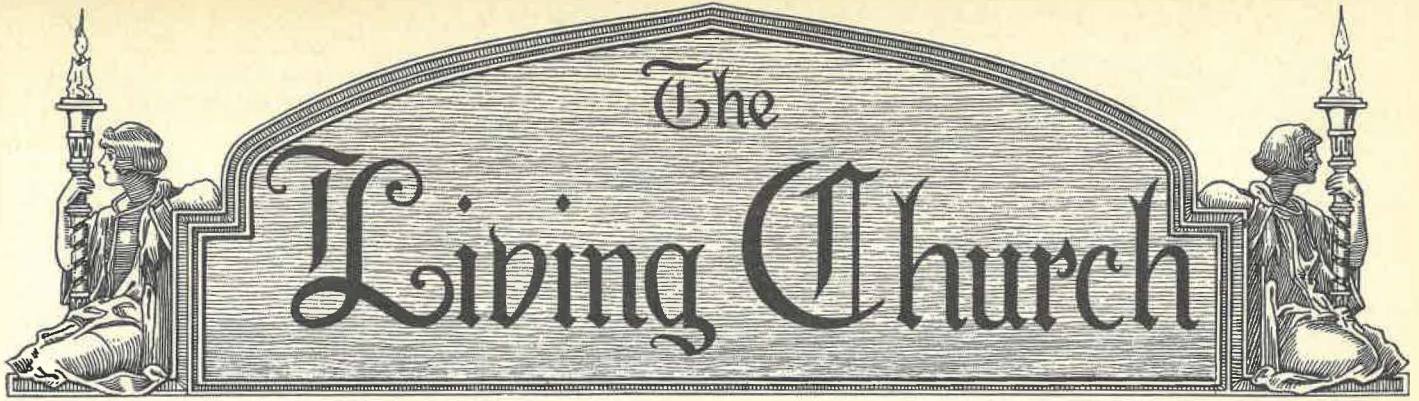
St. Mark's Church, Philadelphia

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 A.M. Also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5, and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

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



EDITORIALS & COMMENTS

Gambling Our Way Out

WE ARE GLAD that so many of our bishops are speaking out frankly and courageously in opposition to the proposed legalization of lotteries and other forms of gambling. Bishop Manning, Bishop Stewart, and Bishop Creighton have all issued forceful warnings of the anti-social nature of legislation of this kind and the dangers inherent in any form of official legalized gambling. The Bishop of New York, for example, in an address to a confirmation class at St. Bartholomew's Church, said:

"The gambling instinct is strong in human nature, but the instinct is a dangerous one and all experience shows that its encouragement is morally unsound and harmful. The gambling habit is out of accord with Christian principles and teachings. It is like a habit-forming drug, enervating to moral character and weakening to those virtues upon which personal character and integrity depend."

Bishop Stewart put the matter even more vividly in his Holy Week services in Chicago when he said: "If Jesus Christ came today He would without doubt speak out against every form of commercialized racketeering, from the lottery tickets and 'wheels of fortune' to munitions rackets which threaten to destroy the tempo of world peace." And in our news columns in this issue Bishop Creighton is quoted as saying: "People clamor for lotteries in this country. Is it to support relief rolls or to swell public funds? No; the answer is that they want to win a fortune without working for it."

All of these statements are splendid and we endorse them heartily. If anyone thinks that they are merely pious statements by ecclesiastics who are out of touch with reality, he is badly mistaken, as may be seen by turning to another source that certainly cannot be faced with any such accusation.

The police chiefs of the entire nation, through the head of their organization, have given a fair warning of what is in store for this country if it continues to legalize and encourage gambling. According to these gentlemen we are on the verge of a new racket, similar to bootlegging but even more extensive and ruthless in its possibilities. We are warned of "another vested interest of racketeering, amassing wealth and power." This, they add, will inevitably lead up to another crime wave and a

repetition of the gangster tactics that characterized the prohibition era.

In recent testimony before the Federal Communications Commission in the case of the American Telephone and Telegraph Co., the evil conditions that have developed in various parts of the land during recent years were described. Among others, for example, the attorney general of Rhode Island testified to the bad conditions in his state after it had legalized the big Narragansett Park track and started the state into the gambling business. At first there was a false prosperity, but merchants soon found out that the money that they thought would come to them was going to those who controlled the gambling interests, from whom it did not flow back into the normal channels of trade. Gambling has almost wrecked Rhode Island, and has shown that the citizens of a state are only deceiving themselves if they think they can make a profit by taxing a racket perhaps five or ten per cent while at the same time giving outside gamblers a free hand to take many times that amount from their own pockets.

ONE SPECIOUS ARGUMENT that is often advanced in favor of legalized lotteries is that in the early days of our history public buildings were erected for educational or other public purposes from the proceeds of lotteries, notably at Harvard and at Yale. It might with equal propriety be urged that the sale of indulgences, which was so important a factor in bringing on the Reformation, be resumed because it resulted in the erection of the magnificent St. Peter's, Rome, or that slavery or forced labor be legalized because it was an important factor in producing such monuments of the past as the Sphinx and pyramids of Egypt. One hopes that the human race does progress and that it is gradually learning the fundamental principles of Christian sociology, though evidence to the contrary is easy enough to find.

The extent of the danger is indicated by the fact that during the past three or four years, in which gamblers have made a concerted drive to gain a new foothold by the false claim that betting was "a good way to cure the depression," twenty-eight states—more than half of those in the Union—

have yielded to their pleas and legalized some form of gambling. The bait in each case has been the possibility of raising taxes by letting the state have a share in the illicit traffic. A strong plea is even being made for a Federal lottery conducted on a nation-wide scale.

Apologists for the lottery often point to the alleged success of the Irish Sweepstakes in financing hospitals and the government budget. But Westbrook Pegler, syndicated columnist and roving sports reporter, declares that nobody has benefited from the Dublin "sweeps" except the three promoters whose "take" has been \$3,000,000. After six years of life the Irish lottery is still involved and being "investigated by commissions."

It is high time for us to heed the warnings of the bishops and the police chiefs. If we do not, it will not be many years before we are faced with the spectacle of powerful new criminal super-gangs, able to defy law and order through their control of vast wealth derived from their legalized gambling activities and governing our cities through bribery and terrorization. The cost, not only in money but in blood, of ridding the country of such criminal elements—if, indeed, we can rid ourselves of them—will be many times the amount the state will be able to collect in taxes or through its own legalized lotteries. Are we really prepared to pay such a price?

Gambling in the Church

IF GAMBLING be condemned in the world, what shall be said of it in the Church? Should the clergy and Church organizations expect to enjoy continued immunity from the operation of anti-gambling laws when they conduct lotteries, bingo parties, and other games of chance at their parish bazaars? Or should the Church be expected to lead the way in this important matter by cleaning its own house?

In the District of Columbia, according to a news item published in this issue, churches and fraternal organizations are no longer to be allowed to violate the gambling laws with impunity. Clergymen responsible for sponsoring games of chance will be liable not only to fines but to terms of imprisonment from one to three years, according to an announcement made by the United States district attorney.

If lotteries are a dangerous and unsound method of raising funds for the nation they are equally unsound and dangerous for the parish. In addition to the reasons against gambling in general, the Church takes upon itself a very grave responsibility when it deliberately fosters in the young people of the parish the thrill of gambling and the expectation of getting something for nothing. It is also likely to find itself in distress a bit later when these same people are solicited for the Every Member Canvass, for, having encouraged them to expect that the Church can be supported by the turn of a wheel, it can hardly expect them to heed the plea for regular contributions.

Let the Church put its own house in order in this respect and set a good example for the community and the nation.

"Murder in the Cathedral"

MR. T. S. ELIOT'S historical drama, *Murder in the Cathedral*, is being exceptionally well received in this country. In New York it has been presented as a WPA project and has proved so popular that the original ten-day engagement was extended to twenty-eight. In the Middle West the play has been produced at Madison, Wis., under Church auspices with the coöperation of the English Department of the University of Wisconsin. Here too it has been enthusiastically acclaimed by large audiences.

Murder in the Cathedral is so genuinely a play that it "acts" better than it "reads"—a certain test. The Archbishop's Christmas sermon, which really is a sermon requiring almost ten minutes for its delivery, held the attention of the New York audience as closely as the return of Becket or the murder itself. Indeed, few plays in New York have ever exercised such a spell. *Everyman* always had a similar effect, when Edith Wynne Mathieson played it. And Tennyson's *Becket*, when Sir Henry Irving gave it, was distinctly a religious drama.

Murder in the Cathedral besides being a noteworthy drama in itself is a splendid piece of missionary work, for it presents the strength and dignity of the Church in a way to reach many who do not otherwise often come within range of her message. It is a play which one can well recommend to his non-Church friends, confident that they not only will derive entertainment but will have the message of the Church presented to them in an exceptionally forceful and appealing manner.

We are confident that the popularity of this play will increase as it becomes better known and we hope that it will be widely presented throughout America, both in the theater and in the Church.

Understanding the Old Catholics

A BOOK that will be of particular interest to Churchmen going abroad this summer is *Old Catholic Eucharistic Worship*, by the Rev. Walter H. De Voil and H. D. Wynne-Bennett, which has just been published by the Faith Press in England and Morehouse Publishing Co. in this country at \$1.00. The book will also appeal to the clergy and others who are interested in the relationship between the Anglican communion and the Old Catholic Churches with which we are now in communion.

Old Catholic Eucharistic Worship is a truly ecumenical volume. Introduced with a foreword by the Primus of the Episcopal Church in Scotland, it contains the terms of Anglican and Old Catholic intercommunion and brief but very interesting chapters on Old Catholic history and worship, and on Old Catholic ceremonial and music. There is then a page or two of notes for the Anglican visitor, giving him plain directions as to the manner of participating in Old Catholic services.

Then follows the most interesting part of the little book, which consists of authorized translations into English of the Dutch, German, and Swiss Old Catholic liturgies. Finally there is the English text of the Declaration of Utrecht, the profession of faith to which all genuine Old Catholic Churches subscribe.

This valuable little book is a product of the Society of St. Willibrord, which exists to promote understanding and intercourse between members of the Anglican and Old Catholic Churches. Its publication is a distinctly worthwhile venture in the cementing of friendship and mutual understanding between the members of these two communions of non-papal Catholics. We hope it will encourage Anglican Churchmen to visit Old Catholic churches and participate in their worship, thus taking their own active parts in the intercommunion of the Churches.

A Journalistic Carol

A NEWSPAPER of Boston, how vividly it sings its Easter carol—here it is: pages devoted to little sermonettes by distinguished clergymen and adorned with a really good line drawing of Christ surrounded by the symbols of the Four Evangelists and by the heads of Cherubim. The first thought to a weary reviewer is how tiresome it must

be to all of those busy, over-worked men to be asked to "write something for our special page"; and the second thought is that what has been written for the ephemeral press must of inevitability show that weariness. But it is not so. Every one of those contributions to the *Boston Herald* is a witness to the life-giving freshness of the Christian religion.

Just as an example here is an appealing contribution by the Rev. Dr. Phillips E. Osgood of Emmanuel Church, who details how he once discussed the question of Heaven with a class of growing boys. They were all emphatic in rejection of golden streets and sapphire battlements, until finally Dr. Osgood asked them to say something of what Heaven *is*, instead of defining what it is *not*. "Then one shy, hitherto silent lad swallowed hard and ventured, 'I only know that Heaven is wherever God is.' He paused, moistening his lips and added, 'And God is everywhere.' He stopped to think but was not satisfied until he completed the thought with two words, 'at work.'" Perfect!

Through the Editor's Window

AN AMERICAN MISSIONARY imitated the Mahatma Gandhi's hunger strike tactics in India recently, after promises to fix a new church roof had been repeatedly broken. Without argument and without threats the church roof was quickly repaired. This suggests some interesting possibilities. What if the rectors of some of our city parishes adopted similar tactics to collect over-due salaries? Or, turning the tables, what if coal dealers were to inaugurate the practice of committing hari-kari on the doorsteps of delinquent parish treasurers and dilatory senior wardens?

THE SHORTEST modern sermon on record, according to the *Diocese*, South Carolina diocesan paper, is that of Dean Swift, the famous English wit. On one occasion, says our contemporary, he delivered a charity sermon, eloquent and impressive, but so long that it tired many of his hearers, and so hurt the contributions. As he was to deliver another shortly afterward in another church, the local authorities were apprehensive of disastrous results and dropped hints to the effect that if the sermon were too long the amount of the collection might suffer. Dean Swift merely smiled and said: "I won't tire them this time."

Ascending the pulpit he looked down upon a crowded congregation eager to hear the famous wit and preacher, and announced his text—"He that giveth to the poor, lendeth to the Lord."

"Now, my friends," he began, "you have heard the terms of the loan. If you are satisfied with the security, down with the dust!"

Then he turned and descended the pulpit without another word. The congregation saw the point, and the collection was a phenomenal one.

FROM THE SAME SOURCE we quote the following statement by a young Churchwoman who, upon being accused of pessimism, protested that she was only a realist and that some young people's apparent pessimism is but a reaction against too much unthinking optimism in the past. She said: "You don't have to feel that everything is all right today in order to have faith in God. I'd have far greater faith in a God who doesn't let this civilization get by."

HIGH HONORS have apparently been bestowed on the American correspondent of the (*London*) *Church Times* if we may believe a paragraph in the *Publishers' Weekly* which lists among the best Lenten sellers at Gorham's *O Men of God*, which is described as "by Dr. B. I. Bell, Bishop of London."

Everyday Religion

The Great Fifty Days

WHAT THE Church owes to the great Fifty Days following the first Easter, no one can estimate. Infinite are the implications wrapped up in that one clause where our Lord is "speaking of the things pertaining to the Kingdom of God" (Acts 1:3).

It was a great retreat: forty days spent in the glorious presence of the Risen Christ; and ten more days of obedient prayer and expectation. Then burst Pentecost with deeds of power and multitudes gathered into the bosom of Mother Church.

Ask yourself this question. Was there anything in the nature of the great Fifty Days which forbade its essential continuance or recurrence? Was it only a grand start, after which progress should be made in an ordinary way?

Most of us are over-inclined to set apart the Apostolic age into a class by itself, and to exclude ourselves from repeating its disciplines and blessings. It is true that we should accept the Gospel principle of nurture and gradual growth and avoid excitement in our religion. But no matter how gradually it may grow, every bursting blade is a surprise and a miracle. There are rhythms divinely ordered. Does Spring not recur for the spirit of man as well as for the earth?

What are we to make of all those "seasons of refreshing" and re-birth which came to the Church when her people prayed and waited upon God? History records only some of them. The others explain the persistence of faith and holiness against all odds.

When we examine ourselves shrewdly, we find that our cool common sense and "scientific" attitude is more likely lack of faith and desire. The whole of Scripture and the whole of Christian history is entirely over on the side of God's people expecting great things of Him. And where they have been obedient and full of love and faith, God has never failed with His blessing.

Life and religion share the principle of rhythm with all creation. Our age is not now Winter. "Lo, the Winter is past. . . . Arise, my fair One, and come away." Spring is being born. As in the vernal equinox, all over the world are birth pangs; life struggling to be born; man turning to God, the sun of righteousness.

Let us use the great Fifty Days. The whole Church ought to go into joyous retreat with our Lord to know Him more nearly in His glory, to learn from Him what things pertain to His Kingdom, and to set ourselves as His Body to receive the reviving power of His promised Spirit.

We must know our Lord as really present. We must follow the Victor. We must adore Him even as we obey and learn from Him. We must put great faith in His promise, and expect Him to fulfill it.

Everyday religion? Yes. But some days must be tremendous!

ONLY TWO THINGS are eternal. Are they yours, my brother? The passion for goodness and the love of God. Wherever you may be, whatever may come to you here or hereafter, the passion for character, the love of God, will endure with the eternal soul of man and the eternity of God, and to them there shall never be an end.

—Phillips Brooks.

The Parables of the Kingdom

Reviewed by the Rev. Burton Scott Easton, Ph.D., S.T.D.

Professor of New Testament, General Theological Seminary

THIS BOOK* is most welcome, for theological literature in English is sadly weak on the superlatively important subject of Christ's parables; we have nothing that does full justice even to the conclusions reached by Jülicher at the end of the last century, let alone anything that really evaluates post-war research. There has been some progress; nobody—let us hope—allegorizes any more and a few special studies, such as Cadoux's, are useful. But there remains very much to be done.

The basic critical facts are clear enough. The first Christian tradition often transmitted the parables with remarkable accuracy, thanks to their inimitable character, but this tradition was by no means so accurate in transmitting their application. In both Mark and Luke, for instance, the Salt simile is applied in an obviously artificial manner. Matthew by allegorizing turns the Dragnet into a description of the Last Judgment and, with bewildering effect, adds to the Laborers in the Vineyard a sentence ("the last shall be first and the first last") that is totally irrelevant to the moral. But in certain cases ignorance of the original meaning of parables produced even more disastrous results; creating, *e.g.*, the meaningless medley in Mark 13: 33-37 or the tangle in Luke 13: 24-28. However, the motives of such accretions or distortions are now usually clear enough—here form-criticism has been of genuine service—so that the parables can be reduced to their primitive purity.

Then the fundamental problem can be attacked: What did Christ mean these parables to teach? What was their "seat in life" in His ministry?

Dr. Dodd believes that these questions can be answered by a single formula, the conception of the Kingdom as crisis. More than half the volume is devoted to establishing this formula, so that it is not until page 111 that the detailed investigation of the parables begins. Now, readers should be warned that the earlier pages will present considerable difficulty to those not familiar with the "crisis theology"—and perhaps some difficulty even to those who know it fairly well. But part of the difficulty will be avoided if the last chapter is read first; in it the parables are summarized individually against the crisis background and the concrete illustrations will materially assist in mastering the formal exposition.

Yet all difficulties will not vanish even then. The crisis theology is really a religious metaphysic, and one for which much may be said. But it is one thing to advocate a metaphysic, and quite another thing to argue that it was Christ's explicit purpose to teach this metaphysic. Furthermore, even supposing that He wished to teach it, could He have had the smallest expectation that any living soul would comprehend it? When Dr. Dodd tells us (page 108)—"the future tenses are only an accommodation of language. There is no coming of the Son of Man 'after' His coming in Galilee and Jerusalem, whether soon or late, for there is no before and after in the eternal order. . . . 'The Day of the Son of Man' stands for the timeless fact"—he tells us something that may conceivably be profoundly true. (Incidentally, it may also be mere verbiage.) But how could Christ expect to bring such doctrine within the mental grasp of the "babes" with whom He had to deal?

Students of Dr. Dodd's book will consequently exercise a reserve in accepting such of his conclusions as rest on this

philosophical foundation. But a further reserve will also be called for. Why must the parables at bottom all teach the same thing? They are only Christ's "sermon illustrations"; did He really use them all to illustrate a single theme? For instance, Dr. Dodd will not admit that the Sower can contain a simple warning against carelessness in receiving religious truth (or a consolation to His disciples in preaching His message); according to his formula the (historical) crisis has begun and is always typified as the harvest. Accordingly the act of sowing must be sought in the past, in the work of the Old Testament prophets and the Baptist. Christ tells His disciples that these past efforts are now complete and it is time for His followers to reap the results. But, they object, Israel is not yet restored. "True, says Jesus; but no farmer yet delayed to reap a crop because there were bare patches in the field" (page 183)!

Or, similarly, why should the sayings about salt and light be restricted to the unproductive Pharisees? Were not the common people, to whom Christ chiefly spoke, also neglectful of their Covenant blessings? Or, why should Christ not have warned His own disciples to work fruitfully? Undoubtedly the first Christianity interpreted the sayings in this last sense, as Dr. Dodd recognizes. But to argue that the apostolic "seat in life" must always differ from the original meaning is form-criticism in one of its most abused distortions.

ON TWO PARABLES Dr. Dodd's interpretation breaks down completely, the Tower and the King about to War. Both warn men against undertaking tasks beyond their powers; if they have not the ability, they should not make the attempt. Dr. Dodd explains that the tasks in question are the sacrifices needed to gain the Kingdom. But why then is an alternative given—of *not* starting the tower—of *not* waging the war? Is not the duty of winning the Kingdom imperative?

These criticisms must be made. But, granting them all, Dr. Dodd's book as a whole is superlatively valuable. It is not necessary to accept the theory of the metaphysical crisis to do justice to what is said about the historical crisis. "As Jesus declared that the Kingdom of God had come, all the events of His ministry and its immediate sequel are 'eschatological' events, and I conceive Him to have recognized in the attack made upon Him and His disciples the approach of the great tribulation" (page 166); this is superbly put. So is "It is not that the Kingdom of God will shortly come, but that it is a present fact; and not a present fact in the sense that it is a tendency toward righteousness always present in the world, but in the sense that something has now happened which never happened before" (page 178). Here Dr. Dodd rejects the reckless form-criticism that treats all allusions to the present Kingdom as of apostolic origin; and provides the only correct background for understanding the Ten Virgins and related parables. Moreover when he says "on the historical plane there is no 'eschatology of bliss' in the sayings of Jesus" (page 74), he exposes ruthlessly the rock on which the older and superficial "liberalism" has foundered. There is, as has been said, much in this book to which assent may be withheld. But there is much more that requires no such reserve. Even the most hardened specialist will learn from it, while to the general student it will prove a revelation.

* *The Parables of the Kingdom*. By C. H. Dodd. Scribners. 1936. \$2.00.

The Catholic Church and Her Environment

Part I—The Nature of the Church

By the Rev. Frederic Hastings Smyth, Ph.D.

NO REALISTIC and unbiased observer can fail to admit that throughout the course of history and especially since the period of intensive technical exploitation of the world's resources which the industrial revolution has made possible, the Catholic Church has failed lamentably to press home the vital social implications of the Catholic religion. We have witnessed, I am glad to say especially in the Anglican communion, a heartening revival of personal religion, within a recaptured and revitalized framework of traditional Catholic practice. Furthermore, this revival has concerned itself with much more than external manifestations and has extended its roots deep into lives of sacrament and prayer. In addition, this reëmergence of an enthusiastic personal and Catholic faith has led to the making of heroic attacks upon the uglier social symptoms within the body of a society which, in its fundamental life, has been growing increasingly non-Christian. The Catholic revival in the Anglican communion has carried the Faith to the slums, to the poor and underprivileged, and to the outcasts of our industrial system. More than this, we cannot overlook the facts that individuals and groups of individuals, organized for special objects, have denounced the structure of a social organization which seems to make poverty, unemployment, and class atagonisms, together with exaggerated nationalisms which lead to war, inevitable characteristics of its very being. Practical steps to combat social evils have here and there been undertaken by groups of Catholics. Certain slum areas have been cleared and model tenements have been built. Trustees of Church endowments and properties, both in parishes and in dioceses, have aroused themselves to a careful examination of the investments from which their incomes are derived, and funds have been withdrawn from enterprises in which Christian ethics tend flagrantly to be transgressed. We also have several societies both in England and America which are attempting to work out principles of reform of our existing social order, or perhaps more correctly, principles of reform for institutions within our present social order, so that a truly Christian life may indeed be possible within them. The Industrial Christian Fellowship and the Church League for Industrial Democracy are examples of this.

However, it can scarcely be denied that the total practical effects of all these activities, which result from an aroused social consciousness within the Catholic Church, have failed signally, up to this time, to keep equal pace with the progress of sociological events within the secular world. The efforts of the Church, or again, more correctly, of individuals and groups within the Church, have been in a large number of cases in the right direction, but the results achieved make these efforts seem palliative rather than fundamentally corrective. On the other hand, outside the Church, there is a rising and world-wide tide of enthusiasm for revolutionizing the fundamental structure of economic and political society. Now, while it is certainly true that this enthusiasm for revolutionizing society may claim the allegiance of numbers of Churchmen, it is equally true that it does not have its principal sources within the Catholic Church herself. The Bishop of Jarrow has recently remarked (quoted by Fr. Peck in a letter entitled *What is Society*, *Church Times*, February 15, 1935) that "it is the Church's task to make man fit

for society and not society fit for man." This point of view is so one-sided and so open to misinterpretation that it can almost be pronounced completely false. To make a man fit for a society which is, on a Christian interpretation, a fundamentally evil society, would be to make him a child of Satan rather than a child of God. Indeed, it is the complaint of many clear thinkers, that present day educational institutions and the whole capitalistic environment are succeeding only too well in making men uncomplainingly fit for the social system of human exploitation which may have to continue if Capitalism is to exist. Nevertheless, this inverted idea of the function of the Church is complacently held by a great many Christians, even by those who call themselves Catholics. It is the point of view which pagans and unbelievers think is the official or characteristic teaching of the Church. It is a point of view which, I believe, rightly excites their scorn and contempt and which causes Marxian Socialists to dub religion the opiate of the people. Logically such an interpretation of Christianity leads to disasters like that which overtook the Russian Church and which soon may engulf the Church in Mexico.

IF ONE SOUGHT a popular opinion concerning the proper function of the Christian Church, one would very probably receive one of the following answers. First, the Church is a society which is indifferent to the state of the non-Christian world. She is interested only in saving individual souls out of an evil order that they may be safely delivered, sanctified and, as it were, carefully packed for use in Heaven. Second, the Church is a society whose function is that which the Bishop of Jarrow seems to imply in the opinion which I have quoted. On this view, the Church is concerned not so much with getting people into Heaven as she is with the nature of the activities of her children within this world. Her function, however, is not primarily to affect the world, but rather to educate and to guide individuals within the world as it is. Using a wisdom which comes partly through revelation, she fortifies and strengthens them with sacramental grace, comforts and consoles them amidst the changes and chances of this mortal life. Christians may thus be made more cheerful, more content and efficient in fulfilling those duties and activities which the world of their environment requires from day to day. In this case also, the organization of secular society seems a matter of indifference. All secular arrangements are equally good—or equally bad—but the theory implies that secular society, no matter how organized, will be good if people are "good" within it, according to Christian standards. For example, the Archbishop of York has said [L. C., December 14, 1935] that commerce is one of the factors that bring nations together, pointing out that "whether in doing so it promotes good will or ill, depends on whether we conduct it rightly or sinfully."

"If you treat as competition for profit what is really coöperation for public service, something is likely to go wrong," he said, "but if we treat it for what it is, a great system of coöperation for the general benefit, it will generate good will. But if we are self centered—which is the source of all sin—and attend chiefly to our share or interest in it, converting it into competition for private profit, it is bound to go wrong in

its working and to promote rivalries and enmities." This reasoning overlooks an obvious difficulty. Unfortunately it is only too evident that unless commerce, as at present organized, is "conducted for private profit," it is precisely then that something is "bound to go wrong." The whole system is so organized that if individuals and groups within it are "good" in the sense of conducting their businesses entirely from the standpoint of "coöperation," first of all their own businesses and finally, if there are enough people so minded, the whole system will go to pieces.

It may be that in this case there is a subtle intention to make the much more radical suggestion that "goodness" must sometimes lead to revolutionary change. If not, we have in this suggestion that all will be well when all men are "good," little more than the ridiculously over-simplified Christianity of the Golden Rule. The function of the Church, then, will be the inculcation of those graces of humility and of resignation which will best enable individuals to suffer the hardships of life without complaint. The Church will also discourage embarrassing efforts to change the organization of the secular world or to remove hardships which, after all, may be bringing comforts to privileged people. This was the Emperor Napoleon's idea of the Church when he wrote (*The Corsican*, compiled by H. M. Johnston, Houghton, Mifflin & Co., 1910, p. 144): "How can a state be well governed without religion? Society cannot exist save with inequality of fortune and inequality of fortune cannot be supported without religion. When a man dies of hunger by the side of another who is gorged, he cannot accept that disparity without some authority that shall say to him: 'God has decreed it thus; there must be rich and poor in the world; but in the hereafter and for all eternity, it will be the other way about.'" "Convinced as I am" he wrote on another occasion, "that it (the Roman Catholic Faith) is the only Faith that can assure real happiness to a well-ordered society, and strengthen the foundations of good government, I assure you that I shall endeavor to protect and defend it. My firm intention is that the Christian religion, Catholic and Roman, shall be maintained."

THESE TWO POINTS of view, although the one is directed chiefly toward the preparation of individuals for Heaven and the other primarily toward their preparation for a happy or, at any rate, docile life in this world, seem concerned principally with the effect of the religion of the Church upon her individual members.

A third idea of the function of the Church conceives of her as a society which is in possession of a divinely revealed moral code. This code, she does not hesitate to say, should be applied not alone to her own children, who are consciously trying to live as Christians, but it is also applicable to the non-Christian world. This world, so she maintains, would be a better place if her code were followed, regardless of dogmatic belief concerning its source or authority. On this view the Church at once comes into contact with the outside world, because she becomes a moral reformist institution. Whether the outside world is converted to Christianity in any adequate manner or not, the Church seeks to impose her own special moral pattern either by persuasion or cajolery or, failing this, by force. Such would seem to be the attitude of the American Methodist body, if its Board of Temperance and Public Morals is a faithful expression of its belief.

I am convinced that these are all very warped and even perverted ideas concerning the proper functions of the Church, but it is sufficiently clear that we shall get no agreement in this matter until we go behind the functions of the Church and come

to some agreement about the nature of the Catholic Church herself—because the activities of the Church in the world depend upon her nature. She is not an institution devised primarily to affect the world, but rather she is a society founded and spiritually endowed by our Lord Himself in order to lead a certain kind of life. It is intended primarily that she should show forth in the world a particular kind of social living, while aiming at a goal which is peculiarly her own. I add at once that the Church both does and must affect the world, but her chief emphasis is not on this practical work. She follows the injunction of her Divine Head: "Seek ye first the Kingdom of God and His righteousness," knowing that all other things will be added unto her if she is true to her primary vocation.

What is this primary vocation? It cannot be more briefly put than by saying that the vocation of the Church is that of working out the principle of the Incarnation in individual and social living. The Incarnation, as the Athanasian Creed has it, consists in a process not of conversion of the Godhead into flesh, but of taking manhood into God. Two thousand years ago the Divine Logos emerged visibly within the historical process of this world, first, in order to show us a way of continuing this very work of incarnation which He then began, this preparation of a manhood which could be incorporated into the divine life process; and second, to provide us with the means of carrying on this activity. And this is a creative activity which corresponds to the deepest instinct of the human soul. Our deepest satisfactions, as human beings, are found in discovering ways in which we may prepare ourselves as offerings to God. Even in merely human affairs, if there are such things as merely human affairs, men find their greatest satisfactions in giving something of themselves, in doing something for other people, in throwing themselves into some cause or giving their time in working for some goal which they think worth while, either alone or within a movement which unites many of their fellows. But in religion man will not stop or be content with giving all that is best in him to other human beings or to human causes. He will be content with nothing less than giving himself to God.

THE CATHOLIC LIFE, therefore, might be described as a divinely revealed *technique* of preparing ourselves, our souls and bodies, both as individuals and corporately together, as offerings worthy in some measure to be presented before the throne of God. In addition, it is also a divinely provided *method* of continually presenting these offerings, that they may be received by God, in spite of their inevitable unworthiness, by virtue of an achieved union with the supreme offering of the Life of Our Lord Jesus Christ.

It is the preparation of these offerings that I have just called a creative activity. Individual human beings and the Divine Society of the Church are endowed with the potentiality of building up human personalities into a social whole. And this social whole sets forth within the world systems of human relationships and of spiritual and intellectual values which are in accord with the Divine Mind and which correspond to the living social harmony within the Triune Godhead. This is a creative life-process closely analogous to the life-processes which are discoverable within the natural physical world in the growth of plant and animal organisms. Our Lord Himself used this analogy when He said: "I am the true vine, and my Father is the husbandman. . . . I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit" (John 15: 1, 5). To continue the analogy, the rose vines of a summer garden, by means of the creative potentiality with which they are endowed as living beings, incorporate into

their growing organisms, mineral salts from the soil in which they have their roots, carbon from the carbon dioxide of the air into which they send out their green leaves. They appropriate nitrogen and other compounds from the earth and out of all these unorganized materials, materials which as they exist in the air and earth by themselves have no organic relationship with one another, they form those harmoniously organized wholes which we recognize as living rose bushes. The rose bush, relative to the materials which enter into its physical composition is a new creation, but its newness consists not in actual newness of material content, since the materials were all given in the natural environment at the outset. The created newness consists in newness of arrangement of previously disarranged and unrelated materials into an harmoniously inter-related living whole.

THE ANALOGY of the Church and the growing vine, especially in the light of modern knowledge, can be developed profitably and at considerable length. Here we can only point out the essential principle. Christians, in the creation of their social offering of themselves to God, work within a social organism, the Catholic Church, which is endowed with a divine potentiality for creative organic growth. The raw materials upon which the new society feeds, as it were, the materials from among which it appropriates the elements of its own organic harmony, are all those social relationships and activities which human beings find themselves entering into within the natural world of men. The natural world of human relationships bears a relationship to the Church analogous to the relationship of the soil and air to the growing rose bush. The Christian organism, by means of a selective activity within the relatively disorganized and unrelated materials of the natural world, appropriates whatever relationships are available for its own use and rejects those which are alien to that use. The materials thus selected are organized into a living social whole agreeable to a revealed divine pattern. Thus, the organism of a supernatural social life, which can be lifted up as an offering to God, is built up out of the materials of the natural world.

This is a process entirely consonant with the sacramental principle and with the Incarnation upon which the Sacraments are based. For the natural and supernatural worlds are not two separate and distinct things, divided the one from the other by a sharp boundary partition which can be transgressed only with the sense of sudden and utter change. Rather, as in the Sacrament of the Altar, natural materials are rearranged into new relationships, are *transubstantiated* through the action of the divine creative principle, and the supernatural grows in a creative process out of the natural world as does the rose bush from the soil. As Bishop Gore has said,* the New Jerusalem will "turn out to be only this world remade," that is, the natural world reorganized according to the living divine pattern.

The purpose of the Church, then, is to create and to present a living social organism through Christ to God; but for this purpose she must work with the materials of the social relationships of the world she finds to hand. She is in no primary sense a reformist institution, that is to say, she is not primarily concerned with imposing changes upon an unredeemed and chaotic natural world of men according to some particular code of moral behavior. The Church, with her eyes focussed upon God, is concerned above all with the perfection of her own supernaturally harmonious life and toward

this she presses with every available help and by means of sacrament and prayer. But because she is rooted as a plant within the world and draws upon the world for those very materials which she incorporates into her own organism, she is also concerned, but with a secondary emphasis, with the world, as a plant is concerned with the soil in which it grows.

FOR THE sake of keeping our analogy clear, it ought here to be pointed out that the human gardener works, in case of necessity, directly with the soil in which his rose bushes are planted. God, however, unlike the human gardener, intends to carry out even this environmental work through the agency of His Church, as she grows within her environment. This is not to claim for the Catholic Church a complete monopoly in the carrying out of the Divine Will in the world of men. It is a commonplace of Catholic theology that God is not bound or limited by His own means. The Spirit bloweth where it listeth and within the historic process God works throughout the whole world, as men are able to receive His Spirit, in turning the hearts and minds of all men of good will toward Himself. But in the specific preparation of the worldly environment as good soil for the growth and maintenance of the Church, God works through the Church. Furthermore, it is clear that when she fails Him in this added practical duty, He refuses to intervene directly in the environmental world in order, in some apocalyptic fashion, to save the mystical organism of the Church from the inevitable results of her own dereliction.

On the basis of the foregoing discussion of the nature of the Catholic Church, it will be interesting to proceed to a further investigation. What shall be the practical attitude of the Church toward that natural environmental world within which she grows and seeks to form her own divine perfection? An answer to this question will be considered in another section of this article.

The Great Fifty Days

THE PERIOD from Easter to Pentecost (Whitsunday) is commonly called "The Great Fifty Days." During that period the small band of the first disciples waited to be endued with power from on high (St. Luke 24:49). Two things characterized their life during those days—the note of *expectancy* and the note of *unity*. The Holy Spirit did not come to individuals here and there but to a fellowship. "On the day of Pentecost, they were all together" (Acts 1:2).

Are we prepared to pray for Pentecost? Are we certain that we want the will of God to be done? Are we ready to walk wherever the Risen Christ leads us or only where the way is easy and safe? What does Stanley Jones mean when he says, "The Christian Church is still in the pre-Pentecostal stage"?

"If the Resurrection gave the disciples new joy, on the day of Pentecost an overwhelming gift of life and power was poured out upon them." Power to do what? To go forth with divine courage and a compelling vision to extend Christ's Kingdom. Will Christ's followers build the new world or shall we leave it to others? If we are ready to accept the responsibility honestly, the Church will again be endued with Pentecostal power.

I hope that the use of *Forward—day by day* will help you to have a deeper insight into the meaning of Pentecost and its abiding significance.

Come, Holy Spirit, heavenly Dove,
With all thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours.

—Rev. Oliver J. Hart.

* *The Philosophy of the Good Life*, p. 187.

American Cathedrals

Pittsburgh and Western New York

By Clinton Rogers Woodruff

THE FORMAL TITLE given the Pittsburgh Cathedral is "The Chapter of Trinity Cathedral Church of the Diocese of Pittsburgh." It became a Cathedral in April, 1928, by the unanimous consent of the members of the former Trinity parish and by vote of the diocesan convention. It is the bishop's church. He is president of the chapter which is the governing body. The bishop does not control the running of the Cathedral, this being done by the dean, but the bishop is consulted in regard to all services and other matters needing his attention.

Trinity Cathedral, being the mother church of the diocese and not a local congregation, does not accept transfers from other parishes in the diocese. At the diocesan convention, the chapter members are elected, both clergy and laity.

In a highly interesting article in the *Cathedral Age*, Bishop Mann of Pittsburgh said that Trinity Cathedral, unlike some American Cathedrals which have been, so to speak, superimposed upon the diocesan structure, having little or no relation to the previous life of the diocese, grew naturally out of that life. It was not the earliest church of our communion in Western Pennsylvania. That honor probably belongs, he believes, to St. Luke's Church, Chartiers, a suburb of the present city of Pittsburgh, where, shortly after the defeat of the French by the British Army under General Forbes, General Neville, a loyal Church of England man, built a log church whose minister from time to time served the little company of English Church folk in what was then the tiny settlement around Fort Pitt. Trinity was, however, the first church to maintain a continuous existence in the village of Pittsburgh and shared in the growth of the town.

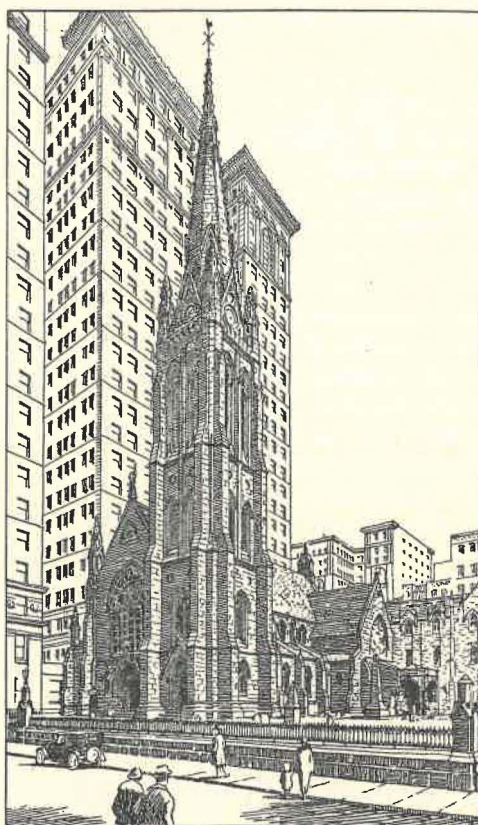
Early in its history, John Henry Hopkins, who afterwards became the beloved Bishop of Vermont, was a young lawyer, a communicant of the parish, and a member of its vestry. He volunteered to act as lay reader until a rector should be called, and obtained his license from the venerable Bishop White. Mr. Hopkins, a most enthusiastic and loyal Churchman, decided to give up his practice at the bar and to enter the ministry. He was ordained by Bishop White in 1824 and became at once the rector of the parish. It was he who drew the plans for the new church and carried the work through. On the 12th of June, 1825, the new edifice standing on the ground given by the Penns was consecrated by Bishop White upon the occasion of his first and only visit to Western Pennsylvania. Mr. Hopkins was called to be the assistant minister at Trinity Church, Boston, in 1830.

Bishop Hopkins had nothing to do with the development of the Cathedral idea, but I mention his connection as another instance of the importance of the parishes subsequently converted into Cathedrals or Pro-Cathedrals. They have frequently been the developing background of future bishops and deans.

Bishop Kemper, to whom reference has so frequently been made in these articles, was also at one time temporarily connected with the old parish. Dr. Upfold, afterwards Bishop of Indiana, and Dr. Lyman, later on Bishop of North Carolina, were both rectors of Trinity Church.

Time passed and other parishes were organized, of which St. Peter's was the first and St. Andrew's the second.

During Bishop Whitehead's long episcopate of forty years the suggestion was made more than once that Trinity, which had become by this time a downtown church, should be made the Cathedral of the diocese; but the suggestions were never seriously considered. Then in 1923 came the election of the Rev. Dr. Percy Kammerer as rector. He saw clearly what the future held for the old parish. He realized that the children of former wardens and vestrymen were living too far away to remain as regular parishioners of Trinity; he also saw that the church was increasingly serving the community through its weekday and especially its Lenten services.



THE PITTSBURGH CATHEDRAL

He believed, Bishop Mann tells us too, that a Cathedral church could do all that Trinity was doing and largely increase the work, if it had the loyal and generous interest of the whole diocese behind it. So once more the question of making the old mother church the Cathedral church came up for serious consideration, with the result that at a congregational meeting on January 4, 1928 it was voted to authorize the rector, wardens, and vestrymen of the parish to offer the church to the Bishop for his Cathedral. This proposal also was approved by the standing committee, acting as the Bishop's council of advice.

It was beyond all question a generous offering, declares Bishop Mann. It contemplated a real Cathedral, owned and controlled by the diocese, with a chapter to be elected by the diocesan convention. The buildings and endowments were turned over to the diocese.

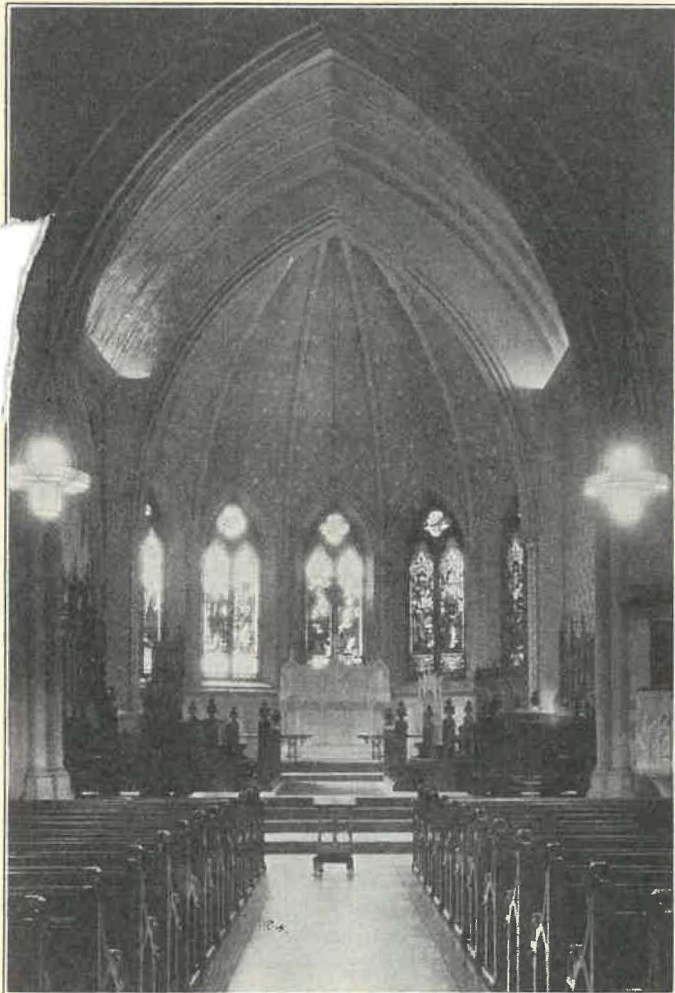
The location of the Cathedral, to the Bishop's mind, is ideal. It stands in the very heart of the commercial and financial life of the city. Tens of thousands of men and women daily pass its open doors.

"Surely this means more to the Church life of the diocese," he says, "than a great building, however noble its architecture, which is remote from the scene of the daily toils and cares of

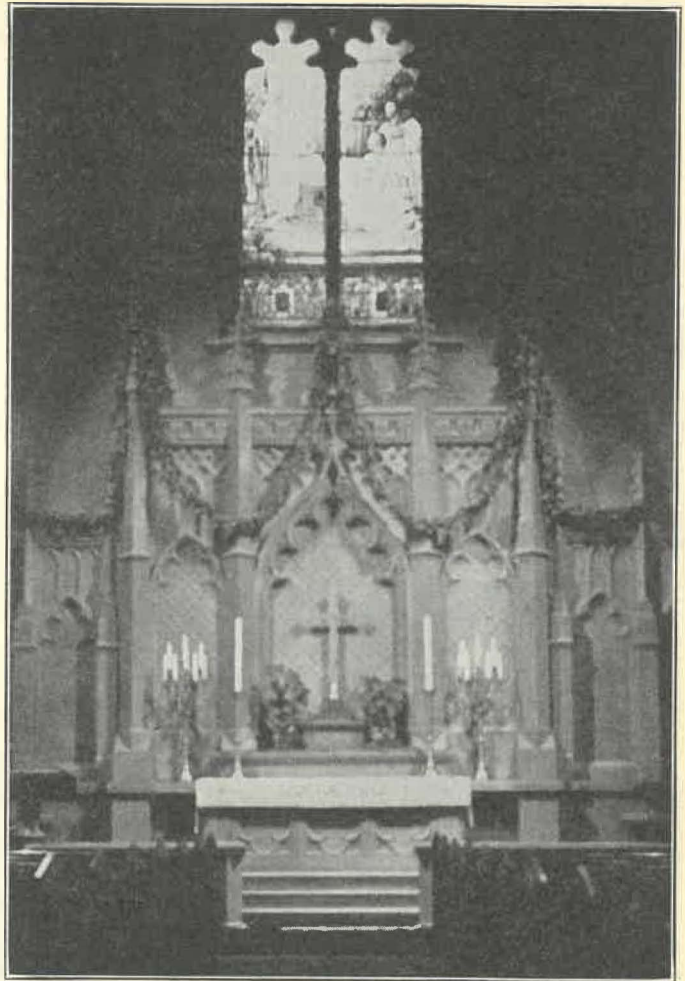
men and women. The acceptance of Trinity as a Cathedral was also a fitting recognition of the fact that it is the oldest parish in the diocese that has maintained a continuous existence from the very first. It was most fitting that the old Mother Church, which in the beginning of its history was linked with the Church of England, should receive from her daughters this crowning honor which marked nearly a century and a half of loyal service. It is a source of satisfaction that the offer came, not as the result of any solicitation on the part of the Bishop nor of the diocese, but was the deliberate and unhampered judgment of the rector and vestry and the expression of their generous loyalty to the welfare of the diocese."

ST. PAUL'S, Buffalo, is known as the Cathedral Church of the diocese of Western New York. The corner-stone of the original church building was laid on June 24, 1819. In 1848 steps for a new building were inaugurated and in 1849, Richard Upjohn, perhaps the most distinguished architect of his day submitted plans, which were later adopted. It may be of interest to relate that the red sandstone that was used in the construction of the church came from a quarry purchased by the vestry, comprising three or four acres of rockland located at Hulburton, on the Erie Canal east of Lockport, and for which the vestry paid \$272.72. Later the vestry sold this land after it had taken out all the stone needed for the building, for a larger sum than it had paid for it. On October 22, 1851, the new St. Paul's Church was consecrated and the sermon was preached by Bishop DeLancey. The spire of the main tower was not finished until 1870 and that of the smaller tower not until 1871.

On January 4, 1865, the Rt. Rev. Arthur Cleveland Coxe



INTERIOR OF THE PITTSBURGH CATHEDRAL



RICHMOND CHAPEL, BUFFALO CATHEDRAL

was consecrated Bishop Coadjutor, succeeding to the bishopric of Western New York three months later, on the death of his predecessor, the Rt. Rev. William Heathcote DeLancey. Within a year after his accession Bishop Coxe was invited by the vestry to make St. Paul's the Cathedral church of his diocese. This invitation was accepted, and St. Paul's, Buffalo, was made one of the earliest Cathedrals in the American Church. It has always retained its parochial organization, however, and continues its work as a parish. In this respect it is like, as the *Cathedral Age* points out, many of the Cathedrals in the more recently created dioceses in England, where parish churches have been given Cathedral status. It is interesting to note that the incumbents of these parish churches in England, which are also Cathedrals, bear the title of provost and not of dean. The former title does not exist in this country.

On Ascension Day, May 10, 1888, St. Paul's was almost entirely destroyed by a fire caused by the explosion of natural gas used for heating the building. The great tower, with its chime of bells, and the spire, however, were left standing; and the walls remained in such condition that they could be used in the rebuilding. This catastrophe proved to be a blessing, for St. Paul's now has a deepened and much larger chancel, and a clerestory has been added to the nave, adding greatly to the dignity and impressiveness of the building. In the restoration after this conflagration, the plans and general ideas of Richard Upjohn were strictly followed by the architect, Robert W. Gibson of New York City, so that it is still correct, in the opinion of the *Cathedral Age*, to speak of the Cathedral of St. Paul as an "Upjohn church."

Religion on Postage Stamps

By Winthrop S. Boggs

A CAREFUL STUDY of the stamp designs of the world will reveal hundreds of stamps dealing with the Christian Faith, and the more familiar one is with the history and development of our religion the more designs one can find that have a religious significance.



who died on July 8, 1623. The design shows Christ surrounded by His disciples, beneath which is the inscription "Preach the Gospel to all creatures." Pope Gregory's portrait is in the upper left corner, and in the right corner a different portrait is on each of the four stamps that go to make up the set.

Saar, the erstwhile ward of the League of Nations, now reunited with Germany, showed in 1925 the famous wooden statue of the dead Christ in the arms of the Virgin. This statue dates from the twelfth century, and for five hundred years was preserved in a priory of Guillemites at Grafenthal, in Moselle. When



the French Revolution began this statue was transferred to its present resting place, a convent at Bliescastel, Saar, where it still draws many of the faithful.

Christian symbolism also occupies a prominent place in the gallery of postal issues. Crosses of every conceivable form can be found; angels, fish, haloes, stars, Trinitarian symbols, orbs, and lambs, just to name a few. Greece at the close of the Balkan Wars of 1913 issued a special set of stamps to be used in the newly occupied territory, and the design was the Cross of Constantine, with the inscription, "By this we conquer."



The noble army of saints and martyrs files across the album pages in colorful procession, and many are there that are comparatively unknown outside of the country honoring them.

Among the better known however, is St. Michael, who figures on the stamps of several countries. The Belgian stamp issued in celebration of the Brussels Exhibition of 1896-7 is of particular interest for two reasons. First it shows St. Michael triumphing over Satan and furnishes a good illustration for St. Jude 9, and secondly the little label at the foot of the stamp inscribed in French and Flemish, "Do not deliver on Sunday," is the



answer to as puzzling a problem as any that Solomon in all his glory ever had to solve.

Belgium, as most of us know, is composed of two distinct groups of people, the Flemish, who are predominantly Roman Catholic, and the Walloons who are strongly Protestant. The Protestants believed that mail should not be delivered on Sunday, whereas the Romanists felt that it should. Back in 1892 the two parties were so bitter that it seemed as though the country would be torn in twain by the contending factions. However, the collective wisdom of the Belgian parliament hit upon the idea of having these labels attached to the stamps. If you want a letter delivered on Sunday you tear the label off, if not you leave it on. This simple device satisfied both parties and brought peace to the little country.

To begin with, our Blessed Lord Himself has appeared on a number of stamps, the first being on the series issued by Italy in 1923 to commemorate the tercentenary of the death of Pope Gregory XV,

who died on July 8, 1623. The design shows Christ surrounded by His disciples, beneath which is the inscription "Preach the Gospel to all creatures." Pope Gregory's portrait is in the upper left corner, and in the right corner a different portrait is on each of the four stamps that go to make up the set.

TO GET back to the saints. Perhaps the only example of exhumation to be found on a stamp is on the one issued by Cyprus in 1928 which shows the discovery of the body of St. Barnabas. His body was discovered in 477 A. D., and the reputed place of his burial can still be seen on a little island near the Monastery of Ai Barnaba, not far from Salamis, one of the principal cities of ancient Cyprus.

Speaking of monasteries reminds us of the fact that ecclesiastical buildings of every sort are frequent subjects for stamp designs. Cathedrals, churches, chapels, convents, and temples are to be seen on the stamps of many nations.



St. Peter's in Rome, and the Cathedrals of Cologne and Rheims, are undoubtedly the most famous of the long list. A recent Canadian stamp gives us a charming view of the chapel at Grand Pré and the monument to Evangeline.



Before closing, let us tell you about the stamps issued by Portugal in 1895, to commemorate the seventh centenary of the birth of St. Anthony of Padua, patron saint of Portugal. He was born in Lisbon on August 15, 1195. He was canonized by Pope Gregory IX in 1232. Thirty-two years after his death his remains were transferred from the Church of St. Mary in Padua to a new church built by the Friars Minor in his honor. When the body was exhumed it was discovered that all of it had crumbled to dust, except the tongue, which was incorrupt! On beholding this miracle St. Bonaventure exclaimed, "O blessed tongue, which always didst bless the Lord and caused others to bless Him, now it is evident how highly thou wert esteemed by God!" and every stamp of this issue has on the back of it this prayer in Latin by St. Bonaventure! So far these are the only stamps that have ever been issued with a prayer on the back of them.



Cuts illustrating this article are used through the courtesy of the Scott Stamp and Coin Co.

Basil Jellicoe

The Hero of Ten Thousand Homes

By the Rev. Desmond Morse-Boycott

THE STORY of Basil Jellicoe, the hero of ten thousand homes—homes built for poor folks to live in, homes which he made enjoyable by giving their owners a chance to help ill-housed brethren—begins in the quiet and beautiful village of Chailey, Sussex.

There, as a boy, he was the friend of every village lad, his readiness for a lark effectually helping them to forget that he was "parson's son." As parson's son he naturally came in for perhaps unwelcome lionizing—invitations to tea by very proper ladies, for instance. In his early days in Somers Town he was much moved by the rats which scampered about the slum hovels by night. He once smoothed a sick child's pillow, to find a huge rat underneath. He must have looked back with amused sympathy to the invitations to tea in his boyhood, for he used to take company with him, in the shape of pet rats, secreted in his pockets. We can conjure up the consternation of the ladies.

His father, who is living in retirement, was a thorough-going Tractarian, and brought the parish, over a period of thirty years, up to a real appreciation of the Mass, and even of Reservation. But it was very hard going in the early days, and Basil Jellicoe's religious environment may be described as homely village Anglicanism, hearty services in an old church redolent with the devotion of generations, an architectural gem in a beautiful churchyard, where the sermons were pithy, understandable, and uplifting. There was plenty for his father, and the one assistant curate, the Rev. H. H. Matravers (who is there still) to do, for there were two daughter churches.

His home in the rectory, an old-world retreat, with a definite ghost and a moat around it, on which water-lilies placidly floated, was out of the beaten track, and surrounded by meadows, on which cows grazed. There was a narrow "river" not far off, into which I remember diving in 1895 to rescue a tiny Somers Town choirboy who had fallen into it. The English rural scenes were a strange contrast to the scenes which Jellicoe was to be called in young manhood to see. He loved them to the last, and there, one day last year in the beautiful old churchyard he was laid to rest, the boys of the Mary-of-the-Angels Song School, descendants of the Somers Town choristers whom he used so royally to entertain in camp, singing Schubert's "The Lord is my Shepherd, therefore can I lack nothing. He shall feed me in a green pasture: and lead me forth beside the waters of comfort."

His boyish charm was considerable. There are two episodes.

A rosy-cheeked little boy, walking home in a Nanny's care, somewhere near the Five Bells Inn. You pass the old Church of St. Peter on your left as you go down to the village, near a little general store, a lollipop shop, and a forge. "Look, Nanny," says the little boy suddenly. "Over there." There is a note of awe-struck wonder in his voice, and it makes the nurse pull up the pram. "Well," she says, "What is it?"

"I saw an Angel," says the little boy. "All in white . . . over there."

"Don't be so silly," says the nurse. But the child is deeply impressed. "Really I did," he earnestly argues. "Really I did," he said to me, some years ago, while talking over his boyhood. "I am convinced I saw an Angel, then."

The other episode has just been told me by an eye-witness. "I shall never forget," she said, "Basil's Confirmation. It was

the first evening Confirmation we had ever had at Chailey Church and it was crammed. I can see it today. There was a very beautiful look on his face, as he came from the bishop. And I remember his first sermon in Chailey Church. It was very beautiful, too."

BOYHOOD PASSES, with its visions of immortality. There is naval service, fitting in a Jellicoe. Oxford. At Magdalen College they are interested in a parish called Somers Town. Mission work has been rather blotted out by the War. There is need of a young missionary who will take whatever steps are possible to bridge the hiatus between the mission and the parish church to whom every missionary must be licensed. Jellicoe is chosen. We await his coming eagerly, for there is good work, done by his predecessor, the Rev. J. Brett Langstaff, crying out for continuance.

It is the holiday season, I fancy, for it seems a long time before he comes to look over the parish. I can recall the day vividly. It is a Sunday, and we have had some parochial "do." The parish, under the genial hand of the Rev. J. Hampden Thompson, whose assistant I had been privileged to be for some years, was coming to life, after the breakdown of most things parochial during the War. Jellicoe spent the morning with us, and I hoped he would spend the evening. One was rather church-proud in those salad days, and I remember being keenly disappointed when he quietly announced, as if not over-smitten with Somers Town, that he was going to All Saints', Margaret street, for the evening service. I have a close-up of him in my eye, in the afternoon. He is looking round the streets, as if taking in the scene of action from a ship. It is an impressive look, kindling, querying, unacquiescent, as if to say: "So I'm coming here, am I? We shall see life."

Shortly afterwards, in 1921, Sir Herbert Warren, then president of Magdalen College, wrote, prophetically:

"This Christmas and this New Year bring with them to you a new person and a new prospect. The person is Mr. Basil Jellicoe . . . who does not come among you as a stranger. He is already well-known to the Clubs. His name is known everywhere, for it is one of the most famous in the British Navy, in which he himself served during the War. There, in the Navy, and here, at Oxford, and at the College, he has proved himself a man of vigour, and, above all, of good will."

To the people of St. Mary's, Somers Town, he, himself, wrote at the time:

"We are out to try and make the lives of those who live in this parish a little brighter, and though we can only hope to touch the merest fringe of this teeming population for many years to come, yet if we are really working shoulder to shoulder with others who have the same object at heart, I think we shall be surprised at the result. If Magdalen College, the Magdalen College Mission, and the parish of St. Mary's, Somers Town, will all pull together in a common cause, we shall all be able to pack up in no time and find another part of London to work in, for *there will be no more slums in Somers Town*. [Italics his.] Don't imagine you are all going to *like* me personally. If you do, some of you are certain to be disappointed, but when you feel inclined to

grumble at the missioner just remember that *he's doing his best.*"

Then, quietly and cheerfully, he settled down to learn the ways and outlook of those whose philosophy was summed up in the words, "We ain't got much money, but we do see life," and "If you can't make both ends meet, make one end pudden." He took to them instinctively and they to him. His enthusiasm was infectious. His cheerfulness exhilarating. His sympathy profound. The homes of the poor were, to him, Bethlehem. I never knew him so uncomfortable as one night, when I dropped into his scantily furnished room in the Mission House, and found him eyeing four new and violent floor rugs, which someone had given. "I can't get used to this magnificence," he said. "Do you think it's all right? Our people are so poor."

He threw himself into the life of St. Mary's with an eager heart. With a little band of laymen, including Charles Peake, who became, I believe, a diplomat, he found the "Go as you please" régime of St. Mary's a permanent thrill. He loved the way the children frequented the church, clung to the clergy in the street and felt themselves, though clothed in rags, entirely at home in the spacious church, ugly without, but, like the King's daughter, all glorious within. He might have been crushed, ecclesiastically, by any formal régime, or any attitude of "you are only a young clergyman. Keep within your border." It is to the everlasting credit of the then vicar, Fr. Thompson, that he gave Jellicoe, as he gave to each of us, a free hand, and thereby rocked the parochial cradle soon to be known to the far ends of the earth. Perhaps the character of St. Mary's can best be summed up in some quiet words I once heard Fr. Paul Bull say. He said, "Who was the young saint in rags, who made his Communion this morning?" And then, "This church reminds me more and more of St. Agatha's, Landport, in the days of Dolling."

Across the fields of yesterday he comes to me, with his breezy laughter, his rousing accordion, his vivid "loves" and "hates," his impishness, his deep sympathy in others' troubles, his mirth-provoking sermons, his lightsome life altogether, with no great, crushing, sleep-destroying burden on him. And then life went mad generally, in a developing scramble to essay the sheerly impossible, and he became a Somers Town hero and a national figure. This is how it happened.

JELlicoe made the very ordinary, but to him overwhelming discovery that a newly-installed bathroom in his gym was the most popular feature of the Mission. It was very difficult to get the bathroom empty when "time" was called. Then he sent a small boy, who lived in a sunless room, to Eastbourne. He was cured, but, returning to his home, relapsed within a year, and the sun set on his life, in a fetid, windowless room.

The bathroom for the poor, rough lads and the case of the consumptive child deeply oppressed him. He began to see, luminously, the obvious thing. He decided that before you set up hospitals, clinics, welfare centers, camps, and clubs you must go to the root of the trouble, bad housing, the breeding ground of sickness, immorality, drunkenness, and quarreling. So he called a few friends together, among them his assistant missioner, who now holds the positions of vicar and missioner in one, the Rev. P. Maryon-Wilson, and they began to look for a property with which to experiment. There was no money, but the hunt was a relief to feeling. "Hunt the landlord" became a game. There was always a sporting if remote chance of finding him. Then, quite suddenly (and this happened time and again) a landlord became in need of money and threw

houses on the market. The Housing Scheme became operative with the purchase of the freehold of eight houses in Gee street and Clarendon streets. The cost was £3,000. An appeal in the *Times* brought in £8,000 in five months. The houses were reconverted into self-contained flats, occupied by the original tenants.

Soon the restless pioneer was looking for other property and negotiations began with the United Dairies for about 36 houses in Drummond Crescent, which were to cost from £10,000 to £12,000. Owing to competition it was found impossible to secure these houses without buying 70 in all, that is the whole of Little Drummond street. The result is well known. Somers Town is now becoming a garden city. The old wastes have been built again, the desolations of former generations. The most remarkable and courageous housing adventure of our days has proved, up to the hilt, that slum folk love to keep their homes beautiful and clean, and that they can be helped to do so on sound business principles. In the main, Anglo-Catholics have been behind this venturesome scheme, but I have been much struck by its appeal to those who were surprised that such a good thing could come out of the Anglo-Catholic Nazareth.

BASIL JELlicoe set up the gates of this city with his own life. I have no hesitation in saying it. It was a great shock to him, at the outset, to find all manner of evil spoken of him, a fate which overtakes all pioneers as sure as night overtakes the day. He was called a mountebank, a self-advertiser, a humbug, a blasphemer, a stunter, a madman. He was too young not to mind these barbed arrows. They hurt him. The toil was immense. He "crooked" time and again. This, from time to time, threw a great deal of work upon his loyal assistants, which was a good thing, developing their initiative and saving the concern from being a one man show. But ever it was Jellicoe's vision, enthusiasm, fertile imagination which pushed the work on and on. He came back too soon after illnesses, and went down again. And then there came the long overwhelmedness, which made the Catholic world so anxious. He recovered again, to start the Anchor Inn in Stibbington street, where "men could learn together how to treat God's beer." At this stage he was very anxious to re-create the ancient bond between the Church and the "publicans," and certainly the Anchor was a wholesome center of influence throughout the parish.

His later days were saddened by the chances and changes of life, and more sickness. By the severing of treasured links. By those events which, imperceptibly but inexorably, tread upon the heels of the gayest cavalier. The vast decantings of people, both by the Housing Society and the secular authorities, swept old friends away, at any rate for a season; he felt obliged to resign from St. Mary's soon after a change of incumbent, and, after further prolonged sickness, from the Housing Society itself. But he never resigned his throne in the hearts of the people of Somers Town, to whom his early death at the age of 36, was a great and bitter blow.

I am irresistibly reminded, as I think of the overcrowded days, thronged with change, of the loud cry of Sir Bedivere:

Whither shall I go? Where shall I hide my forehead and my eyes?

For now I see the true old times are dead,
When every morning brought a noble chance,
And every chance brought out a noble knight.
Such times have been not since the light that led
The holy Elders with the gift of myrrh.

But now the whole Round Table is dissolved
Which was an image of the mighty world,
And I, the last, go forth companionless,
And the days darken round me, and the years,
Among new men, strange faces, other minds.

He learned, by drinking deeply of the cup of sorrow, to value the answer to that pitiful cry:

The old order changeth, yielding place to new,
And God fulfils Himself in many ways.

Mutatis mutandis, such was his experience, the experience of all who create work which vastly grows, out of their arms, but not their minds and hearts.

Since his recovery from the shattering breakdowns due to the herculean task he had so nobly undertaken, for the sake of the under-dog, for the sake of the Babe of Bethlehem, he had been an honorary member of the staff of St. Martin's-in-the-Fields, busy in furthering housing schemes elsewhere. His rocket, which soared up so brightly over Somers Town, had, in the wisdom of Providence and the interplay of human circumstances, bent and broken, to cast its colors into other dark places. He had been ailing a little, and developed pneumonia suddenly, dying in a Nursing Home in Uxbridge last summer.

The Church mourns the loss of one of her greatest sons, greater in disappointment than in the heyday of success; whose name will be upon the lips of Somers Towners for generations; who has written a Tract for the Times in stone, a sign to them who come after that with God's help all things are possible.

He was a burning and a shining light, and we were willing for a season to rejoice in it. And now the laborer's task is o'er, and he, in a short time, has fulfilled many days, it is our duty and our privilege, not merely to revere his memory, but to extend his work.

Cross the worn, patient hands upon his breast,
The hands so swift to comfort and to bless.
Let the tall tapers round about him glow;
The Knight of Christ has entered on his rest,
The sword laid down—the struggle and the stress
Give room to peace that none may trouble now.

ACKNOWLEDGMENTS

Checks should be made payable to THE LIVING CHURCH RELIEF FUND
sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with
indication as to the purpose for which they are intended.]

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Churchwomen Today

Ada Loaring-Clark

Editor

Rural and Isolated Churchwomen

ARE YOU helping in bringing our Church to those who have been baptized and confirmed and who now live in rural and isolated communities? The Churchwomen of every diocese should have a committee to take the Church to those unable to have regular services. This can well be considered part of the Forward Movement in any diocese. In initiating this important work, Mrs. Buist D. Richardson, who is chairman of a new committee in charge of the rural and isolated, saying she has everything to learn and must begin in a small way outlines this practical plan:

Her first step will be to find the isolated Churchpeople. These include three groups: First, shut-ins, confined by illness, age, deafness, blindness, or any other cause that prevents Church attendance. Second, persons in institutions (homes, jails, etc., in city or country) who are deprived of the privilege of Church worship and fellowship. Third, persons deprived of the opportunity of instruction in religion (including children lacking Church school privileges, although Church services are available to them), persons isolated by distance that makes Church attendance possible only at long intervals.

Every Churchwoman should feel it her responsibility to report to the chairman for the isolated the name of anyone whom she may know. If such a committee does not exist in your diocese this is an appropriate time to form one, for the Church has set the Fifth Sunday after Easter, May 17th, as a time when we should give special attention to the needs of rural work. It precedes the three Rogation Days. Several publications may be used for personal and group worship: (1) *A Suggested Order of Service for Rural Life Sunday* (Home Missions Council, 105 E. 22d street, New York, 50 cts a hundred); (2) *Prayers for Rural Life and Work* (Department of Social Service, 281 Fourth avenue, New York, 3 cts. each or \$2.00 a hundred); (3) *A Guide to the Literature of Rural Life*, compiled by Benson Y. Landis (Federal Council of Churches, 105 E. 22d street, New York, 10 cts.).

Young People

THE Church secretary for Young People, Miss Dorothy May Fischer, tells us there will be a meeting of the Christian Youth Council of North America next summer, June 23d to 28th, at Lakeside, Ohio. This conference is sponsored by the International Council of Religious Education and each communion is allotted a certain number of delegates. The allotment for our own Church is 40. This number is to be distributed through our various youth organizations. The conference will draw young people who already hold positions of leadership in their own youth organizations, particularly the leaders. Dr. Toyohiko Kagawa of Japan and other notable leaders will be present, for public meetings and conferences.

Virginia Dare

THE FIRST CHILD born of English parents in North America was Virginia Dare in 1587. Bishop Darst recently presented to the S. P. G. a gavel, made from a holly tree grown on the site of Fort Raleigh, Roanoke Island, N. C., in commemoration of her birth.

YOUR LIFE is a sermon to your children—and other men's children.
—St. Andrew's Weekly News.

In the World's News

THE FATE of the League of Nations, and perhaps the fate of any system of collective security in Europe for many years to come, is hanging in the balance this week at Geneva. Italy last week rejected the attempt of the League Conciliation Committee to find an acceptable basis for a peace parley, and declared that all negotiations would be carried out directly between the two contending governments of Italy and Ethiopia, throwing in as a crust to France its permission for a League representative to observe peace negotiations, without, however, having any voice in them. This would be tantamount, as Clarence K. Streit of the *New York Times* points out, to the League's endorsing them in blank. Emperor Haile Selassie of Ethiopia, although he seemed to be at the end of his resources as the Italians prepared for a drive upon Addis Ababa, the capital city, persisted in rejecting any peace inconsistent with the League. It was also made clear by Foreign Secretary Eden of England that he would exert pressure for the application of oil sanctions against Italy, although if Mussolini does succeed in crushing Ethiopian resistance this week it is dubious just how great their value will be.

However, the immediate overthrow of the Ethiopian government is not by any means certain as yet. Even if the Italians do capture Addis Ababa, only defection to the Italian side of a large number of Ethiopian chieftains, or the capture of the Emperor himself, could bring an immediate end to the war. The Italian armies are already far ahead of what could be considered a position strategically tenable for any length of time and, if the expected rains begin falling on schedule, will undoubtedly have to withdraw from Addis Ababa. The present advance is being made largely for political rather than military effect. It will be remembered that the capital of the United States was moved from place to place during the Revolutionary War, and the Ethiopian seat of government is even less firmly attached to a particular locality.

The French are still attempting to pursue a course retaining the friendship of both England and Italy. However, the military conversations with the other Locarno powers, England and Belgium, have begun in the absence of the Italians. The layman in international affairs is likely to underrate the importance of such conversations; the German government underrated them at the beginning of the World War and thus discovered too late that England was on the side of its enemies. The question is now whether British pressure will prevail upon France to give up the hope of cooperation with Italy, in which case an Italian-German accord is to be confidently expected.

In any event the League of Nations in the international crisis seems to be subordinated to policies based upon bald national expediency. If Ethiopia succumbs to Italian arms smaller European nations will wonder what they get out of such an ineffectual League, and even in France, whose foreign policy since the War has been based upon the League, serious discussion of withdrawal was general.

Last week the League published a report showing that sanctions had dealt a serious blow to Italian trade. This report seems to the observer highly reminiscent of that of the doctor who claimed the operation a complete success, although the patient died.

TURKEY TEARS UP A TREATY

LAST WEEK Turkey seemed to be setting a new precedent in international relations by requesting the League of Nations for permission to void the provisions of the Lausanne Treaty denying the right of fortification of the Dardanelles.

THE TOTAL COST OF THE WORLD WAR TO THE UNITED STATES WOULD BUY FOR EVERY FAMILY IN THIS COUNTRY

A NEW CAR



AND GASOLINE FOR A YEAR



CLOTHES FOR THE FAMILY



FOR FATHER FOR JOHNNIE FOR MARY FOR MOTHER

A MECHANICAL REFRIGERATOR



FURNITURE FOR THE LIVING ROOM

A RADIO



AND A FAMILY TICKET TO THE MOVIES ONCE A WEEK FOR A YEAR



THE COST OF WAR

From "Peace in Party Platforms" (Foreign Policy Association Headline Book)

However, before the League took any official action on the request, Turkish forces entered the demilitarized zone, in consonance with present European customs. The effect of this action depends on a number of "ifs." If Russia goes to war with Japan, and if Germany takes the opportunity to strike at Russia, and if Italy throws in its forces with Germany, remilitarization of this important outlet for Russian trade in the Black Sea will make it possible for Russia to defend that trade, and to protect its cities along the coast of the Black Sea without recourse to its navy. Soviet Russia has for a number of years exhibited great friendship for Turkey—a sentiment which Turkey has reciprocated.

RELIGION IN INDIA

A LARGE number of Elavas, lower caste Hindus inhabiting the South Indian state of Travancore, are planning to enter the Anglican Church, according to an NCJC dispatch. They have been severely repressed, politically and religiously, by the Travancore government, which is ruled by a Hindu maharajah under British paramountcy.

The Elavas are said to have selected the Anglican Church over the Syrian and Roman Churches, the two other important Christian bodies in Travancore, because it was the "Church of the King-Emperor." It was said that they expected the protection of the British government, through British missionaries, against any repressive measures that the state authorities might launch under the guise of quelling a movement of disloyalty to the throne of the Maharajah.

The religious situation in India, as has been pointed out in these columns before, is inextricably entangled with the political situation. It seems improbable for a large number of people at

once to be truly converted to a religion; however, if the movement is carried out there is no acceptable Christian reason for turning down the converts, although it is certainly necessary that they receive thorough instruction before baptism, and give evidence of a firm intent to become good Churchmen, instead of merely a group of shouters with the crowd. After all, mass conversion was the method by which Britain and most other European countries were won to Christianity, and there is no reason to suppose that such methods will be less effective in the Orient today even though, as in earlier centuries, the motive is not purely a religious one.

OTHER FOREIGN NEWS

DISPATCHEs from Berlin over last weekend reported that Reichsbishop Ludwig Müller has joined the leaders of the National Church Movement who have undertaken to overthrow both Catholic and Protestant Churches in Germany and establish a single nationalistic Church for that country. Bishop Joachim Hossenfelder, formerly head of the German Christian Society, and other members of that sect devoted to the promulgation of a religion based upon race, blood, and soil, are also reported to have joined the National Church Movement, which is headed by one Dr. Lessler, a publisher and civil servant living in Weimar. It was Dr. Lessler's publishing house that issued the recent book by Bishop Müller in which he attempted to Germanize and modernize parts of the Bible, after several reputable publishers had refused to have anything to do with it. The old German Christian Movement appears to have lost most of its influence but apparently its followers are re-mobilizing under the leadership of Dr. Lessler and preparing for a new effort to Nazify the Christian religion.

Meanwhile, more Roman Catholic priests are receiving sentences under the charge of smuggling money out of Germany. Two priests of a Capuchin monastery in Upper Bavaria received sentences of two years and eight months and one year, respectively, for alleged offenses in 1932 and the monastery was fined 70,000 marks.

general strike in Madrid, coupled with disorders which the murder of a number of Fascists and the attempted of a general in the army, was an attempt by Left-groups to force the Spanish government to take long toward Socialism.

because of the necessity of conserving his physical energy, Pius did not celebrate Mass in St. Peter's on Easter. Romans for the most part went to parish churches. The number of pilgrims in Rome fell short of those of recent years. There were practically no British and few Americans. Most of the pilgrims came from Central Europe. . . . In Moscow 28 churches were open on Easter as compared with 450 in the pre-revolutionary days. About 60,000 persons worshipped, mainly older people, somewhat less than last year. Throughout Russia only a small proportion of the 48,000 Orthodox churches are now used as places of worship. There were no open anti-religious demonstrations in Moscow. . . . Mexico City gave a little more evidence of increasing tolerance of worship on the part of the government.

THE PAN-AMERICAN PEACE CONFERENCE

LAST WEEK the replies of seventeen countries to President Roosevelt's invitation to a Pan-American Peace Conference to be held in Buenos Aires were made public by the State Department. All the replies were favorable. Some of them suggested the formation of an American League of Nations, some suggested multilateral application of the American Monroe

Doctrine of the Americas for the Americans, and several suggested that the Conference deal with economic and social problems, as well as the problem of peace. The replies of only three nations were missing. Bolivia and Ecuador have answered favorably, but have not given permission for the publication of their notes; and that from Paraguay has been delayed by circumstances incident to the formation of its new government, which is now calling itself Socialist instead of Fascist. Whatever the Paraguayan government is, it is certainly not a democratic one.

CHURCHES IN THE UNITED STATES

THE VERY REV. JOHN W. DAY, Dean of the Cathedral at Topeka, Kansas, and the Rev. Dr. Walter Russell Bowie of New York City, are actively coöperating in the two-year emergency campaign for complete repudiation of war and for world peace, initiated by a number of religious and pacifist organizations. Dean Day is scheduled to speak in a number of cities, while Dr. Bowie is head of the campaign in New York. The Hon. George Lansbury, noted British Labor member of Parliament and Christian pacifist, has arrived in the United States to deliver a series of addresses in a number of cities in support of the campaign.

The Rev. Drake Goo Goo has been unfrocked. Joe Penner's famous duck, recently ordained by "Archbishop" Charles E. Kelso, head of a dubious religious organization in Los Angeles, which the Los Angeles Ministerial Association has recently exposed, was deprived of all ministerial authority last week because he failed to make a report after his ordination in accordance with the alleged requirements of the organization. Dr. Kelso explained that he thought the Rev. Mr. Goo Goo was a Persian clairvoyant. It is to be hoped that the clever action of the Ministerial Association in enlisting Joe Penner's assistance and that of his duck will be sufficiently strong evidence of the nature of the organization, which seems to exist to protect quacks by the aegis of religious freedom.

California is a mysterious place. In the EPIC state, the holding of weddings in funeral chapels is becoming increasingly popular. No less than 6,000 ceremonies have been performed in the two chapels in Forest Lawn Cemetery, Glendale, up to the present time.

Several clergymen of the Episcopal Church, including the Rev. F. J. Bloodgood, student pastor at Madison, Wis., took part in student strikes against war last week.

At Pluckamin, N. J., Hiram W. Evans, head of the national Ku Klux Klan, spoke to 150 persons properly attired in the robes of the order and to 300 other persons. Mr. Evans spoke of evidence of the dawning of a new age, and of increased service, and of recognition of the teachings of Christ. Good words, according to reports, but an organization with a program of spreading hatred immediately nullifies good words by its actions.

The Church League for Industrial Democracy, an unofficial Church group, is still under fire from conservative quarters, especially for its avowed willingness to coöperate with Communist groups against war and Fascism. A faction in the Woman's Auxiliary, in protest against the Auxiliary national council's suggestion that Churchwomen interested in social problems might well join the League, is circulating a tract that purports to show that the League is "Red" inspired. Its contents seem to be somewhat mistaken, and the League secretary, the Rev. W. B. Spofford, asserts that the author's information came from a professional Red-baiting source.

Books of the Day

Edited by Elizabeth McCracken

An Almost Forgotten Chapter

WILLIAM MCGARVEY AND THE OPEN PULPIT. By Edward Hawks. The Dolphin Press, Philadelphia. \$2.00.

FR. HAWKS' detailed description of a now almost forgotten event touches on almost every subject except the real question at issue: authority. To Dr. McGarvey Christianity as faith is an intellectualistic revelation, capable of precise formulation in logical terms; as morals it is a series of laws, capable of exact codification. With this conception, which he held rigidly, a living voice of authority was essential to define the relation of faith and morals to the changing conditions of the world and to maintain their integrity against all attacks; when in 1907 the so-called Syllabus and the Encyclical of Pius X against modernism were issued, he hailed them as "two of the greatest documents ever issued from Rome." All movements toward a freer interpretation of the Bible or toward reconstructing traditional conceptions of Church history to him were devices of Antichrist. With this fixed attitude continuance in the Anglican communion was possible only by a process of self-delusion, which Fr. Hawks ruthlessly exposes as such. And once the delusion was made clear to him, he took the only logical and proper step.

Fr. Hawks' apologia for him and his associates makes interesting reading for those who remember the events; of those very few are left. He does not of course know all the facts, but it is not worth while at this distance in time to raise forgotten issues. For the most part he tries to be fair but here and there he allows himself to make ugly innuendoes, accusing those who differed from the "movement" as being influenced by pecuniary considerations; this is particularly offensive when applied to so saintly a man as Bishop Webb (page 92). The present reviewer may add to the record something about Dr. McGarvey that has escaped Fr. Hawks. When Dr. Percival was on his death-bed, he asked Dr. McGarvey if he should not make his submission to the Roman Catholic Church. The latter advised him against so doing, and agreed to take full responsibility for the refusal.

BURTON SCOTT EASTON.

Keeping Out of War

CAN WE STAY OUT OF WAR? By Phillips Bradley. W. W. Norton Co. 1936. \$2.75.

ONE OF the questions that constantly presents itself to thoughtful people is "Can We Stay Out of War?" and to its discussion Phillips Bradley, who was an adviser to the Congressional committee that gave consideration to the question devotes a volume worthwhile in its importance. He believes in what may be called preventive diplomacy and that a League of Neutrals would be the best insurance against future war or wars. He seeks, as Charles A. Beard in his introduction puts it, in an alteration of our domestic practices and pressures that may enable the United States to pursue a civilized course, in a world beset by frenzies and "pursue it with malice toward none and a fair neutrality for all." It is one of the Social Action series, edited by Alvin Johnson. It should be added that Mr. Johnson is also associate professor of political economy at Amherst College.

CLINTON ROGERS WOODRUFF.

Bishop Talbot and Bishop Gore

EDWARD STUART TALBOT AND CHARLES GORE. Witnesses to and Interpreters of the Christian Faith in Church and State. By Albert Mansbridge. J. M. Dent. 1935. Pp. xv-90. 3/6.

A FEW MONTHS after the death of Bishop Talbot three lectures were delivered at Cuddesdon College as a tribute to the contribution made by him and Bishop Gore to the Church of their times and to the lives of many individuals. They are in no sense biographical, but present rather pen-portraits of these great and inspiring leaders, made vivid by the personal reminiscences of the author. The lectures are prefaced by a chronological table in three parallel columns, in which are given the dates of the writings and of the principal events in the life of each man, and also the

leading events of contemporary Church history. The book concludes with an epilogue by the Archbishop of York which contains an estimate of these "torch-bearers" of their generation. He emphasizes the differences between the two men and also that which they had in common. Both had the humility of great souls; and diverse as were their gifts they "were controlled by a common devotion. Each in the depths of his soul was dedicated to Jesus Christ as Lord and God; each found this dedication to involve a living sense of the Catholic Church as a fellowship wherein all barriers of date and place are abolished; and each felt himself called, so far as in him lay, to make that fellowship a source of constant influence in the general life of men, moulding it according to the principles of the Gospel in which the fellowship is grounded and of which it is itself an expression."

The book is enriched by ten illustrations, reproductions of several pen-drawings, a painting, and some good photographs.

MOTHER MARY MAUDE, C.S.M.

The Exile

THE EXILE. By Pearl S. Buck. Reynal & Hitchcock. \$2.50.

THE AUTHOR of *Mother* here gives us the life of her town mother, "Carie Stulting," in a biography whose interest surpasses that of the novel. For thirty years the wife of a missionary in China, she led a life of heroism. Her husband had no real affection for her and left her much alone, often with no other white person to turn to. She saw four of her seven children die. The diseases of China were a constant and appalling menace. But she met everything not only bravely but with irrepressible gaiety: when a Boxer mob came determined to murder her and her children, she flung open the doors and invited them all in to tea; taken aback, they entered, drank the tea, and went away peaceably. The good she wrought in China was incalculable.

But she was always an "exile." Not for a moment would she compromise with Chinese customs; she was forever an American. No matter where she lived her house, her garden, and even her cooking were those of her home-land, so that she became "the very breath of America made flesh and spirit." And in another sense also she was an exile. The only religion she knew was a cheerless supernaturalism that made her spend her life waiting for a "sign." It was the pursuit of this sign that led her to marry a man she did not love, one whose creed had in it no place for women except as chattels. She died rebellious and embittered at the sign's absence, never realizing that the power to live such a life as hers was itself a sign far more marvelous than the missing omen of which she vainly dreamed.

M. P. E.

Dorothy Sayers' New Book

GAUDY NIGHT. By Dorothy Sayers. Harcourt, Brace. \$2.50.

MISS SAYERS' devotees should be warned in advance that this is not properly a mystery story. It contains a mystery, no doubt, but only a mild one and only incidental to the main theme. It is really the love story of Harriet Vane and Lord Peter Wimsey, with Harriet as the heroine who finally—we are glad to say—yields to the faithful suitor who has now pursued her through three volumes. What makes this love story "different" is its setting, which is that of a women's college at Oxford. "Gaudy Night" is roughly the English equivalent of "Alumni Day" ("Gaudy" is really the Latin *gaude*), and after such an alumni day Harriet was retained by the college to solve a poison-pen problem. This brings her into residence, and by the time the problem is solved we come to know every soul on the teaching staff, with all their strength and foibles, all their friendships, jealousies, and intrigues. It may be that so academic an atmosphere will not sound attractive but Miss Sayers makes it fascinating, while a serious theme that runs through the book is the gradual rehabilitation of Harriet in her own eyes. To understand it all one should have read *Strong Poison*—but is there anyone who has not?

E.

NEWS OF THE CHURCH

Bishop Seeks Aid for Tornado Victims

Mississippi Coadjutor Says Property
of Church and Clergyman in Tupelo
is Utterly Destroyed

MERIDIAN, MISS.—Bishop Green, Coadjutor of Mississippi, has sent to the clergy of the diocese a letter telling some of the damage done by the tornado in Tupelo, and appealing for aid in restoring Church property and that of the clergyman in charge of All Saints', the Rev. Frank Walters. The church building was, according to the Bishop, who made a personal visit to Tupelo to ascertain the extent of the damage, utterly destroyed, and the Rev. Mr. Walters lost nearly everything he owned except the clothes on his back.

The text of Bishop Green's letter follows:

"Dear Brethren of the Clergy:

I was in Tupelo Wednesday last to ascertain conditions and to find out what might be needed to help in rehabilitation. Only the eye will enable one to grasp the magnitude of the disaster.

"All national forces are assisting in rehabilitation. The great problem is housing. One-half of the town is homeless, many having lost all personal effects. The Red Cross and other agencies with fine coöperation and system are providing food, clothing, and care for the needy, the wounded, the sick, and the dying. Our people can be guided by Red Cross information as to the needs at this point. I am sure they are rendering help through the general agencies.

"I found our young clergyman, Frank Walters, miraculously escaped, receiving only a few scratches or bumps, in a house that was unroofed over his head. He has been assisting in caring for the wounded, the dying, and the dead. Our little flock suffered the loss of homes, with no fatalities, I am grateful to say. Several were painfully, but not seriously wounded.

"Our little church is a total loss. We must face the problem of rebuilding for this growing congregation in a town which has a future undimmed by the disaster. The rectory is damaged, but I believe adequately protected by tornado insurance.

"Frank lost almost everything he had except the clothes on his back. Many of his books were damaged. His automobile was blown across the street into the debris of a wrecked home. It is a total loss.

"I know that our people will want to help in meeting Frank's needs. I shall be very glad to transmit to him any checks that may be sent. There will be many in your congregation that will be glad to help out.

"Please read into these brief words what words cannot express, and do what you can."

Lent Drive Cancels Debt

WICHITA, KANS.—St. James' parish, the Rev. S. E. West, rector, oversubscribed its Lenten objective of \$36,250 to liquidate a property debt of that amount.

Bishop Creighton Attacks Movement for Lotteries

BROOKLYN, N. Y. (NCJC)—Agitating against the increasing public clamor for lotteries, Bishop Creighton, Suffragan of Long Island, declared to more than 300 persons gathered at a Lenten service held in the Albee Theatre, April 9th, that "the philosophy of the people of today is to expect something for nothing."

"People clamor for lotteries in this country," Bishop Creighton declared. "Is it to support relief rolls or to swell public funds? No; the answer is that they want to win a fortune without working for it."

He stated that the desire to follow the line of least resistance, to avoid the bitter area between desire and accomplishment, is a natural inclination. But this course, he said, will lead to ultimate unhappiness.

Does Church Appeal to Negro?

115 Confirmations Give Hint

MIAMI, FLA.—On Easter Even, April 11th, Bishop Wing of South Florida confirmed a class of 115 at St. Agnes' Church for colored people, the Rev. John E. Culmer vicar. There was a congregation of more than 1,500 people in the church, and, it was asserted, as many more on the outside, who could not be accommodated in the church.

Bishop Wing expressed the opinion that this was the largest number of Negroes confirmed in the South at any one time since the Civil War. He added:

"This, it seems to me, is sufficient answer to the silly statement that the Episcopal Church does not appeal to the Negro."

Bishop Manning on Radio in

Forward Movement Broadcast

NEW YORK—On April 26th, Bishop Manning of New York will conduct a broadcast in the "Church of the Air" series over the Columbia network.

The program, under the auspices of the Forward Movement, will take place from 10 to 10:30 A.M., Eastern Daylight Saving Time.

Chicago Diocesan Sets Monthly "At Home" Day

CHICAGO—Bishop Stewart of Chicago has announced that henceforth he will spend the first Monday of each month in his office, free of appointments—"just to meet any of the clergy or laity who care to drop in either for a friendly chat or to discuss any personal or parochial or diocesan problem." He announces it as his "At Home" day.

Boundary Problem Viewed by Bishops

House of Bishops of Midwest Province Urges Less Emphasis on Division According to State Lines

EVANSTON, ILL.—A breaking down of state boundaries as diocesan lines is seen as a possible outcome of action by the house of bishops of the Midwest province, meeting at St. Luke's Pro-Cathedral, Evanston, April 15th and 16th.

The house adopted resolutions recommending that homogeneity of territory, with consideration of economic and social conditions, be the determining factors in determining diocesan boundaries rather than state lines.

The whole situation with regard to diocesan lines, particularly in Illinois and adjacent territory, was discussed in the course of the session. It was pointed out that great handicaps are placed upon dioceses where state boundaries determine diocesan boundaries. For example, in a metropolitan area like Chicago, the industrial area on the south and southeast of the metropolitan area is divided between the dioceses of Northern Indiana and Chicago. It was held that such a district could better be administered if under one diocesan.

Similar situations exist in various parts of the Church which might be remedied and bring about greater efficiency, it was said.

The house approved by resolution Bishop Stewart's suggestion for field secretaries with the provinces sharing in the expense of maintaining such. Bishop Gray of Northern Indiana presided at sessions of the house. Departmental meetings were held on April 16th.

Mortgage Burned on Rector's

25th Ordination Anniversary

SYRACUSE, N. Y.—Burning of a \$14,000 mortgage on Calvary Church, coinciding with the 25th anniversary of the ordination to the priesthood of the Rev. C. Bertram Runnals, rector, made Palm Sunday services in the church, April 5th, an occasion of special rejoicing.

New Vestry Ends Dissension

BALTIMORE, MD.—It is believed that a settlement has been reached in the controversy between the vestry and the members of Grace and St. Peter's parish with the election of a new vestry at the parish meeting, April 13th. The names of those elected are as follows:

Dr. Henry Barton Jacobs, Richard H. Thomas, Wilson T. Ballard, Arthur DeCourcy, Charles E. Falconer, Tazewell T. Thomas, Dr. John R. Abercrombie, Charles D. Gaither, Sidney T. Manning, Harrison Wagner, W. H. DeCourcy Wright, and George Thomas.

Holy Week, Easter Marked by Throngs

Trinity Church, New York, Filled to Capacity Throughout Three-Hour Service on Good Friday

NEW YORK—The clergy reported unusually large congregations throughout Holy Week. Special services were well attended and regular services had at least twice the number of attendants. With a few exceptions, the Three Hour Service on Good Friday was taken by the rector or some other priest of the church or chapel.

Bishop Manning conducted this service at Trinity Church. The church was filled to capacity of seats and standing room at all times from 12 to 3 o'clock. It was estimated that three times the number at any one time made up the total attendance, since many were able to be present only for part of the time and their places were at once taken by others. The service was broadcast and hundreds of persons all over the country listened in. This did not entail neglect of their own home services, because of the differences in time.

The Rev. Shirley C. Hughson was the conductor at the Church of the Transfiguration.

Although Easter Day was cold, windy, and cloudy with occasional rain, the weather did not interfere at all with church attendance. Great throngs were present in all the churches.

Bishop Manning was the preacher at the Cathedral of St. John the Divine. The rectors of the several churches preached to their own people.

In all the churches the flowers were memorials, and were more beautiful and more plentiful than for several years. The music was very fine everywhere.

It was noted that the preachers did not, as on some Easter mornings, reproach the people present because so very many of them came to church only on Easter Day. Many, however, earnestly exhorted all to use to the full during the whole year their religious privileges.

Kansas Easter Services Have Highest Attendance

TOPEKA, KANS.—Reports from all over the diocese indicate that the Easter services were more largely attended this year than ever before in their history.

At the Cathedral in Topeka Communion exceeded last year by over 100, bringing the total of two services up to 700.

The attendance at the Three Hour Meditations in the Cathedral on Good Friday exceeded 800. For six years, seven of the pastors of the downtown churches have participated with the dean of the Cathedral in giving these meditations. By this method the three-hour service has become a community affair—so much so that Good Friday in the Protestant churches is assuming a much more important place than formerly.

4,500 Hear Bishop Cook in Easter Sunrise Service

WILMINGTON, DEL.—Thousands attended the sunrise Easter service in Wilmington, at which Bishop Cook of Delaware, president of the National Council, delivered the sermon. A pageant of the Resurrection was given by the Lueneen Passion Players to a congregation of 4,500, including the mayor and other officials, clergymen, and laymen of a number of denominations. It was the first project of its nature given in Wilmington.

Easter Sunrise Service Fills Boston Cathedral

BOSTON—One of the most impressive of sunrise services was that held in the Cathedral Church of St. Paul, Boston, at 6:15 A.M., on Easter Day, when the Cathedral church was filled by a devout throng who attended the simple service and, almost without exception, remained for Holy Communion an hour later.

Trinity Church, Boston, in accord with its usual custom had double services on Easter morning, one at 10 A.M., and the second at 11 A.M., at both of which the rector, the Rev. Dr. Arthur Lee Kinsolving, preached. There was a large attendance.

Christ Church, Cambridge, where people stand in the aisles on ordinary Sunday mornings, equipped its chapel with amplifiers to care for the overflow congregation. This 174 year-old church is trying to meet the needs of a parish twenty times larger than the original Colonial congregation for which it was built.

Funeral of Bishop McKim in Honolulu

Bishop Littell Celebrates Requiem in Memory of Retired Presiding Bishop of Japanese Church

HONOLULU, T. H.—The funeral of the Rt. Rev. John McKim, D.D., retired Bishop of North Tokyo, who died April 4th, took place April 6th, in St. Andrew's Cathedral, Honolulu, with a solemn Requiem at 10 o'clock, Bishop Littell of Honolulu being the celebrant, with the Rev. Canon James F. Kieb as deacon and the Rev. Joseph C. Mason as subdeacon. These two priests are alumni of Nashotah, the seminary of Bishop McKim.

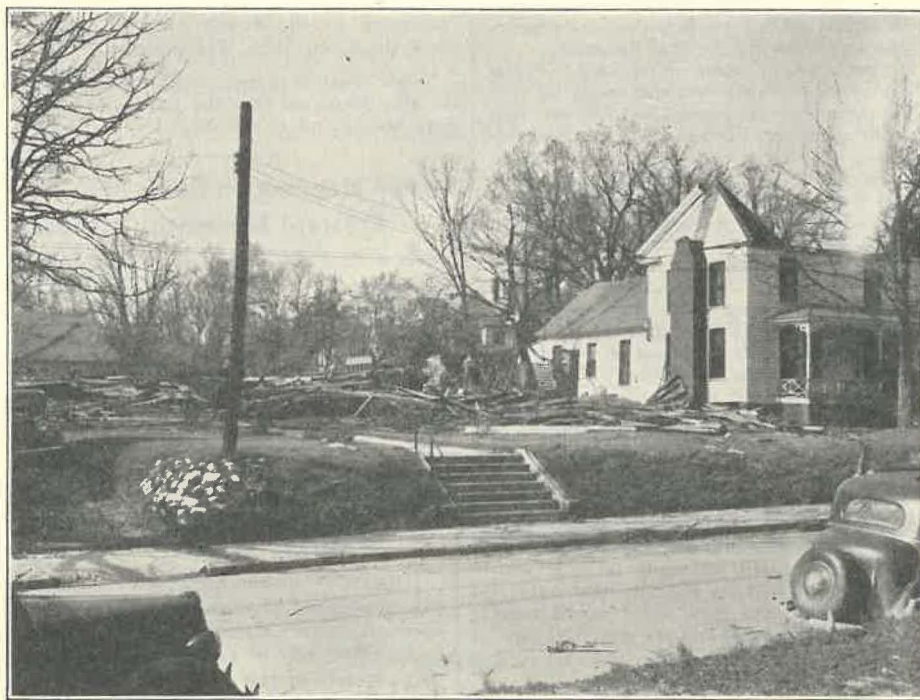
The burial office was read by the Very Rev. William Ault, Dean of St. Andrew's Cathedral, the same afternoon and the final blessing was given by Bishop Littell.

All the clergy of the city were present. Japanese Consul General Y. Tamura and Dr. T. Kiyooka of the University of Hawaii preceded the casket as the procession left the Cathedral. The pall-bearers were the wardens of the Cathedral and other close friends of Bishop McKim.

The ashes of Bishop McKim will be sent to Nashotah for interment.

Memorials at Boston Church

BOSTON—In Emmanuel Church, Boston, on Easter Day, the Rev. Dr. Phillip E. Osgood dedicated eight memorial sanctuary windows and a hand-carved oaken door, all the gift of the widow of the late George Hawley, in memory of her husband.



WHERE GRACE CHURCH, GAINESVILLE, GA., WAS BEFORE THE TORNADO STRUCK

According to the Rev. Geoffrey Hinshelwood, rector, approximately \$20,000 damage was done. There was no tornado insurance. The rectory, shown on the right, although it was not totally destroyed, received considerable damage in the terrific wind, estimated by experts to have had a velocity of 500 to 600 miles per hour.

Dr. Bowie Speaks in Interfaith Program

New York Clergyman Joins Roman Priest, Jewish Rabbi in Asserting Need for Coöperation

NEW YORK—The Rev. Dr. W. Russell Bowie, rector of Grace Church, was chosen to speak over the radio on the evening of Easter Day with Dr. Abraham L. Feinberg, rabbi of Mount Neboh Temple, and the Rev. Philip J. Furlong, vice-president of St. Patrick's (Roman Catholic) Cathedral College, in behalf of religious tolerance. The occasion was an observance of Easter and the Passover under the auspices of the National Committee for Religion and Welfare Recovery, broadcast over Station WOR.

Decrying the modern tendency toward moral fatalism, Dr. Bowie said in part:

"Our problems, economic and industrial, cannot be solved without faith. We need faith greatly now because there is growing up instead a kind of moral fatalism by which our best energies might be paralyzed. Thank God that on this Easter Day there comes to us the larger faith that is stronger than the defeatism of the cynical and the cowardly."

Dr. Feinberg emphasized the need of a common front of religious forces. He said in part:

"It is utter folly for religions to waste their time fighting one another. We need a united front against the common enemy of religion. Unless the God-believing religions of the world combine their forces, they are doomed. Our enemies are the anti-religious forces: materialism, paganism, social injustice. Our battle-field is wherever they thrive. What one religion injures all."

Dr. Feinberg dwelt on the need for a religious approach to problems, asserting:

"We must have a religious approach to national and international problems. We must pray earnestly that such a calamity as World War does not recur, and we must be vocal not only in our praying but also in our insistence that the truth that all men are brothers be kept to the fore always, so that such unthinkable things as wars, hatreds, and class antagonisms will disappear."

Church Leaders Protest

Use of Poisonous Gas

NEW YORK (NCJC)—Twenty-one leaders of religious and welfare organizations have joined in a protest against the use of gas and bombs by the Italian army upon "defenseless" Ethiopian villages and the Red Cross.

They signed a cablegram sent April 9th by the American Committee on the Ethiopian Crisis to Dr. Salvador de Madariago, chairman of the League of Nations Committee of Thirteen meeting in Geneva to consider peace between the two nations. The cable urged hastening "the strongest measures to secure peace and to preserve Ethiopian independence."

Among the signers were: Bishop Gilbert, Suffragan of New York, Dr. Sydney E. Goldstein, chairman of the Social Justice Commission, Central Conference of American Rabbis; Dr. Samuel McCrea Cavert, general secretary, Federal Council of Churches; Bishop Francis J. McConnell, Dr. S. Parkes Cadman, and Dr. Cleland B. McAfee, secretary, Board of Foreign Missions, Presbyterian Church in the U. S. A.

Canadian Primate to Conduct

Mission, Address Convention

WICHITA FALLS, TEX.—The Rev. Claude A. Beesley, rector of the Church of the Good Shepherd, Wichita Falls, announced on April 12th that the Most Rev. Dr. Derwyn Trevor, Archbishop of Toronto and Primate of all Canada, plans to conduct a mission in the Good Shepherd parish either immediately before or immediately after the convention of the diocese of Dallas, at which the Archbishop will be the principal speaker.

Boston Church Observes 50th Year

BOSTON—The Church of the Holy Spirit, Mattapan (a suburb of Boston), observed its 50th anniversary at a service on April 8th when Bishop Lawrence preached. The anniversary will be completed on May 27th with a supper on the church lawn and a pageant.

Plan New Home for Sisters in C. N. Y.

Bequest of Mrs. Frederick T. Procter Finances Rest House Served by Sisters of St. Margaret

UTICA, N. Y.—Ground will be broken in July for the construction of a new home in New Hartford, a suburb of Utica, where women in need of spiritual or physical rest, or recuperation from illness, will be received as guests by the Sisters of St. Margaret assigned from the Mother House in Boston for work in the diocese of Central New York.

Made possible by a bequest of the late Mrs. Frederick T. Procter of Utica, who, following a visit to St. Margaret's Convent in England, became an associate of the community and made possible the establishment of the sisters' work in this diocese, the new St. Margaret's House will be a fitting memorial to her.

The building will be of brick and stone, from plans prepared by Messrs. Bagg and Newkirk of Utica, and will include a solarium, library, common room, and 36 bedrooms. A cloister and cloister garden will separate the chapel from the main building.

It is hoped the new building will be ready for occupancy by May 1, 1937.

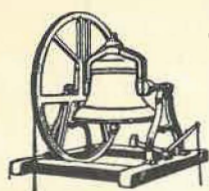
Methodist Laymen Look Backward

WASHINGTON (NCJC)—The Layman's Association of the Wilmington Conference of the Methodist Episcopal Church has demanded an immediate purge of all modernistic, unorthodox, and revolutionary teachings in all the schools and colleges controlled by the Church, according to reports received here.

A statement drawn up by O. M. Shockley of Bishopville called upon the general conference of the Church "to take whatever steps are necessary to purge our educational institutions of all unorthodox and unmethodistic teachings; to silence all those exponents of modernistic and revolutionary doctrines who occupy teaching or preaching positions, and to renew the old emphasis upon which the church grew to spectacular place and power."



ARCHITECT'S DRAWING OF THE NEW CONVENT FOR THE SISTERS OF ST. MARGARET, NEW HARTFORD, N. Y.



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MISSIONARY INFORMATION SERVICE

Department of Publicity
Church Missions House
281 FOURTH AVE., NEW YORK

Intensive Use of New CMH Home in Philadelphia is Proof of Donor's Vision

PHILADELPHIA—Intensive use during the last few months of the new home of the Church Mission of Help in the diocese of Pennsylvania has already proven the practicability and vision of a member of its board who not only was its generous donor, but had it put into repair and paid for light, heat, and janitor service for four years.

The new headquarters are a four-story residence at 2139 Locust street, Philadelphia.

On the first floor the offices have been provided. On the second floor there are a spacious board room and an adequate chapel. The third floor provides for the special contribution which the house makes to the work of the Church Mission of Help, containing a girl's bedroom and a worker's bedroom as well as a commodious recreation room, to permit girls to entertain or to wait over in the city for a period.

Already the suite has accommodated five girls. One, who had been helped through school, made it her home for a week until a position was secured. Another, entrusted to the Mission by the courts, not being permitted to go home, remained until her admission to the Valhalla training school had been arranged. A third, who came from New York, was entertained overnight to take a position in the city. A most fortunate arrangement has been made whereby a trained nurse and her husband reside in the house as caretakers.

Bishop Ward Dedicates New Cathedral Memorials

ERIE, PA.—Memorials were blessed and thanksgivings were offered on April 5th for the completion of repairs to the Cathedral Church of St. Paul and the redecoration of the interior, all of which have been in progress for the past ten months, by Bishop Ward of Erie, assisted by the Very Rev. Dr. Francis B. Blodgett, Dean, and the Cathedral congregation. The work was done under the supervision of Potter and Bruner, architects, of Cleveland, Ohio.

The memorials include a window and lanterns given by Mrs. James M. Thayer, in memory of her husband; limestone pillars, in memory of the late Mrs. R. E. Clemens; a new silk flag in memory of the late Dr. Carl Kirschner; wainscoting, bearing the ambry and credence table, the gift of many friends in memory of Miss Sarah Reed; a chime of bells, provided by the bequest of the late Bishop Boyd Vincent; an oak reredos, the gift of Mr. and Mrs. Arthur Milne as a memorial to their children, Leslie and Catherine. The reredos is the work of Oberammergau wood carvers. Pieces of sound oak from Perry's battleships, the Niagara and Lawrence, are incorporated. The central figure is Christ the King.

Nebraska Convention Date Set

OMAHA, NEBR.—The annual convention of the diocese of Nebraska, postponed from January on account of the illness of Bishop Shayler, the diocesan, has been called for May 13th, at Trinity Cathedral, Omaha.

North India Union Scheme Progresses

Four Protestant Bodies Represented
in Joint Council; Home Churches'
Support Found Necessary

NAGPUR, INDIA (NCJC)—The third meeting of the Joint Council, which has been formed to promote the union of the United Church of Northern India, the Methodist Episcopal Church, and the Baptists, was held in Lucknow recently. The Congregationalists of Bengal, affiliated with the London Missionary Society, have now definitely joined the movement. Thus the joint council now represents four distinct communions widespread over the northern provinces of India.

Most of the time of the council was devoted to the consideration of the major issues involved in the contemplated union—in particular, policy and organization, the doctrinal standard and the practical unification of the ministry.

As the Anglicans are not in these negotiations, there are no difficulties on questions of recognition and validity of the ministry and of intercommunion, as in the union movement in South India. In the light of the opinions expressed on the scheme by the negotiating churches, the Joint Council was engaged in revising it. It is realized that a good deal of further revision will be necessary before the scheme can reach the final form approvable by all concerned. None the less it is claimed that good progress has been made toward that goal.

Two main difficulties were presented by the Methodist Episcopal Church in joining the organic union contemplated. One is the hesitation of the India section of the church to break away from its world-wide organization in order to unite with other church bodies in India. It is hoped that a General Conference of the Methodist Episcopal Church, which is its supreme governing body, meeting soon in America, may give some lead on this question. Another difficulty is connected with the claim of the Methodist Episcopal Church that it is a unified organization embracing both missionary and ecclesiastical activities.

In the case of the other three communions also there are foreign missions behind, without whose grants their ecclesiastical work will be greatly hampered. This raises the whole question of the real independence of the church bodies now negotiating for union and the much more important issue whether churches, for whose very existence as churches money has to come from the West, have behind them in all these union negotiations the support of independent Indian Christian opinion.

One great weakness of these joint councils on union both in North India and in South India, has been that their membership has been made up almost exclusively of foreign missionaries or Indians who are in the employ of missions or churches, which latter are invariably subsidized by missions. There is therefore no real chance for independent Indian Christian opinion finding expression in these bodies.

"10 Commandments" for Motorists Given

Bishop Stewart, in Address Before Chicago Safety Council, Lists Ten Rules for Autoists

CHICAGO—An attack upon political gangsters and the bold defiance of law which he said exists especially at elections was sounded by Bishop Stewart in an address before the Evanston Safety Council last week. In the course of his address, Bishop Stewart gave what he termed the "Motorists' Ten Commandments" or "Drivers' Decalogue."

Here they are:

"1. Thou shalt keep 'safety first' ever before thee.

"2. Thou shalt not make of thyself a dangerous nuisance, nor the likeness of anyone that grabbeth the road beside and the road ahead and cutteth in and out of the line. Thou shalt beware of such and slow up for him and look out for him for he is a wild and zealous fellow visiting the iniquity of his follies upon the children in school zones from generation to generation and showing off unto thousands of his betters who are trying to keep the commandments.

"3. Thou shalt not take the laws of the state in vain for the cop and the judge will not hold him guiltless that taketh the laws in vain.

"4. Remember thy brakes and tires and take curves slowly.

"5. Honor the red lights and the green lights that thy days may be long in the land which the Lord thy God giveth thee.

"6. Thou shalt not kill.

"7. Thou shalt not stop abruptly.

"8. Thou shalt not steal—past a street car, loading and unloading.

"9. Thou shalt not flash big lights against

"10. Thou shalt not shove-it—thy neighbor nor his fenders, nor his bumpers, nor his hocks, nor his glass, nor anything of thy neighbor's."

City Church Receives Large

Gifts, Memorials, at Easter

ALBANY—The rector of St. Andrew's Church, the Rev. C. W. Findlay, announced at the Easter Day services three memorial gifts, totalling \$10,000, which reduce the indebtedness on the church to \$39,900. These gifts were made since January 1st. St. Andrew's was dedicated in 1931 and is the newest Episcopal church in Albany.

In addition to gifts toward the building debt, Freeman Faulds Wallin presented a set of organ chimes, used for the first time on Easter Day in playing the processional. The organ was given by Mr. Wallin in memory of his mother. There has recently been installed a chapel altar rail, the gift of Mrs. William Henry Gick in memory of her husband. In memory of George Welsh, III, a grandson of the first senior warden of the church, chapel chairs, hassocks, and cushions have been presented by his parents, Mr. and Mrs. George Welsh, Jr.

Colored Pastor Conducts

Unemployment Bureau for Needy in Los Angeles

LOS ANGELES, CALIF. (NCJC)—The Rev. M. F. Mitchell, colored pastor of a Christian church in Los Angeles, is helping to solve depression problems both for himself and members of his flock by conducting an employment office on week days. Mr. Mitchell's specialty is domestic help, of which, in spite of the national unemployment situation, there is a very definite shortage in Los Angeles. Mr. Mitchell's aim is to raise the standards of living among his people, and by demanding higher wages for his clients, also promises the employer a higher type of help.

A Los Angeles woman who has asked that Mr. Mitchell withhold her name, having become interested in the work the minister is doing among his people, is planning to build him a new stucco church to replace his present more humble frame edifice on Hooper avenue. They are now busily engaged in studying blue prints. The old church will be moved back on the lot and will be used as a recreation center for the flock and as a training school for domestics.

Challenge to Opponents of Coöperatives Sounded

ROCHESTER, N. Y.—(NCJC)—While Dr. J. Frank Norris, Texas Fundamentalist, thundered against Dr. Toyohiko Kagawa and those sponsoring his visit here, Dr. Kagawa on April 14th took notice publicly for the first time of the forces arrayed against him and issued a challenge to the opposition.

"In America as in Italy and Japan, farmers are losing their land," he said. "Sharecroppers are being forced into greater and greater degradation. I ask those who oppose my program, is there any other way to save those farmers except the coöperative movement?"

Speaking to 1,500 divinity school students, clergymen, and Church people, Dr. Kagawa reviewed the insecurity of income under which millions of wage earners function. To array class against class is to make new friction, to lose social energy, he said.

"Today we are class conscious. We need whole consciousness," Dr. Kagawa declared.

"RED NETWORK" ATTACKED

Dr. Norris repeated his previous attacks upon the Colgate-Rochester Divinity School and the Rev. Dr. Albert W. Beaven, president of the school, in Convention Hall on the same evening, charging that they are linked with the "Red network."

He spoke to an audience of 1,000, who drowned out the speaker's voice at times with shouts both approving and disputing his remarks. As Dr. Norris launched into a tirade against Dr. Beaven, one man in the front row called out, "We'll have a policeman here in just a minute!"

Dr. Norris attacked the Federal Council of Churches of Christ in America and said that he foresaw a great "spiritual awakening" in America.

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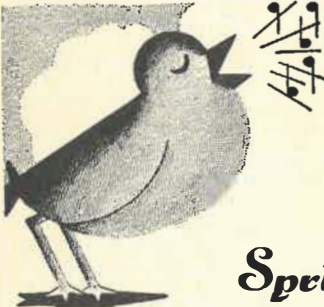
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3. Because He then received as Man, the Gift of the Holy Ghost, which He shed forth upon His Apostles on the Day of Pentecost.
4. Because His Intercession there as our High Priest upon the Throne is the strength of all the ministrations of His Church on earth.
5. Because He is thereby established as our King, as well as our High Priest.

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**East and Midwest
 Acclaim Eliot Play**

**"Murder in the Cathedral" Given as
 WPA Project in New York; Church
 Sponsors Wisconsin Version**

NEW YORK—T. S. Eliot's play, *Murder in the Cathedral*, which was written for the Friends of Canterbury Cathedral and presented at their annual festival last year, was selected as one of the dramatic "projects" of the WPA (Works Progress Administration) in New York City. The director was Halsted Welles, who put the play on at Yale University earlier in the season. The part of Becket was taken by Harry Irvine, an actor who was trained in the great tradition of Sir Henry Irving; every member of the supporting cast was well chosen, the Second Priest being a nephew of E. H. Sothern, taught by his uncle. To the amazement of contemporary New York theatergoers, the play was such a popular success that the original dates (March 20th to 30th) were extended twice. The play ran not ten days but twenty-eight, closing then only because the theater was engaged for another company.

On the first few nights, the audience was made up of literary people, primarily interested in Mr. Eliot's poetry and prose. Later, theatrical managers and other actors and actresses came; twenty-one members of the cast thereby received offers of engagements in other plays as soon as *Murder in the Cathedral* should end. Still later, the general theater-going public, which goes to everything striking, heard of the play and flocked to see it.

Presented in Madison Church

MADISON, WIS.—On Sunday evening, March 29th, at Grace Church, there was produced by the dramatic organization of St. Francis' House for Church students at the University of Wisconsin the famous poetic drama of T. S. Eliot, *Murder in the Cathedral*. This performance was the first public showing in the Middle West.

By popular demand a second showing of Eliot's beautiful and moving drama based on the martyrdom of St. Thomas Becket will be given in May at Madison. A limited number of out-of-town engagements have been accepted, including performances at Fond du Lac and Oconomowoc, Wis.

The Rev. Alden Drew Kelley, chaplain at St. Francis' House, acted as adviser to the project and the director was Dr. S. I. Hayakawa, instructor in English at the University of Wisconsin.

Do Vacationers Go to Church?

ST. PETERSBURG, FLA.—The number of Easter Communion at St. Peter's Church, the Rev. Evan A. Edwards, rector, was more than double the number of members (764) in the parish. There were 1,570 Communion, and an Easter offering of over \$6,000.

**Washington Ruling Will
 Curb Parish Gambling**

WASHINGTON, D. C. (NCJC)—Imprisonment of from one to three years, depending upon the gravity of the offense, will be imposed upon all local clergymen who sponsor games of chance, it was announced April 16th in the office of the United States District Attorney, Leslie C. Garnett.

The new ruling applied to all churches, lodges, parent-teacher and veteran organizations and went into effect immediately.

Mr. Garnett explained that he had been forced to act on complaints against three fraternal organizations and felt that he had no alternative but to apply the existing law impartially.

Heretofore the anti-gambling laws had never been applied strictly to benefit affairs. Although raffles, lotteries, punch boards, bingo, and similar games were conducted at church carnivals and promoted through the mails, officials have refrained from prosecuting what they considered to be merely technical violations of the law.

Popular games will be permitted under the new ruling; but if the element of chance predominates, such games will be banned.

Similar action was taken in Rockville, Md., last year.

**Kyoto Synod Celebrates
 Anniversary of Diocesan**

KYOTO, JAPAN—Delegates to the 24th synod of the diocese of Kyoto took the opportunity to join in celebrating the 10th anniversary of the consecration of Bishop Nichols, the diocesan, to the episcopate. The celebration began on March 25th with Evening Prayer, followed by a dinner which Bishop Naide of Osaka, who preached the sermon at Bishop Nichols' consecration, the actual date of which was April 13, 1926, and Bishop Sasaki of Nagoya made congratulatory addresses, together with several other leading clergy and laity.

A testimonial was received by the Bishop at the dinner, and all the churches in the diocese planned to contribute toward an anniversary gift in the near future.

The synod, which ended on the 27th, adopted a budget of 105,984 Yen, of which the mission promises to pay 53,632 Yen.

Through a rearrangement of duties of the administrative bureau, which was originally established in 1934, more authority was given this year to the Japanese administrators in deciding and carrying out policies and activities in the diocese. However, institutions, repairs to mission property, salaries, and allowances for missionaries, placement of workers, and authorization of new buildings are matters in which the Japanese do not exercise direct control; and all action of the bureau is subject to the Bishop's approval.

The Rev. Francis Jiro Sasaki, rector of Holy Trinity Church, Kyoto, was elected chairman of the standing committee and of the Administrative Bureau of the diocese.

Mission Hospital Destroyed by Fire

All Saints', Aklavik, Burns to the Ground; Toronto Church Union Meets; Other Canadian News

By C. E. McINTYRE

TORONTO—"Everyone saved; everything lost" was the message flashed from the missionary in charge of the hospital at Aklavik and received by Dr. Fleming, Bishop of the Arctic, in Toronto on April 6th. Aklavik is situated on the Mackenzie River, just a few miles from its mouth and 120 miles north of the Arctic Circle.

All Saints' Hospital, the most northerly in the British Empire, has had a stirring history. Its work covers the area where Archbishop Stringer worked for 18 years before baptizing a convert and where now every Eskimo on the five hundred mile coast line is a member of the Anglican Church.

In 1926 a small building was completed and outfitted to receive its first patient—an Indian suffering from a dislocated shoulder. Five years later its accommodations had to be increased from 8 to 18 beds and the staff to three graduate nurses, a house-matron, a native ward maid, and an outside handy man.

A year later, generous friends in Toronto provided a complete installation of electric light and X-ray equipment, reckoned to be of superior mechanical strength and quality such as to prevent breakdown. This building, its furnishings, and its equipment are now in ashes.

Immediate steps were taken to raise the necessary funds to rebuild, for unless the plans and lumber went down on the 21st of this month there would be no medical ministrations to isolated Church people in the Western Arctic for a whole year. Fortunately summer with its 24 hours of daylight lies just ahead and if the money can be raised assurance has been given that the hospital will be completed by September.

TORONTO CHURCH UNION MEETS

On March 31st St. Jude's Church, Toronto, was crowded—many being unable to find seats—for the first meeting of the Toronto Chapter of the Canadian Church Union since its Lenten Mission in Massey Hall. The Rev. R. J. Shires conducted a shortened form of Evensong, and then the meeting continued in the parish house.

BISHOPS TO TELL OF CROP FAILURE

It has been arranged by the Missionary Society of the Canadian Church that six bishops of middle western Canada visit eastern Canada and tell something of the distress in those areas where there have been no crops for several years. From April 26th to May 17th the Bishops of Keewatin and Saskatoon will be in the Maritimes; the Bishops of Cariboo and Edmonton in the dioceses of Montreal, Ontario, and Niagara, and the Bishops of Athabasca and Calgary in the dioceses of Huron, Toronto, and Ottawa.

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ROBERT NELSON MEADE, PRIEST

PITTSBURGH, PA.—The Rev. Dr. Robert Nelson Meade, rector of the Church of the Redeemer, Pittsburgh, died from pneumonia April 11th in St. Margaret's Memorial Hospital. He had been ill several weeks. His long record of service made him at 58 the dean of clergymen in the diocese of Pittsburgh.

Before assuming his charge at the Church of the Redeemer in 1910 he served several years as archdeacon and was for a time assistant rector of St. Peter's Church here. His death came when the new church building planned by him was only half way to completion. The present church and parish house were erected during his term of service.

Dr. Meade was examining chaplain of the diocese, and a member of the standing committee and of the diocesan council of the department of social service. For many years he was chairman of the department of religious education and was one of the founders of the Pittsburgh-Erie summer conference of religious education. He also took an active part in Boy Scout work.

His family had long been connected with the ministry. His great-grandfather, William Meade, was third Bishop of Virginia, and his grandfather, Richard Kiddle Meade, was rector of a church at the University of Virginia.

He was born in Charlottesville, Va., June 26, 1878, the son of the Rev. Francis Alexander Meade and Martha Benjamin Mosby Meade. He attended the University of West Virginia from 1896 to 1899 and Virginia Theological Seminary from 1899 to 1902. In 1923 he received the degree of Doctor of Divinity from Allegheny College. He was ordained deacon in 1902 by Bishop Peterkin, and priest in 1903 by Bishop Gravatt.

From 1902 to 1905 he was rector of Holy Trinity Church, Bramwell, W. Va., leaving to accept the rectorship of St. Mark's, Pittsburgh, where he remained until 1907. From 1907 to 1910 he was archdeacon of Pittsburgh.

Dr. Meade leaves his mother and a sister, Miss Martha Leaton Meade, both of Pittsburgh, and a niece, Mrs. George Baughman, of Norfolk, Va.

Funeral services were conducted by the Rt. Rev. Alexander Mann, Bishop of the diocese, in Calvary Church, April 14th. Burial was on the following day in Charlottesville.

WILLIAM F. PHILLIPS, PRIEST

ELKHORN, WIS.—The Rev. William Frederick Phillips died in New York City, March 29th, after several years of failing health, which in 1933 caused his resignation as assistant at St. John's Church, New York. Funeral services were held in St. Peter's, New York, and the body was

(Continued on next page)

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This year the academy is celebrating the 110th year since its founding as Western Reserve College in 1826 and the centenary of its chapel, modeled after early Yale buildings by Western Reserve pioneers.

Dr. Joel B. Hayden serves as headmaster. A faculty of about 40 trained and experienced men direct activities.

Died

SOLBRIG—MARCELLE SOLBRIG, widow of Dr. Oskar Solbrig, and a former soloist in the choir of All Saints' Cathedral, died in Milwaukee, Wis., April 16, 1936.

"Jesu mercy."

In Memoriam

REV. JOHN DOWS HILLS, D.D.
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brought to Elkhorn for burial, which took place on April 2d with the Rev. C. A. Townsend, rector of Christ Church, Delavan, and St. John Baptist's, Elkhorn, officiating.

Mr. Phillips was born May 15, 1883, at Maquoketa, Ia., the son of Horace and Mary Young Phillips. With his parents, he came to Elkhorn, where he spent his boyhood, graduating from the Elkhorn high school in 1902. Later, he attended Nashotah Seminary, Nashotah, Wis., graduating in 1908.

He was ordained deacon in 1906 and priest in 1908 by Bishop Webb, and from 1906 to 1908 was curate of St. John's Church, Burlington. In 1908 he went to St. John's Church, Portage, leaving in 1912 to become rector of Trinity Church, Mineral Point, where he remained until 1915. In that year he became curate at St. Peter's Church, New York City, remaining until 1922. From 1923 to 1928 he was rector of St. John's Church, Grand Haven, Mich., and from 1928 to 1933 he was assistant at St. John's, New York City.

He is survived by a niece, Miss Mary Woelm, of Elkhorn.

JAY F. ULLERY, PRIEST

SPRINGFIELD, MASS.—The Rev. Jay F. Ullery, a non-parochial priest of the diocese of Maine, died here March 21st. Funeral services were held in Springfield on the 23d at Christ Church Cathedral. The Very Rev. Percy T. Edrop, dean of the Cathedral, officiated, assisted by the Very Rev. John Moore McCann of Boston, the Rev. Frank C. Wheelock, the Rev. Frederick H. Atherton, the Rev. Dr. John H. Nolan, and Bishop Davies of Western Massachusetts.

Born at Troy, Ohio, November 24, 1859, the Rev. Mr. Ullery was educated at Antioch College, Kenyon College, and Bexley Hall. Before entering the ministry in 1902, he taught schools in Indiana, Ohio, and South Carolina and was superintendent of schools at Conneaut, Ohio. His first parish was at Jefferson, Ohio, and after a year at Hudson, Ohio, Mr. Ullery spent 10 years as rector of St. Paul's Church, White River Junction, Vt.

From 1918 to 1920 he was superintendent of education at Camp Hill, Norfolk, Va., and for the next few years he was assistant to the Bishop of Maine, later serv-

ing as acting dean of St. Luke's Cathedral, Portland, Maine. Mr. Ullery retired in 1927 because of ill health.

His first wife, the former Sarah Hoffman of Troy, Ohio, died in 1894, and in 1898 he married Mrs. Elizabeth Olmstead Stockton of Cleveland, Ohio. Besides his widow he leaves a son, Richard S. Ullery of Longmeadow; a daughter, Mrs. Harry L. Sikes of Jefferson, Ohio; two grandchildren, Marjorie J. Sikes of Jefferson, and Richard Ullery, Jr., of Longmeadow; a brother, William A. Ullery of Christiansburg, Ohio; and a sister, Mrs. Corey Stapleton, also of Christiansburg.

Dr. Hobbs Honored on Anniversary

NEW YORK—Following the annual corporate Communion of the Publicity Department of the National Council, held in the chapel at Church Missions House April 16th, the Rev. Dr. G. Warfield Hobbs was presented with an Italian leather book containing the signatures of the department staff, in honor of his 10th anniversary as head of the department.

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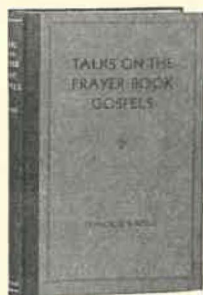
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