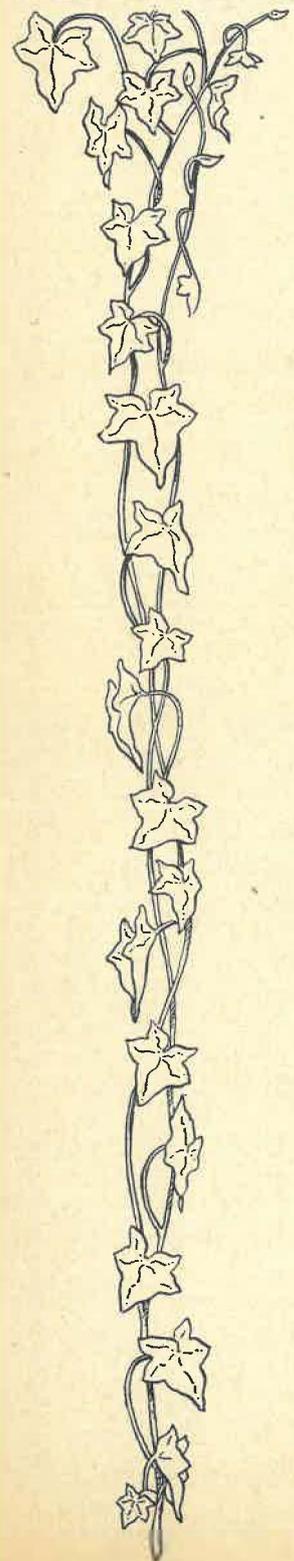
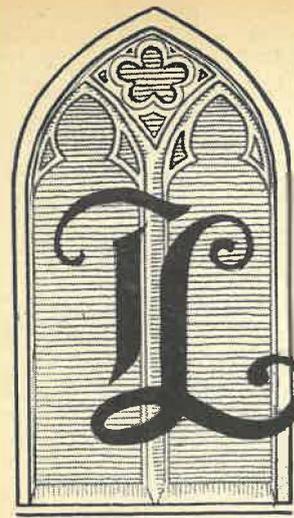


April 27, 1938



The Living Church



OUTDOOR CRUCIFIX AT EPIPHANY MISSION

The work of this rural mission at Sherwood, Tenn., is described in an article in this issue.

(See page 513)

Vol. XCVIII, No. 17

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CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Religion and the Fair

TO THE EDITOR: In the pressure of business, the editorial on Religion and the World's Fair [L. C., March 30th] has just been called to my attention. Since the editorial writer was inaccurately informed on many points, and admittedly based his criticism on "reports" rather than the facts, I trust that you will extend to this reply the courtesy of your columns.

The editorial asks "What are the facts?" and also "What concept of religious liberty is held by Mr. Whalen and the other officers of the New York World's Fair?" The facts are these:

It has from the start been the earnest hope of the fair that the religious spirit of the American people be united in an expression of reverence for the life of the spirit in its broadest aspect. No feature of the fair has received more earnest thought or has presented greater difficulties. On the one hand, we sought new methods in accordance with the theme, Building the World of Tomorrow, by which could be presented a message of such import that it would influence not only the present but the future. And, on the other hand, axiomatically, these purposes must be fulfilled in a thoroughly impartial manner, with no one religious group, *per se*, being offered opportunities denied to any other.

We conceived the need of a tribute in which all our people might unite in the spirit of worship, without distinction or difference, for in these days, when there is such a decided conflict between the spiritual and the material in the world, such a unity of approach is the highest value. We believe, in addition, that in this 150th anniversary year of our Constitution, the most potent and desirable expression of the American religious spirit today lies in emphasizing the value our people place on the spiritual in their lives and on their devotion to those principles of religious freedom which the Constitution embodies. The fair officials believe that, in the present disturbed state of the world, when religion is so seriously menaced, no greater service can be rendered than to magnify these principles in order to preserve them.

This central thought we have met by a cloistered garden and a tower building in which suitable programs—programs which will demonstrate to all that America is ready to project its religious heritage into its future life—may be conducted. Doubtless opinions may vary as to the appropriateness of the plans, but we feel sure all will agree that these give a unique opportunity for vital expression to all those who worship God.

We believe that the opportunity for rest and meditation in such surroundings, removed from the hurly-burly of the fair, will have a profound spiritual influence, and that the fact that it rests upon the unity of religious belief will have a wide influence in establishing the true American concept of religious freedom.

It did not seem to us possible to attain this end in a space limited by any forms or ceremonies not of universal acceptance.

The question of religious services on the fair grounds received equal consideration and the board of directors, by resolution of November 1, 1937, set aside three adequate spaces adjacent to the tower and its garden, for the free use of the main religious faiths, if they should so desire. Each of these faiths has notified the fair that it does not desire

to erect a building of its own and hold special services on the fair grounds. We believe that the churches of the city will afford ample opportunity for religious exercises of the different faiths and that seems to be the view of the religious leaders.

Your editorial states, "No religious services will be permitted on the fair grounds—with one exception." So far from refusing religious services on the fair grounds, we have, as above shown, offered free spaces for that purpose, and the offer has not been accepted. There is now no contract, or even understanding, with any religious group for the erection of a chapel on the fair grounds nor for building a duplicate of the Newport, R. I., synagogue. Your editorial writer has been completely misled on these two points and has evidently mistaken rumors for facts.

I am glad to say that our proposal has already been approved by the proper ecclesiastical authorities of the various faiths here in New York, and in particular, we might mention the following Bishops of the Episcopal Church: Rt. Rev. Drs. William T. Manning of New York, Ernest Milmore Stires of Long Island, James E. Freeman of Washington, G. Ashton Oldham of Albany, David Lincoln Ferris of Rochester, William Theodotus Capers of West Texas, John N. McCormick, retired, of Western Michigan, Walter Mitchell of Arizona, Benjamin M. Washburn of Newark, and J. I. Blair Larned, Suffragan of Long Island. In addition, we have received enthusiastic approval from other religious leaders throughout the country.

We come now to the question of so-called religious exhibits. The experience of other fairs has not shown that these exhibits were in themselves matters of religion or of general public interest, as they have related more to the methods and forms of religious organizations rather than the spiritual life itself. The space desired on this account has varied greatly. The number of people desiring to exhibit has been large. The number of

organizations prepared to make an important exhibit, with a corresponding expense, has been small. If each religious group desired to erect an exhibit building of its own, obviously they could not all be accommodated with adequate space. If an omnibus building had been erected, we would either have been faced with the necessity of drawing lines or permitting such a heterogeneous collection of exhibits that the whole would lose in dignity and effectiveness. We believe that the result of an impartial examination of these circumstances would produce the same conclusion, namely, that all should be treated on the same impartial basis.

Provision for exhibit space for religious publications has been made in the communications building at the fair, and all inquiries along this line have been answered with this information.

I am very glad to have this opportunity to express, through your columns, to the religious people of the country, our earnest hope that our proposal will result in a very great expression of the religious spirit of the country. Further, that through the program to be worked out by the board of directors of the Temple of Religion, Inc., there will be given the most valuable convocations and expressions of religious ideals that may be conceived. We hope that many thousands of our people will join in carrying out this plan, and that the memory of religion in this fair of the future will make an indelible impression on the people of the country.

GROVER WHALEN,
President, New York World's Fair.

New York.

Clerical Unemployment

TO THE EDITOR: Says Bishop Keeler [L. C., April 6th], "The idea that, because a man is ordained to the sacred ministry, the Church owes him a living, is all wrong." And Richard A. Hahn [L. C., April 13th] says the same thing.

Whether such a statement comes from a bishop or a layman, it is all so much nonsense. For it is certainly clear that he who works in the Gospel ministry shall live by the Gospel—for the laborer is worthy of his hire. The long exhortation in the office for the ordering of priests should be sufficient to prove that the mind of the Church is that men ordained to the priesthood should forsake and set aside, as much as possible, all worldly cares and studies, and give themselves "wholly to this office," and apply themselves "wholly to this one thing." So certainly the mind of the Church is not only that the Church owes its clergy a living as long as they are able, or to the age of retirement, but it also provides such living through its Pension Fund after they have come to the age of retirement or are disabled from continuing in service.

The only possible ones of the clergy that could do without a salary would be the bishops. As they have no care of parishes, they could, like St. Paul, work at tent making, or if they chose, shoe repairing or other occupation, and in the evenings, on Sundays and holidays, ordain and confirm. That is just as sensible, to say the least, as to expect an ordained minister to eke out his existence somehow, and on spare time build up parishes.

DAN S. JONES.
Minneapolis, Minn.

The Living Church

Established 1878

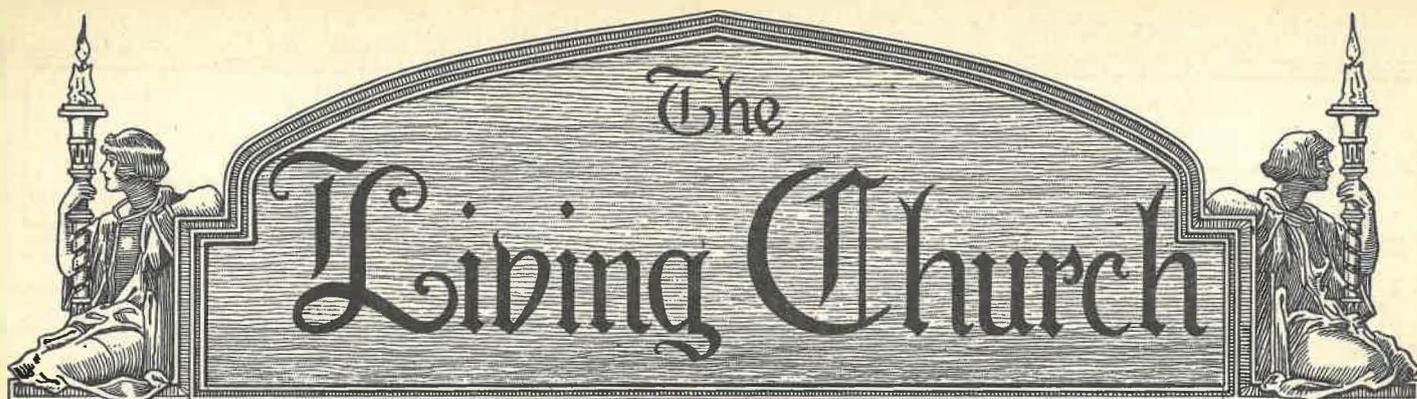
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EDITORIALS AND COMMENTS

Roman Fever

IN PREVIOUS YEARS we have occasionally referred to the strange malady known as "Roman fever," scattered cases of which are not infrequent in our communion and which occasionally reaches the proportion of a mild epidemic. Certain of the clergy are particularly prone to the fever, which is more likely to strike during the comparatively slack months after Easter.

The original Roman fever was a malevolent disease bred in the swampy land in the Campagna districts of Italy not far from Rome. The marshes have long since been drained and Roman fever has been virtually conquered on the physical plane. It seems, however, to have disseminated itself into the intellectual and ecclesiastical sphere, and certain Anglicans are peculiarly susceptible to it.

The symptoms of Roman fever are easily discerned. They begin with a dissatisfaction with the Anglican ways of doing things and a preference for the ways of the Church of Rome. The patient is inclined to be gloomy and morose and to compare unfavorably the lack of discipline in Anglicanism with the orderly ways of Rome. Curiously enough, as the fever develops this tendency to disparage his own household in favor of another tends to warp completely the patient's judgment as to what is right and what is wrong.

For example the patient, having been born and brought up in the Anglican Church, has been thoroughly convinced that there is no ancient authority for the infallibility of the Pope but rather that it is a vain invention of a corrupt Papal system. Similarly, he has rejected as absurd the Roman doctrine that some people have more than enough merit to get into heaven because they have committed more virtuous acts than necessary, and that moreover this extra merit can be transferred to others so that one man's virtue shortens another's days in purgatory. These things, we say, the patient has previously examined and rejected as corruptions of the Catholic faith.

Nevertheless, when Roman fever has sufficiently done its insidious work the patient begins to take a different view of these things. Curiously enough, it is the aberrations of Anglicanism that persuade him (with a fine lack of logic) that the aberrations of Romanism must be correct. We are reminded of the extemporaneous prayer of a Protestant minister who,

receiving a convert from Rome, gave thanks that "our beloved brother has renounced the errors of Romanism for those of Protestantism."

As an example of how Roman fever works, consider the fact that a priest of the Church in the diocese of Maine—a priest who is the son of a clergyman and was educated at a Church school and college as well as the General Theological seminary and who certainly ought to know better—participated in a joint Communion service on Wednesday evening in Holy Week conducted by a Methodist minister, assisted by a Baptist, a Congregationalist, a Universalist, and a Unitarian minister as well as by himself. The victim of Roman fever argues that since this priest has thought so little of his ordination vows that he feels it not inconsistent with them to join with a Unitarian minister who rejects the doctrine of the Incarnation in a sacrament that is nothing if not the extension of the Incarnation, therefore the Roman Catholic Church must be right in regard to the infallibility of the Pope.

Or perhaps he argues with an equal lack of logic that because the dean of an Anglican cathedral advocates dissemination of birth control information, therefore the Roman Catholic Church must be right in its doctrine of indulgences.

LET US make no mistake. Probably most thoughtful and intelligent Catholic Churchmen have occasionally turned longing eyes toward the order and discipline and the uncompromising Catholicity of the Roman Catholic Church. They have yearned for the positive assurance and dogmatic explicitness for which it stands. Moreover, our glorious heritage as Anglicans seems a little less glorious when some of our own brethren appear to be intent on scuttling it for various sentimental or heretical reasons or on the grounds of liberality and broadness. It does at times seem that in the Anglican Church one may believe anything he pleases and get away with it. To be sure, the formularies of our Church, the creeds, and the words of the Holy Eucharist, are completely Catholic. But the barest sort of lip-service to them seems to be enough to assure one of tolerance in the Episcopal Church.

As against the orderliness, apparent if not real, and the "tidiness" which seem to characterize the Roman Catholic

organization in this country, the American Churchman is often oppressed by a sense of futility: so much "overhead" and so much effort seems to produce so little result! As over against the power in the life of its members—and they are so many—which the Roman communion continually exercises, the Churchman contrasts, with a sigh, the easy-goingness of so many Churchmen—their laxity, the ignorance as to fundamental teaching among otherwise intelligent communicants, the casual character of religious observance, and the ease and impunity with which obligations are evaded. So it is not hard to see why ripples may be stirred in the quiet pool of our own placidity by the Bark of Peter. It is much easier to see why there should be a certain compelling attractiveness about the methods and the results of Roman Catholicism in America, which constantly challenge and question the apparently weak efforts of those of us who believe in the value of non-Roman Catholicism.

IN ITS most virulent form, Roman fever results in the patient (generally a priest) renouncing his allegiance to the Episcopal Church and entering into the Roman obedience—a term that he usually finds to be more literal than he anticipated. The patient betakes himself to the nearest Roman Catholic Church where he is received eagerly—but not as the priest he has formerly claimed to be. He must forswear all that has gone before. Probably he will be rebaptized, at least conditionally, thus admitting that he is not even sure that he was a Christian. Certainly he will be confirmed anew and thus will deny that the Holy Spirit has ever come to him in this sacrament. If he is unmarried and wants to enter the Roman priesthood he will be given a long and intensive training in theology, after which he will be ordained anew. Thus he will admit that he has heretofore been neither deacon nor priest, that he has never before consecrated the true Blessed Sacrament, nor received it in his Anglican days. He must admit that he has never pronounced a priestly absolution or benediction and that in his Anglican days he was simply one of the blind leading the blind in mere shadows and travesties of the Catholic sacraments.

Now, too, he realizes that after all Henry VIII founded the Church of England, that the forged decretals certified to the truth after all, despite their thoroughly shady history. He has found peace in belief in the infallibility of the alleged successor of Peter—such peace and certainty as forever casts discredit upon the Peter and Paul of the first century, neither of whom thought of applying the shortcut of Peter's infallibility to the solution of the problems between them.

But one thing more remains to complete the intellectual destruction wrought by Roman fever. The victim who has renounced the errors of Anglican uncertainty for the rigid dogmatism of Rome must needs write a book telling of his spiritual pilgrimage in search of the true Church. Dozens of such books come to mind, from Cardinal Newman's *Apologia* down to the relatively recent publications of Fr. Vernon in England and Frs. Delany and Hawks in this country. These books have much in common, but their quality has unfortunately declined with the passing of years. The example of John Henry Newman, who retired from his Anglican charge and spent several years in quiet retirement and study before taking the momentous step, is not often followed today—but then, not many men of Newman's calibre take that step nowadays. The Catholicity of the Anglican communion, which was so greatly obscured in Newman's day, has, thanks to the work of his Oxford associates and their successors, been so

clarified that it is today generally recognized by all whose eyes are not blinded by prejudice.

Fortunately, Roman fever is not incurable, especially in its early stages. Many of us—this editor included—have suffered mild attacks of it and have developed immunity.

The most essential element in the cure is to remember that the admitted vagaries of Anglicanism do not vindicate the false claims of the Church of Rome. The Anglican Church is still in the process of recovering its Catholic heritage, which was never lost but was certainly obscured by a heavy layer of Protestantism and indifferentism. The Anglican Church definitely and officially holds fast to every essential mark of Catholicism. Moreover, it has within itself the power to grow and purify itself by gradual change. One has but to compare conditions in the Church with those 100 years ago or 50 years ago or even 25 years ago to realize the progress that has been made.

The Roman Church has crystallized into a rigid system which discourages natural growth. Sooner or later that rigidity must be shattered if the organism is to expand and grow. Anglicanism has no such rigidity, yet through incessant struggle in which one leader after another has despairingly turned to Rome, only to be immediately replaced by two or three more, we have risen through the power of the sacraments, and under the guidance of the Holy Spirit, to an ever stronger and surer Catholicity. Never since the Reformation has the Anglican Church been more sure of its sacraments and orders, more powerful in developing saints, more faithful to the faith of the ages, than it is today.

THERE IS only one legitimate reason for changing one's ecclesiastical obedience: a moral and intellectual conviction that the old obedience is wrong and that the new one is the only true one. The victims of Roman fever seldom proceed on any such basis. Rather, they are wearied by the internal dissensions of Anglicanism and therefore flee to the Church of Rome as to a sanctuary in which their problems will be answered by authority and no further independent intellectual activity will be required of them. As Maurice Reckitt says in the December issue of *Colosseum*:

"It is probable that the majority of Anglicans who make their submission to the Holy See are less concerned with the historic validity of the papal claims than they are to find themselves in a communion which provides everywhere the sort of liturgical practice which satisfies them, offers them an assurance of dogmatic security, and spares them the ordeal of hearing their bishops cast doubts upon the validity of portions of the historic creeds of Christendom.

"Rome will always and inevitably have its magnetic attraction for those who have reached the point of calling themselves Catholics. The massive universality of an ecclesiastical order radiating from the historic center of the Western Church represents something from which no Catholic can feel himself separated without a sense of loss and dismay. Nevertheless, when this is frankly acknowledged, it has to be asserted with equal frankness that the average Anglo-Catholic embraces his ecclesiastical destiny not without pride and thankfulness. Not only is he completely assured of the authenticity of the English Church as an element in Catholic Christendom, of the validity of the sacraments by which his spiritual life is nourished, of the preservation of all the essentials of his religion, and of the steady growth of Catholic convictions within the Anglican order. It is but honest to say, further, that along with the sense of loss already recorded, he finds also matter for consolation in his distinction from Roman Catholicism. There are aspects of Roman teaching which most Anglo-Catholics perhaps do not too clearly understand, but which are certainly unsympa-

thetic to them—*e.g.*, the principle of indulgences, the veneration of relics, and some characteristic cults, as of the Sacred Heart and of certain saints. Again, the Anglo-Catholic is often puzzled to perceive in Roman Catholicism tendencies which he would more naturally associate with Puritanism—an almost ‘fundamentalist’ attitude to the scriptures, and a curious disposition to make a disproportionate amount of fuss about women’s fashions, modern dancing, and similar questions with the ventilation of which the cheap press is accustomed to confuse its discussions of ‘morality.’ Finally, as has been said, the present political orientation of the Vatican, and most particularly perhaps its close alliance with the Italian government, is puzzling and distressing to many who would perhaps be willing to follow the Papal lead against Communism if that movement were more clearly recognized as no isolated monstrosity, but a species of a much larger secularist genus.”

In the providence of God we are by virtue of our baptism and our membership in the Anglican communion citizens of His Holy Catholic Church. We hold the Catholic faith, we recite the Catholic creeds, we derive our spiritual strength from the Catholic sacraments, we meditate upon the Catholic scriptures, we render obedience to a Catholic episcopate. If there be corruptions of Catholicism in our communion, there are other corruptions of Catholicism in the Roman communion. “As the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred”—and so has the Anglican Church erred. But in common with these ancient historic Churches, our errors have been but temporary lapses from the Catholic faith and order which is the life-blood of the Holy Catholic Church.

The “mighty army” of the Church does indeed sometimes appear to be a disorganized rabble; and, as Isaiah prophesied, it has often occurred that the Church’s sons have become “eunuchs in the palace of the king of Babylon.” But unto us is also given the prophecy:

“Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her servitude is accomplished, that her iniquity is pardoned, that she hath received of Jehovah’s hand double for her sins.”

That day is not far off; let us take courage and wait for it.

The Liberals’ Battlecry

IN ITS April 1st issue, our distinguished contemporary the *Churchman* sounded the call to a last-ditch battle for the “liberal cause.” Pointing out that “the inherent weakness of the liberal cause is its very liberality,” it urged, in an editorial entitled *A United Front for a Backward Movement*, that intolerance be the technique used to combat an attempt by the Catholic Laymen’s league of New York to weld all Anglo-Catholic groups into a united front [L. C., March 23d, p. 373]. “We believe that there is a limit to tolerance,” says the *Churchman*, “and surely the liberals in the Church should organize to fight this attempt to thwart what they believe is the very Spirit of God, the spirit of fellowship and coöperation.”

The *Churchman*, lest anyone should think that the editorial was merely an April Fool’s joke, followed it up in its next issue with a page of comments by seven clergymen, which are supposed to support the *Churchman’s* call to “fight” the Catholic laymen’s program. Two of these openly deplore the “fighting” talk. Two actively use it. And three do not refer to it at all. The seven are united, however, in advocating promiscuous intercommunion, which the Catholic laymen nat-

urally condemn as the breach of Catholic faith and order that it is.

Will we be accused of illiberality if we suggest that it is not yet quite time to cry havoc and let loose the dogs of war? There are after all conventions and synods in which such subjects as open communion can be irenically discussed by those who have not closed their minds to the possibility that they may be wrong. In all our own expressions of opinion on this subject we have suggested that there might possibly be justification for this approach to the problem of unity, though we believe it to be the wrong one, and we have welcomed contrary opinion whenever intelligently and courteously expressed.

Can it be that the “liberal cause” is so hopelessly lost in the field of discussion that it must abandon the method of reason and turn to battlecries and slogans? And that “liberality” is only a word meaning anti-Catholic?

“The folks that live in black Belfast, their heart is in their mouth;
They see us making murders in the meadows of the south;
They think a plow’s a rack, they do, and cattle calls are creeds,
And they think we’re burnin’ witches when we’re only burnin’ weeds.”

Come now, liberals, take heart! These cries of alarm are really in anticipation of a wholly imagined woe. The mere fact that Catholics have won, slowly but surely, each verbal contention in open forum does not really mean that the liberals have lost. On the contrary, we have learned from you a lesson which can never be forgot. We have learned that the Catholic faith and Catholic order need not be enforced by any other means than full and free discussion, and that sweet reasonableness will ultimately prevail over the bitter rancor of partisan attacks.

Mr. Whalen’s Reply

WE PUBLISH in this issue a long letter from Mr. Grover Whalen, president of the New York 1939 World’s Fair, commenting on our editorial, *Religion and the World’s Fair*, in *THE LIVING CHURCH* of March 30th. Mr. Whalen’s letter is a long one, and strikes us as a disingenuous statement intended to quiet the mounting criticism of the World’s Fair plans with respect to religion. Very little of the letter is given to a reply to the four specific points raised by *THE LIVING CHURCH*, which were as follows:

(1) “Neither the plan, structure, nor the ground it [the Temple of Religion] occupies is to be consecrated nor are formal religious services of any denomination to be held in the temple.” This was quoted from an official news release of the Fair corporation and is confirmed by Mr. Whalen’s letter.

(2) The Temple of Religion is to be a tower of “modernized Gothic”—so modernized that the religious significance of the real Gothic seems to have been completely lost. This is, as Mr. Whalen observes, a matter of opinion, but for our part we fail to see any religious spirit in the published sketches of what one prominent Churchman has referred to as a “glorified standpipe.”

(3) No religious exhibits will be permitted on the fair grounds. Mr. Whalen says that “the experience of other fairs has not shown that these exhibits were in themselves matters of religion or of general public interest.” What Mr. Whalen means by “matters of religion” we know not, but we challenge his opinion that the religious exhibits of the most recent

great fair in America, that at Chicago, were not "of general public interest." Judgment formed by the great communions at the close of the first year of that exposition so emphatically approved their value that during the second year far more elaborate exhibits, notably that of the Roman Catholic Church, were in evidence. Our own Episcopal Church exhibit was visited by nearly 300,000 people, as indicated by signatures on our books of remembrance. The display of the Antioch chalice in the Hall of Religion was one of the great features of the fair. Also at the Paris World's Fair last year, which this editor attended, religious exhibits held a prominent place and proved fully as popular as any other ones.

(4) No religious services will be permitted—with one exception, a Roman Catholic chapel. We mentioned also that the Jews were to be permitted to build a reproduction of their pioneer synagogue at Newport, R. I. Mr. Whalen says that the fair authorities on November 1, 1937, "set aside three adequate spaces . . . for the free use of the main religious faiths, if they should so desire. Each of these faiths has notified the fair that it does not desire to erect a building of its own and hold special services on the fair grounds. . . . There is now no contract, or even understanding, with any religious group for the erection of a chapel on the fair grounds nor for building a duplicate of the Newport, R. I., synagogue. Your editorial writer has been completely misled on these two points and has evidently mistaken rumors for facts."

We have before us a transcript of the minutes of a meeting of representatives of religious bodies held at the Parkside hotel, New York City, December 9, 1937, at which Mr. William Church Osborn, officially representing Mr. Whalen and the Fair corporation, outlined the plans of the fair authorities. We quote: "Mr. Osborn . . . reported that the Catholic Bishop of Brooklyn expects to erect a chapel primarily to serve Catholics employed at the fair; that the Jews were considering a replica of the first American synagogue." If these were mere rumors, it was Mr. Whalen's own official representative who disseminated them.

The only offer made to non-Roman Christians, according to the same minutes, was a space approximately 75 by 100 feet for a "Protestant chapel." This is the offer that Mr. Whalen observes "has not been accepted."

Mr. Whalen lists the names of 10 bishops of the Episcopal Church who have approved the plans for religious representation at the fair, and states that in addition he has "received enthusiastic approval from other religious leaders throughout the country." We have seen a letter from one of these bishops, whose name we are not at liberty to quote, expressing dissatisfaction with the provision made for the representation of religion at the World's Fair but adding: "I nevertheless believe that it is better for some of us to keep in touch with such attempt as is being made, in the hope of giving some direction or correction to it, and of having some opportunity for encouraging its proper enlargement." This viewpoint, which we believe represents other ecclesiastical authorities as well, is certainly something less than "enthusiastic approval." In our previous editorial we referred to the Lutheran and Presbyterian disapproval of the stand taken by the Fair corporation. To this we would add the following pertinent editorial comment of the Jesuit weekly, *America*: "Precisely that impression will be conveyed by the religion tower at the World's Fair which the Communists wish to have conveyed . . . the impression that religion is an empty thing, a meaningless 'mysticism.'"

Time summed up our own view of the whole proposition

in its usual picturesque style in its comment that "To many a layman these plans seemed softly pervaded with wishy-washiness." Mr. Whalen's letter strengthens that feeling on our part rather than diminishing it.

Through the Editor's Window

UP IN Herb Lake, Manitoba, a Canadian paper states, Charlie McCarthy, pine block comedian of radio fame, has caused such a stir that the Rev. Hugh R. Percy has had to change his church service schedule. Mr. Percy now holds services at 8 P.M. on Sundays instead of 7, and thus his congregation need miss nothing. We hope the congregation is very happy about the whole thing.

MRS. MATTOCKS of Manila, P. I., reports on her children's versions of some well known hymns:

"Oh well, oh well, born is the King of Israel." Why do they keep singing "Oh well"? Don't they think it was all right?

"Hosanna, Lord, Hosanna in the FIRE!" Mummy, did they have fire engines in Jerusalem, and was Jesus going to the fire?

"O come all ye faithful, joyful and repentant."

LIVY, the office cat, who keeps us posted on developments in the Animal kingdom, reports that the buffalo which has so long adorned our nickels is not to appear on the new ones. He must feel a sense of relief; he has so often been nearly choked to death before being dropped into the collection plate.

Watch Your Diet

WATCH YOUR DIET is a common warning these days. I'm serving one of those sentences now, and I've become quite familiar with the new vocabulary. Among the interesting "aids to better health" are vitamins. There seem to be about five of them so far discovered as of real value to maintain health. With the peculiar twist of mind which I have, I find in these vitamins a great parable on spiritual health.

Let's see:

Vitamin A: an inadequate supply prevents growth and causes lowered resistance against disease. Spiritual vitamin A is *love* without which no Christian can grow into the fullness of the stature of Christ. This love will give resistance to the moral diseases of hate, envy, lust, and greed, and all the other ills which cause the death of the soul.

Vitamin B is for maximum health, good appetite and normal digestion. And this is *prayer* without which no Christian can assimilate the blessings of God, nor maintain maximum health of soul and spirit.

Vitamins C and D prevent scurvy and rickets and aid in bone and teeth development. *Thanksgiving* and *worship* are spiritual vitamins C and D. They prevent selfishness and ungratefulness. Without these two vitamins the soul becomes entirely shriveled and useless. These vitamins are best obtained in the Church, and should be taken regularly once a week or more.

Vitamin G prevents pellagra, which is manifested in an inflammatory condition of the mouth. G stands for *giving*,—a very necessary vitamin for the soul. When people are giving they evidence a full belief in their faith, and they do not show an "inflammatory condition of the mouth" known as criticizing and fault finding. Those are symptoms which reveal a lack of vitamin G, as well as some others.

Let's see that all of these vitamins are in our daily diet in proper proportions, so that the soul may enjoy maximum health, joy, and enthusiasm.

—Rev. H. C. Benjamin, in *St. John's Messenger*.

Wolves in Austria's Churches

By the Rev. Henry Smith Leiper, D.D.

American Executive Secretary, Universal Christian Council

AS I WRITE I have before me a dozen clippings from recent editions of various reliable newspapers, likewise letters direct from Europe written by personal friends and associates who were in Austria when Hitler annexed it and who had opportunity to observe the effect of what was happening upon the Churches. I would not blame anyone for throwing up his hands in utter despair of arriving at any clear conclusions on the basis of what we know thus far. Almost everything is contradictory.

Reversals of policy by the Roman Catholic Church took place with bewildering speed. Headlines told us that Cardinal Innitzer and his bishops had welcomed the coming of the National Socialists and urged a favorable vote. Then we were informed that the Vatican had repudiated this stand of his and rebuked it. But this was denied in the *Osservatore Romano*. Hardly had the denial reached the world when announcement was made that Innitzer had visited the Holy Father and had learned in person of the way in which his submission was viewed by the *Curia*. Then came a new declaration from Innitzer virtually retracting his statement of March 18th.

And if this were not in itself confusing enough, we learn that Roman Catholic papers in Berlin and Breslau published on April 8th, two days before the plebiscite, appeals to Catholics to support the Nazi regime in the voting. This *after* the Pope had made known his attitude toward the whole Nazi regime in unmistakable language!

To be sure, what Innitzer and these two papers said is worth careful observation. Note it clearly: The Cardinal and his bishops declared that the National Socialist movement "produced preëminent accomplishments toward the national and economic reconstruction as well as the social welfare of the German Reich and people, particularly for the poorer classes." They were sure likewise that the movement "will avert the danger of atheistic and destructive Communism." It was these things that the bishops approved, saying, "The bishops bless this activity for the future and admonish the faithful to do the same." What the Berlin paper said was likewise carefully guarded: "The Catholic Church has always fought against the fear to have children and has condemned it; it therefore has the greatest interest in all measures for rendering the fulfilment of this divine command easier." The Breslau Roman Catholic organ went over to nationalism leaning on the declaration of the Austrian bishops—first and uncorrected edition! "What the Austrian bishops gladly acknowledged to be a fact must also be a source of happiness and satisfaction for us." The editor likewise intimated that the thesis of a Catholic Austrian State could not stand in the face of political realities.

May I begin my own comment on this whole enigma by saying that I am one of those who feel that if the nations of Europe had been willing to permit the union of Austria and Germany years ago when both were under democratic forms of government there is good reason to believe that Hitlerism would never have arisen. Sure as I am that the Versailles treaty was wrong, however, I am not of the view that one wrong justifies another. To me Hitler's deceitful and militaristic repudiation of the specific guarantee of Austrian independence which he gave to Schuschnigg on July 11, 1936,

cannot be justified by any code save that of Machiavelli. It is painfully obvious that if he had really believed Austria's majority in favor of union with Germany on the principle of free and unintimidated self-determination he would have permitted the Schuschnigg plebiscite to proceed as planned, or would easily have been in a position to introduce guarantees for the secrecy of the balloting. Any criticism he may direct to the methods proposed for that plebiscite would apply with equal force to his own type of plebiscite now completed.

When people say: "Why don't you try Cardinal Innitzer's tactics and trust Hitler?" my reply is: "I do trust Hitler. I trust him to break any promise he makes if he feels he can gain by it. I trust him to use propaganda as he says in *Mein Kampf* it should be used. I trust him to be governed by his philosophy which is plainly announced to the world. I trust him to follow out his announced plan of getting rid of the Christian view of life in Germany by 'fanatical intolerance'—to use his own terms perpetuated even in the 13th edition of *Mein Kampf*."

When I was last in Vienna—and I have been there three times since Hitler's rise in Germany—the Evangelicals rather wanted closer union with Germany. They were keenly conscious of their minority position as only 5% of the population. Union with the German Evangelical Church would, they thought, give them a stronger position. The Roman Catholics wanted to keep clear of German domination. But the Evangelicals have been learning; and only a few weeks ago Superintendent Heinzemann of the Evangelical Church in Austria wrote: "The situation of our fellow Protestants in the greater Germany . . . is different from our own. Here we need only to concern ourselves with the essential character of our Evangelical faith, but we know full well that there it is a matter of the whole of Christianity. . . . There is no salvation save in Jesus Christ. Here Catholic and Evangelical Christian meet on common ground. No one who confesses himself a Christian can give up this basic article of the faith. . . . And so we clearly see the danger which threatens our brothers in the Reich and which they have to meet with wisdom and watchfulness—with unflinching courage."

SO NOW apparently the position is reversed, at least as far as the leaders are concerned. Innitzer, in definite opposition to the Vatican, welcomes Hitlerism. He told one of my colleagues the other day that he hopes Hitler has learned from his experience with the Church in Germany and that he will respect the rights of the Austrian Church. Had not his representative, Dr. Buerckel, asserted that respect would be paid to the principle: "Render unto Cæsar . . ." Dr. Capesius, on the other hand, as the head of the Evangelical organization, sided with Schuschnigg and as a consequence has been deposed. I do not know what has happened to Dr. Heinzemann.

When we look critically at what Innitzer has said we observe that, in advising Catholics to vote for Hitler, he did not endorse Naziism as an "ideology." What he said I have indicated above. It amounts to this: I gladly and voluntarily admit that Germany and Austria have the same general racial character and belong together. Naziism has brought about a

union that is natural. Furthermore, Naziism has accomplished results in the economic sphere and has pushed back Communism.

When everything is taken into account, that is not such a sweeping endorsement of Hitlerism as the headlines led us to imagine! But the Vatican radio speaker on April 1st said quite plainly that it was too much of an endorsement: "It is not the duty of the Church heads to issue any declaration regarding matters pertaining to the political and economic situation. . . . They have betrayed their trust."

One had supposed that the Vatican would have learned by bitter experience what concessions to Hitler bring in their train. Their attitude in the early days of Hitler in Germany was more favorable than that of the German Catholic bishops. But even the trumpet of the Vatican has not learned to give forth a certain sound, since the world has been officially informed that the radio address above referred to was unofficial and was given out without the knowledge or consent of the highest authorities of the Roman *Curia*. Those who can believe that are indeed credulous! Is it not more than probable that the person delivering the radio address felt absolutely sure that he was expressing the opinion of the Pope and the Vatican, even without having secured first the official consent of the authorities?

IF WE are to understand the hesitancy and vacillation of Church leaders in Austria after this stunning shock, we must note that there is some uncertainty in their minds concerning what the loss of Austrian independence implies. Some of them think it means joining up with the Reich but maintaining a measure of separation and intact institutional life—*i.e.*, "*anschluss*." Others know that it means incorporation and absorption—*i.e.*, "*gleichschaltung*." Cardinal Innitzer said to a friend of mine that Hitler appeared to have a more conciliatory spirit toward the Church than heretofore: that possibly Austria might lead the way to a new understanding between National Socialism and Christianity. It would be wonderful if one could believe that could happen. But there are no evidences that such a hope is justified. Indeed there are already plenty of evidences that just as the fate of the Jews in Austria has been more swift and terrible than the fate of their co-religionists in Germany so the emasculation of the Church—Catholic and Protestant—may be even more uncompromising than it has been in the fatherland.

In his great address at Oxford in March, Dr. Karl Barth spoke of the temptation which came to the Christian Church in Germany to accept the place of a little quiet chapel under the overarching dome of the cathedral of nationalism. No such offer as that is really open today. The men who are National Socialists have taken off their friendly masks and their soft gloves. Rosenberg, Goebbels, Himmler, Rust, Ley, Von Schirach, and their henchmen can be trusted to disillusion any Austrian prelate or Evangelical who nurses the notion that this *coup* means anything but a life-and-death struggle for Christianity in Austria as well as in Germany proper.

The Evangelical Church has already, indeed, been incorporated into the Reich Evangelical Church. (What is that? It is the sector of the Evangelical Church which the Church Office for Foreign Affairs in Berlin claims to represent.) The former Supreme Church Council of Austria, headed by Dr. Capesius, is gone. The local leadership is now in the hands of a lawyer, Dr. Kaner, and Pastor Eder, both Nazis. They have announced, I understand, that the Evangelical Church is seeking not to be drawn into the German Church conflict and hopes to remain an "intact" Church. They may escape the particular *form* of controversy which has raged to the north. But they

are under the same essentially and inescapably unChristian form of government—totalitarianism. Their children must now be taught National Socialist ideas. Their pastors must be trained in the same unspeakable ideology. (Remember that over 40 of the 65 German professors of New Testament in the universities of the Reich are now teaching that Jesus was an "Aryan"!)

It is symptomatic that on the day Schuschnigg was forced out there met in Vienna a committee of Christian leaders from Hungary, Czechoslovakia, Austria, and Switzerland to plan a preaching mission in the near future. By common consent they now accept the decision that nothing of the sort is possible. With the restrictions on all liberty which come with National Socialism, a genuine preaching mission would be sure to land its leaders in concentration camps! As one of those visitors to Vienna says: "There was a preaching mission in Austria but Hitler did the preaching," and his gospel was one of hate for those in the nation who do not welcome National Socialism. Anne O'Hare McCormick points out that the Nazis themselves only claimed 20% of Austrians.

The extent of the capitulation to Hitler which seems to be indicated by the proportion of votes cast April 10th is appalling—particularly when one knows how it is viewed inwardly by many of the voters. (Of course, one very plausible interpretation is that people were not voting for *Hitlerism* but for union with Germany.) Subservience in Germany has already become a pernicious habit; yet two-faced attitudes toward a terroristic government are perhaps to be expected. There are two sides to everything, as someone has remarked, "but it makes a lot of difference to the fly which side of the flypaper he lands on." Being caught beyond escape, the German, not unnaturally, decides to act as if he really wanted to be caught. The Austrian seems to be doing much the same.

SOMETHING of the impression made upon a highly trained observer by what happened in Vienna with the coming of Hitlerism may be caught from a few paragraphs written on his emergence from the country. I conclude this account with them because of their historic importance:

"Such an impression remains upon my spirit that I simply have to speak out. I suffered a shock in Vienna not only as a Swiss, who was compelled to visualize how easily these immense bombers could fly over Zürich, let us say, and how a strong army could violate a small country; but also on my European consciousness and in my cultural feeling as a Swiss citizen and a human being, likewise as a member of a formerly widespread, far reaching religious fellowship. I have seen a world, strange and wild, in dangerous proximity. I saw powers at work that frightened me; in personal contact with gentle Austrian individuals of the old culture and with struggling workingmen I looked into a horror and a distress which made me shudder.

"One may try for a long time to understand what it is one sees. Something yet remains which is incomprehensible—a threatening force. One may freely admit that the outcome has its positive side, as a corrective of an evil peace treaty; as an expression of the self-determination of the people—there yet remains the impression of a strange, demonic, and dangerous power to which one can neither be united nor reconciled. Never has it come so close; never did I feel so deeply its terrible strength as during that unforgettable thunder of the bombing planes overhead and the rumbling of the tanks in the streets of Vienna—demonic forces which seem to be led on by the outstretched arm which commands them. In those days a gash was cut penetrating not only our cultural consciousness but our hearts, because we still love Germany—the real Germany. We can no longer find it. I mourn for it today as I do

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Epiphany Mission

By the Rev. G. W. Jones

Curate in Charge

CUPPED IN A VALLEY between mountains half of a mile apart, toward the southern end of the Cumberlands in Tennessee, 12 miles from the University of the South at Sewanee, is the town of Sherwood. Hemmed in by its limestone hills Sherwood knew all there is to know about poverty back in the affluent days of eight or ten years ago. The population's chief means of support is one lime manufacturing plant which has been able to offer but little employment of late years.

In Sherwood is Epiphany mission with 1,800 souls, (of whom one-third are children), living within sound of

day, Holy Saturday, Whitsun Eve. The sick want and receive the Blessed Sacrament, and unction is generally given in grave illness.

The old mission church was replaced with a new one in 1928 at a cost of \$5,000 which represents the real value of the mission's plant. For a church house is rented a dilapidated two story building once a picture theater and lodge hall. The auditorium with a stage is on the lower floor. When the church school, with 196 enrolled members divided into 12 classes and teachers, assembles on Sundays the stage is a sanctuary with a lovely Altar. With the Altar removed the stage is used for pageants, plays, piano recitals. The auditorium is cleared for parties. On the upper floor is a store room for clothing and mission boxes, a kitchen with a range, class rooms, dining room. This indispensable part of the mission's plant, which takes the place of many a \$25,000 parish house, costs the mission \$7.00 each month for rent.

Epiphany's High Altar (there are four Altars including St. Anne's, the mission's mission for Sherwood Negroes) is unquestionably lovely and cost \$60. The vestments are rather splendid and always delight the eye and yet several Mass sets have been made in the mission for \$12 or \$15 and a cope for an equal sum. The ministers, who would enjoy better living, freely choose to live in the poorest quarters and receive the lowest salaries of any ministers of the diocese. The

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OLDEST
Communicant



YOUNGEST
Acolyte

the voice of St. Gabriel, the mission church bell. The mission is some 30 years old. It owes much to a host of priests and missionaries who have served it. And many a priest owes much to the mission for suffering patiently his first efforts as student or deacon or while quite young in his priesthood. The mission belongs to Otey parish, Sewanee, of which the Rev. C. L. Widney is rector. In residence in the mission are the Rev. Fr. Jones, curate in charge, the first priest to reside in Sherwood, and Mr. Kenneth S. Swift, assistant, who is a candidate for Holy Orders.

To many the mission is interesting because it is vitally alive to its chief aim which is the harvest of souls; because it is so largely a young people's mission; not only because it finds food and clothing for its poorest but because it is the mission that brings the largest measure of richness and color and loveliness into their barren lives; because the mission in many ways does a large work on relatively very little money.

Epiphany is responsible for some 500 baptized souls and 120 communicants.

Bishop Maxon has confirmed 70 in the mission in the past three years and within the same period there have been 169 baptisms.

The Mass is, of course,

the most important occurrence of every day and is the best attended service of any in the church. Mass with hymns and incense at 8 o'clock on Sundays and Prayer Book feasts has an average attendance of 70. The church is too small to accommodate the worshipers at the principal Masses of the year. The Rosary is said on Friday evenings throughout the year and the Stations weekly in Lent. Both services are loved and are popular with members of the sectarian churches in Sherwood some of whom generally attend. On last Christmas Eve 70 confessions were heard and only a few less on Ash Wednes-



A MISSION CHILD



MISSION ACOLYTES

Epiphany mission acolytes after vesting for a service wait quietly in the sacristy for the service to begin. This group was posed at the front entrance of the church to resemble the stage setting for the Easter morning scene in "Cavalleria Rusticana." The bare feet are quite usual at the mission Altars.

Philip Cook

Servant of the Whole Church

By the Most Rev. Henry St. George Tucker, D.D.

Presiding Bishop and Bishop of Virginia

“I AM GLAD that my last service was rendered to the whole Church.” These words were spoken from the very mind and heart of Philip Cook when knowledge of the hopelessness of his illness gave poignancy to his every word. His death has brought grief to countless individuals and to almost innumerable circles where his influence was felt. But so surely as, in the closing days of his life, he concluded brilliant service as president of the National Council, thereby serving the whole Church, this sense of loss now reaches out to the farthest and the humblest of our great family.

To serve the whole Church was no late ideal of Bishop Cook. He began his ministry in the missionary ranks; and in dedicating himself to this preëminent responsibility, he, as does every missionary, placed us all under a debt to him which mounted with the years.

He more than served. He served to the uttermost. He was in the midst of a cruise to repair the ravages of accident and illness when he was made president of the National Council, not alone to be an administrative executive, but a leader through a critical period in the history of our missions, indeed of the Church itself. All know the indefatigable zeal with which he accepted a task of overwhelming difficulty. Few know the cost that little by little weakened his magnificent powers, and at the close, sent him away through complete exhaustion to ultimate breakdown and supreme sacrifice.

As priest, east side New Yorkers still remember the radiant comrade who for a while was one of them. Great parishes remember his vision, devotion, courage, and inspiring boldness in the presence of problem and difficulty and proudly recall the achievements of his ministry. Called to the episcopate he rallied the scattered and bewildered groups in Delaware to new unities, brave programs, and a significance in the whole life of the Church, all out of proportion to numerical strength. In national Church affairs these same characteristics, born of a lovely and Christlike spirit, truly inspired the little group at Church Missions house for whom he became an unconquerable leader and loved friend. Problem and difficulty had no terror for so radiant a spirit. His first thought was of appreciation and gratitude to the great and small who were contributing to meet ever-increasing need in the presence of ever-decreasing resources. There was no parish whose numbers were too few, no mission too humble in attainment to miss a warm and heartening personal message from him in praise of loyalty and cooperation. These letters by the hundred will remain the precious possession of those who caught something of the gracious radiance of a leader who could halt his busy days to overflow in such expressions. It was the conviction of Bishop Cook that by the cultivation of these many little services there presently would grow power and rehabilitation of the missionary cause.

He was a great man. A great man scatters blessings without the taint of condescension. Recipients of his helpfulness went glowing from his presence fairly persuaded that they were benefactors of the great spirit they just had met. Throngs sought comforting news of the stricken Bishop in the last weeks of his life but the one among them all who never failed any day to make his eager inquiry and to voice his word of hope, was one, his name unknown, a recent prisoner, who through the bars of a cell in Wilmington learned to love the great man

whose cheery words had spelled hope through prison days.

“I am just one of Bishop Cook’s friends,” he said, through weeks of daily phoning. Being great the Bishop had caught in the rich simplicity of his spirit something of the flavor of Another who was the Friend of sinners.

He was great in body, how magnificent his presence; in mind, how swift and well he worked; but above all he was great in soul because that soul was filled with the love of God and the love of man and so overflowed in devotion and in unflinching service.

He served indeed the whole Church. The whole Church has lost a great leader.

Epiphany Mission

(Continued from preceding page)

mission congregation with splendid effort contributes for all purposes slightly more than \$700 a year while the mission operates at an annual cost of about \$3,500. The difference is voluntarily contributed by friends throughout the land. Sent free to any address is the quarterly *Mission Booklet*, an interesting pamphlet full of the love of God and stories of His mission children.

In weighing the mission’s actualities and potentialities two facts stand out prominently. The first is that although of course there are a goodly number of middle aged and aged people belonging to the mission it is markedly a young people’s mission. Three-fourths of all things pertaining to the mission are of, by, or for boys and girls under 20.

The second fact that stands out is that without a shepherd to remind and prod and implore all but the meagerest handful of the flock would in a short time drift into unfaithfulness. And doubtless these two facts are facts of all missions and parishes in all time in the whole world. If the shepherd can keep the children of his flock praying, fasting, giving alms, and using the sacraments of Holy Church in health and sickness, through weal and woe, week in and out, until he marries them and their babes are at the font, he has reared good Churchmen—provided he or a better remains to prod and implore. Without a shepherd the best flock disintegrates and the lambs, and the sheep too, are lost in the wild.

Wolves in Austria’s Churches

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for a friend that is dead. Wedged in for hours among the shouting and swaying and evil smelling mob of the most superficially enthusiastic shouters, I realize the truth of Luther’s warning against enthusiasm. These masses seem to me like sheep being driven to the corral where they will lose their freedom. Something deep inside of me revolted against this passion which grips even my soul.

“I saw how the hatred of the Jews began to show itself on the streets, and I felt the blow to our work of love as I listened to the conversations around me in which evidently the power of hate was being developed. It takes a special grace to continue the work for solidarity of Christian Churches when those Churches enter into solidarity with such forces as these. A line of cleavage is opening throughout the world and throughout Christendom, the effects of which cannot be dimly foreseen. I wandered one day through the streets of Vienna, dazed too by the defection of Evangelical friends to the ranks of a world which is not our world. . . . Yet into this world, such a world as this, Jesus Christ descends and He believes this faith of men to be capable of redemption. May we then despair of them?”

"Broken Cisterns"

By Edith M. Almedingen

THERE IS one verse in the Book of Jeremiah which has acquired a deep significance in these our days. "For my people have committed two evils," said the Lord to the prophet. "They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water," and great patches of the modern world do suggest wilderness dotted here and there with such "broken cisterns." Look where you will, you find either direct refusal of Christianity as in Russia, Germany, and (possibly) Spain, or else an attempt to reconcile the Christian teaching with a political evangel which Christ would have been the first to condemn. Such attempts, in a way, are even worse than stark denials of religion. They are far subtler and more insidious. One of such gospels teaches that the individual is nothing and the State everything, an idea which runs counter to the recognized Christian concept of what a State should be in relation to the individual.

Christianity, as such, is no code of dry dogmas. It primarily is a way of life, a definite acceptance of certain standards, in all truth a fountain of living waters. No man-hewed cistern could ever be that. No man-made standard could ever reach the level of Christ's.

Yet so many people choose to forget what Christianity really is. They look on it as though it were nothing but a collection of dogmas and laws; and, having decided to reject those, they begin shaping their own creeds. From an ever-flowing well they turn to a cistern "which can hold no water."

What would you say of a man who, having a deep well on his estate, decided not to use it and ordered his workmen to dig a cistern in its place and get inexperienced men to do the job into the bargain? The work would be done badly and anyone would readily say the man was a stark fool. Yet such a process is going on in the world all the time. So many people seem to have gone mad on third-rate shams in place of worthy realities, one muddle follows on the heels of another, and everybody wonders why it should be so. They might do better to wonder why things are not worse than they are, because, do what you will, you simply cannot jettison reality out of life. You might make shift with shams for a time and always with deplorable consequences; yet sooner or later you find yourself up against a blank wall.

Our present-day shams, our readiness to accept the false for the true, the dim for the light, the *cul-de-sac* of asinine refusals for the king's way of royal acceptance of the great truths, all these and many more are just so many "broken cisterns" hewn out of our blindness, indolence, and indifference—worst of all, out of our preference for the near-truths. These cisterns are there, marring the lovely world of God, they can satisfy nobody since there is no water in them, yet we go on digging them with an ever-increasing fervor. Truly, God's patience is a marvelous thing.

He sent His Son among us, a living, shining, abiding example, the only one worthy of steadfast following, and we have taken that example and tried to cover its light with the dust of our own stupid devising, condemning the heritage given to us for what was not there. Once again, Christ never came to bestow on us a set of dogmas: He came to teach us a new life, to plunge us into the very well of living waters. Such was His dispensation. There is one only absolute law in true Christianity: the law of pure charity.

But we don't want the well of living waters, opened for us by His freely shed blood. We go on preferring those miserable broken cisterns of our own. We find numberless excuses for this our shallow preference. We say so glibly that we have no use for dry dogmas. Christ never gave any. "This is life eternal" that mankind might know Him as the Son of God, come among them to teach them the way to the Father of all by His Spirit. This was the whole burden of Christ's message and nothing else.

Yet, standing at the very lip of that glorious well, we are obstinate enough to go on dipping our fingers into pools of muddy water. "I can't accept this or that clause in the Creed. . . . I don't think I like Mr. A's preaching. . . . Christianity has utterly failed. . . . What possible good has it ever done to the world?"

WE HAVE failed and direly so. If the world is in a mess, the fault lies at our door, not at God's. We have let Him down and that badly. He gave us a well. We turned our backs on its clear shining depths. We excused ourselves from approaching it by saying that it was really too deep, that its water had a taste strange to our palates, that something about it was either dissatisfying or terrifying. Oh yes, we are clever enough to find a host of excuses. So we took clumsy spades into our hands and began digging here, there, and everywhere. And, having dug for some time, we paused to wonder why our foolish little cisterns gave us no water, and we decided that the Maker of the well we had refused to use was in the wrong.

Yet the world's only salvation, its only chance of getting clear of the quagmire is a speedier return to the Well, a forgetting, complete and irrevocable, of its own "broken cisterns." The world's only chance of ultimate redemption lies in remembering that "a Redeemer once came to Israel" and shed His innocent blood in teaching the world how to live worthily.

It must not be a return conditioned by appearance, gesture, or some freshly coined custom. It must be a genuine, whole-hearted return, accompanied by a repentance too deep for much outward expression, lying far below the surface of easy tears. It must be a rebirth in the fullest sense. Shams, whatever their glitter, never answer with God. Really, He should never be insulted with shams. They are not good enough for Him. He gives everything. He gives reality. He will not be satisfied with anything falling below His appointed standard.

"A Redeemer once came to Israel." Still is His dear Spirit brooding over the world, seeking such as will come and drink freely of the living waters. Yet none may serve two masters. None can approach that well, their hearts still longing for their "broken cisterns." The choice must be made beforehand.

APRIL GIFTS

UNTO a Maid of Nazareth,
Who knelt with lovely, lifted face,
Came Gabriel with a new-blown flower,
And whispered, "Mary, full of grace."

So lyric Aprils since that time
Have brought their treasures fresh and sweet—
No single bloom, but hosts of flowers—
To lay before Our Lady's feet.

HALLIE WHITAKER.

BOOKS OF THE DAY

Edited by

Elizabeth McCracken

A Franciscan Friar on John Wesley

JOHN WESLEY IN THE EVOLUTION OF PROTESTANTISM. By Maximin Piette, OFM. Translated by J. B. Howard. With forewords by Bishop F. C. Kelly and Dr. H. B. Workman. Sheed and Ward. 1937. Pp. xlviii-569. \$5.00.

A FRANCISCAN friar as author of a work on John Wesley and the Methodist movement is an arresting phenomenon. He is acclaimed in forewords by a Methodist and by a bishop of his own communion and justly ranked high for his scholarly attainments. The earlier part of his book will be savored by their co-religionists rather than by members of the Anglican communion, which he as a Roman Catholic necessarily regards as a Protestant sect and the decadence and corruption of which in the 18th century he describes at length in good Methodistic terms.

The volume is divided into three parts, unequal in length and supplemented by nearly 90 pages of notes, valuable to scholars. The first book contains a brief estimate of the two founders of Protestantism, Zwingli and Luther, followed by the account of three powerful contemporary movements of reaction, the Anabaptist, "prophetic-communistic"; the nationalistic, as exemplified in Anglicanism; and the Calvinistic movement. The author then traces the conquests of Calvinism, which he considers to have succeeded in bringing the whole of England into subjection with the accession to the throne of the Protestant William III.

Book Two covers the history of the rise of nonconformity in England, with attention given to the principal sects. This brings to a close the preliminary treatment of the background which Methodism inherited.

The third book, which occupies more than half the volume, is devoted to a sympathetic account of the development of John Wesley's character and vocation and of the movement he inaugurated. The author has not shirked the laborious task of reading Wesley's voluminous *Journal* and a multitude of other documents bearing on his subject. He has succeeded in reconstructing the story of the man from childhood up, so that the psychology of his religious growth stands out clearly. He vindicates the young man from the commonly accepted aspersions upon his character and conduct before his conversion. He gives in detail the extent of his debt to the Moravians and the reason for his break with them and likewise for his separation from Whitefield, whose emphasis upon the Calvinistic doctrine of predestination Wesley emphatically repudiated. The stable growth of the Methodist Churches in later years is shown to have been the result of Wesley's remarkable power of organization. During his lifetime his mighty leadership held his followers together; after his death there were 50 or more years of chaos, but the societies, circuits, provinces, and national conferences functioned, and Methodism survived in a group of Churches. Of late years there has been a unifying tendency at work which has caused a coming together of some of these separate Churches. They have proved their vitality by an immense missionary spirit. The author concludes his volume by quoting the implied hope of a Methodist writer that by rising to the need of China or Japan his "will be the Church of the future"—a curious note for a Romanist to strike as the climax of his exposition.

The volume is not only a scholarly production, it is thoroughly readable. The translation is well done. There is no index, which in a work of this kind is inexcusable. Its lack is somewhat compensated by an excellent analytical table of contents. There are some good illustrations.

MOTHER MARY MAUDE, CSM.

A Readable Book on St. Peter

SAINT PETER. By Francis Underhill. Longmans. \$2.50.

IN FORM this book is a biography of St. Peter; but Bishop Underhill explains frankly in his preface that a true "biography" is impossible. So what he has done is to assemble all the New Testament references to the Apostle and expound them in more or less homiletic form; he includes a rather elaborate analysis of I Peter and a briefer one of II Peter. On critical ques-

tions—and his subject bristles with critical questions—he simply sets down the opposing theories and lets them go at that. The volume consequently lacks real unity but is readable and full of useful suggestions.

B. S. E.

A Startling Book

THE WAR AGAINST GOD. By Sidney Dark and R. S. Essex. Abingdon Press. Pp. 300. \$2.00.

THE EDITOR of the *Church Times* and Miss Essex have collaborated in a well-documented volume which gives a careful picture of the campaign waged in many countries against theism, Christian or otherwise. It is a startling book, and should be read by those who are too much at ease in Zion, and need to see that defenders of the doctrine of God must be alert to developments in far-flung parts of the world. God can defend Himself; but we cannot view with equanimity the attempt which is being made to wipe faith in His reality, power, and love from the minds and souls of millions in Russia, Germany, Turkey, and elsewhere.

Especially important is the publication by Mr. Dark and Miss Essex of the text of various Russian, Nazi, Turkish, Mexican, and other official and semi-official statements, which indicate clearly enough the attitude of certain governments toward a theistic interpretation of life. An introductory section gives a brief history of secularism from the Greek period to the present; and a concluding chapter discusses some of the contemporary English writers who are opposed to a definite theism. In view of the recent writing of Mr. Aldous Huxley and Mr. J. Middleton Murry (both of whom have moved toward theism of a sort, in Mr. Murry's type practically to a developed Christian theism and a support of the Church and her doctrines), part of this chapter should be discounted.

How most effectively to combat this tendency? The authors do not try to say; but their quotations from one of the encyclicals of Pope Pius XI would point the way for some of us—by spiritual weapons, by faithful prayer and support of Christianity, by the witness of life, by constant defense of our religion in every situation. One thing is certain: we cannot properly defend our faith by the anti-Christian weapons used to oppose it.

W. NORMAN PITTINGER.

How the Medievalists Cooked

EARLY ENGLISH RECIPES. With wood engravings, by Margaret Webb. Introduction by Sir Stephen Gaselee. Macmillan. \$1.00.

THIS little book is one of the most attractive gift-books of the decade. Typical recipes, taken from the Harleian MS. 279, of about the year 1430, have been embellished with wood engravings by Margaret Webb which are so medieval in spirit and in technique that they might almost be mistaken for originals. Many reviewers have quoted the recipe for "Cokyntryce" as their favorite; but this reviewer chooses the one for "Apple Moyle" as the most deliciously Early English:

"Take Tys, an bray hem wyl, & temper hem with Almaunde mylke, & boyle it; & take Applys, & pare hem, an smal shred hem in mossellys; throw on surge y.now, and coloure it with Safroun, & caste ther-to gode pouder, & serve forth."

Addresses in Balliol College Chapel

THE MORAL TEACHING OF JESUS. By A. D. Lindsay. Harpers. \$1.50.

SIX ADDRESSES given by the master of Balliol in the college chapel. They make no attempt to cover the Sermon on the Mount but take up such aspects of it as seemed desirable. Two of the six addresses are on marriage, one on non-resistance, one on reverence, one on the Gospel of Perfection, and one on Treasure in Heaven: this last a keen analysis of the self-regarding motive.

E.

NEWS OF THE CHURCH

Japanese Synod is Planned by Bishops

Peace and Progress of the Church to Be General Theme; Bishop of Osaka to Be Chairman

TOKYO—At the usual spring convocation of the House of Bishops of the Nippon Seikokwai held here March 24th and 25th plans were completed for the convening of the 19th General Synod of the Church in Japan. The triennial gathering will be in session April 26th through the 29th at St. Agnes' church and St. Agnes' school, Kyoto.

As a result of action taken on December 22, 1937, at a special meeting of the House of Bishops, Bishop Naide of Osaka will preside as general chairman of the General Synod. Due to advice given the Primate, the Most Rev. Dr. Samuel Heaslett, by his physicians, because of eye trouble, a division was made in the work of the Presiding Bishop. As a result of this, Bishop Naide was elected chairman of the General Synod and chairman of the Church executive council. Bishop Heaslett retains his position as Presiding Bishop, chairman of the House of Bishops, and chairman of the boards of the Central Theological college and the Church Publishing society.

Bishop Naide is the one man actively engaged in the work of the Church in Japan who was a delegate to the first Synod of the Church in 1887. He becomes the first presiding officer of the first Synod to be held as the Japanese Church moves into its second 50 years of work. The Nippon Seikokwai commemorated its golden jubilee in a three day celebration in April, 1937.

BISHOP SASAKI TO PREACH SERMON

Bishop Sasaki of Mid-Japan will preach the General Synod sermon at the opening Eucharist, April 26th. The general theme of the Synod deliberations will be Peace and the Progress of the Church. Special mass meetings will be devoted to a presentation of the Edinburgh Conference by Bishop Sasaki, who headed Japan's delegation to that gathering last summer; a commemoration of the 400th anniversary of the production of the English Bible; and a discussion of the Church's program for the next 50 years. On the closing day of the Synod, the delegates will participate in the national celebration of the Emperor's birthday, April 29th. All delegates will join with the students of St. Agnes' school in the school ceremony, following which they will assemble at St. Agnes' church for the fixed form of thanksgiving for this occasion, as provided in the Prayer Book. Bishop Naide will give the special address.

Besides the 10 bishops of the Church in Japan, each of the 10 dioceses will be represented by four duly elected clerical and four lay delegates.



REV. KARL M. BLOCK, D.D.

Increased Attendance Is Noted in N. Y. Holy Week

NEW YORK—Churches throughout the diocese of New York were well attended during Lent, particularly the celebrations of the Holy Eucharist and the noonday preaching services. During Holy Week the attendance increased, and the churches were thronged on Good Friday. On Easter Day the numbers in all the churches were far in advance of other years. Many of the clergy expressed their gratitude for this culmination of a well kept Lent.

Bishop Manning was the preacher at the Cathedral of St. John the Divine on Easter morning. Over 5,000 persons attended the service. At the other churches of the city the rectors preached, with a few exceptions. Children, as well as adults, were in all the congregations.

Dr. Dandridge Elected Coadjutor of Tennessee

NASHVILLE, TENN.—The Rev. Dr. Edmund P. Dandridge, rector of Christ Church, Nashville, was elected Bishop Coadjutor of Tennessee on the fifth ballot at the special convention here April 20th. Dr. Dandridge has accepted the election, subject to the consent of the required majority of the bishops and standing committees.

His duties will include ordinary jurisdiction over all missions in the diocese and assistance to Bishop Maxon in visitations to parishes.

Other candidates were the Rev. Prentice A. Pugh and the Rev. Louis C. Melcher, who stood second and third respectively throughout the balloting.

Dr. Karl M. Block Elected by California

Chosen Bishop Coadjutor on First Ballot; Has Notable Record of Leadership in Church Affairs

SAN FRANCISCO—The Rev. Dr. Karl M. Block, rector of the Church of St. Michael and St. George, St. Louis, Mo., was elected Bishop Coadjutor of California on the first ballot at the diocesan convention April 19th.

The Rev. Dr. Karl Morgan Block is one of the best known clergymen of the Episcopal Church in the Midwest. He has served for many years as a member of the National Council of the Church and was secretary of the Forward Movement Commission from 1934 to 1937. He is a member of the diocesan council and the board of examining chaplains in the diocese of Missouri and is active on many other diocesan boards and committees. During the past two years he has taken part in the preaching mission sponsored by the Federal Council of Churches.

At the last two General Conventions Dr. Block served as one of the assistant secretaries of the House of Deputies. At

St. Louis, Mo.—Dr. Karl M. Block stated, April 20th, that he cannot announce his decision on accepting his election as Coadjutor of California until after conference with Bishop Parsons. He plans to discuss the matter with the Bishop some time this week.

the 1937 Convention he was the first of the three speakers at the Forward Movement mass meeting, making a strong plea for reaching the young people of the Church with the message of the Forward Movement. "As the science of medicine seeks to develop a system of preventive medicine," he said, "so must the Church develop a method of preventive religion; create a moral immunity which will keep our young people safe from the infection of the world."

Karl Morgan Block was born in Washington, D. C., September 27, 1886, the son of S. J. Block and Christine Linder Block. He was educated at George Washington university and at Virginia Theological seminary, where he was graduated with the degree of Bachelor of Divinity in 1910. Subsequently he received the degree of Doctor of Divinity from Roanoke college in 1924 and from the University of the South in 1934.

Dr. Block was ordained deacon in 1910 and advanced to the priesthood the same year by Bishop Harding of Washington.

(Continued on page 524)

Louisiana Arranges Centennial Service

Presiding Bishop to Preach in New Orleans Cathedral, the Original Non-Roman Church of Diocese

NEW ORLEANS, LA.—The Presiding Bishop is to arrive here on April 30th to take part in the observance of the 100th anniversary of the diocese of Louisiana. Bishop Tucker will preach at the festival service in Christ church cathedral the next day, and his service will be broadcast throughout the diocese over a state-wide radio hookup.

The observance of the anniversary, it has been decided, will be carried through despite the fact that Bishop Morris, who has been confined to his home for some weeks, will be prevented by illness from taking part in it.

The diocese of Louisiana was formally organized on April 28, 1838, when representatives of the three parishes then existing in the state, Christ church, New Orleans; St. Paul's church, New Orleans; and Grace church, St. Francisville, met in this city.

Christ church, however, had been organized in 1805, only a few months after religious tolerance was brought to the city by the terms of the Louisiana purchase and the end of French-Spanish control.

FIRST NON-ROMAN SERVICE HELD

The first non-Roman religious service in the entire Mississippi valley of the French territory of Louisiana was held on November 15, 1805. It constituted the beginning of the church that is now the cathedral of Louisiana.

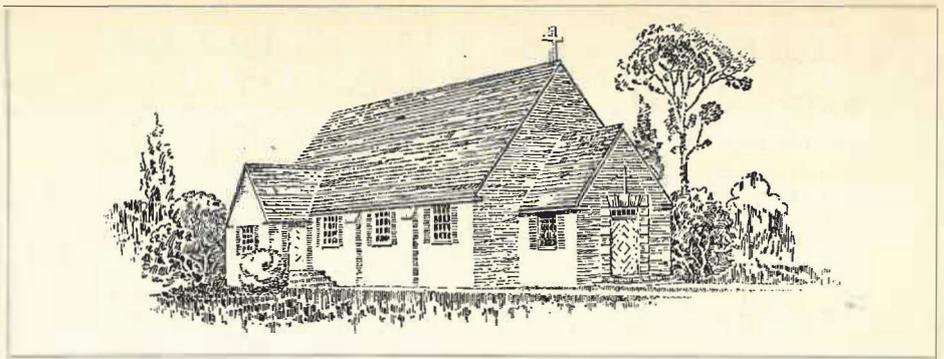
The act of the Louisiana territorial legislature which incorporated Christ church was the first legal recognition of the existence of any Protestant or non-Roman form of Christianity in the territory. The Rev. Leonidas Polk became the first bishop. A graduate of West Point, he later became a major general in the Confederate army. He was killed in action during the Atlanta campaign in the closing days of the Civil war.

FUND "OVER THE TOP"

The laymen of the diocese of Louisiana recognized the 100 years of its existence by setting out to clear away entirely its debt; and not only was the debt wiped out, but also \$55,000 additional was raised. The surplus is to be used to create a permanent endowment fund.

Bishop Colmore is Given Interim Authority in Cuba

NEW YORK—The Presiding Bishop has designated Bishop Colmore of Puerto Rico and the Virgin Islands to be Bishop in charge of the missionary district of Cuba in the interim before a successor to the late Bishop Hulse is elected by the House of Bishops.



NEW CAMPUS CHAPEL

This \$10,000 chapel is to be erected soon at the north gate of the campus of Texas Agricultural and Mechanical college, College Station, Tex. Funds for the chapel, which is the property of the diocese of Texas, were raised by a committee headed by the Rev. J. Parker Love, of Cameron, Tex. The drawing above is by Ernest Langford, architect.

Dr. Easton Speaks on Gospel of St. John to Princeton Men

NEW YORK—The Rev. Dr. Burton Scott Easton, professor of the literature and interpretation of the New Testament in the General Theological seminary, went to Princeton April 18th to speak before a group of students on St. John's Gospel.

The Rev. Dr. Robert Russell, dean of the chapel of Princeton university, informed Dr. Easton that a number of the students had expressed interest in the findings of modern scholarship in the New Testament field and a desire for fuller knowledge of those findings. Dean Wicks invited these men to meet at his house and asked Dr. Easton to speak to them.

Bishop Hobson Elected Head of World Christianity Group

CHICAGO—Bishop Hobson of the diocese of Southern Ohio, it is announced, was elected president of A Movement for World Christianity at the annual meeting of that organization. Bishop Hobson succeeds Dr. Horton, who is to become general secretary of the National Council of the Congregational-Christian Churches.

A Movement for World Christianity was created in 1934 as an interdenominational effort with members in all parts of the world to strengthen the world service of the Christian Church.

Obtain Rectory for Camden Church

CAMDEN, N. J.—Because the Rev. W. D. McLean, Jr., rector of St. Paul's church here, feels that he can do more effective work while living in the neighborhood of his church rather than in a suburb, he and St. Paul's vestry have purchased a rectory a block and a half from the church.

Class of 73 Confirmed

COLUMBIA, S. C.—Trinity church presented, through its rector, the Rev. Dr. Henry D. Phillips, the week of Palm Sunday, 73 candidates for confirmation. This is the largest class that has been presented for confirmation in the history of the parish. Of the class, 35 were adults.

Kanuga Schedule Features Clergy School, Adult and College Student Meetings

HENDERSONVILLE, N. C.—The 1938 schedule for the Kanuga conferences, made public by Bishop Finlay of Upper South Carolina, includes 12 different programs, among which are featured an adult conference, a clergy school, and a conference for college students.

Kanuga opens this year on June 6th with a clergy retreat. This and a retreat for women, which begins on the same day, continue until June 9th. The next two days are occupied by the Western North Carolina Woman's Auxiliary convention. The young people's conference follows, continuing from June 11th to 24th.

Boys and girls between the ages of 12 and 14 will have a young people's conference June 25th to July 8th, when the laymen's meetings begin.

The adult conference, which begins on July 9th and continues until the 23d, is to be under the direction of the Rev. John L. Jackson, Charlotte, N. C. It will feature such courses as Method and Materials for Kindergarten, Understanding Our Pupils, Theory and Practice of Religious Education, and Jesus and His Teachings. The latter subject will be presented by Bishop Finlay.

The same dates are set for the conference for college students as for the adult conference. Bishop Darst of East Carolina will be the director. Christ and the Modern World and Human Nature in the Bible are among the subjects to be presented.

The clergy school is to run July 11th to 23d, the midgets' camp (girls of 10 and 11 years) July 9th to 23d, and the camp for boys July 30th to August 27th. Also there will be a guest period running from July 23d to September 6th.

W. A. to Hear Fr. McNulty

MOUNT HOLLY, N. J.—The Rev. Henry A. McNulty, who has just returned from China, will speak May 5th at the Woman's Auxiliary divisional meeting in St. Andrew's church here. Fr. McNulty, who has been foreign chairman of the international relief committee for Soochow, worked among the refugees in that city during the fighting there.

Sewanee Dean Dies After Long Illness

His Career Included Work on Staffs
of Six Colleges; Once Taught
History in China

SEWANEE, TENN.—The Rev. Dr. Charles L. Wells, dean of the theological school at Sewanee, died early in the morning of Easter Monday, April 18th, after an illness of several weeks. Dean Wells had suffered an apoplectic stroke early in March, and had been confined to his bed since then.

Charles Luke Wells was born in Boston on June 23, 1858, the son of Charles and Sarah Howman Tatro Wells. He was graduated from Harvard in 1879 and received his Doctorate of Philosophy there in 1893. In 1882 he was graduated from the Cambridge Divinity school. He was ordained to the diaconate in that year and to the priesthood the following year by Bishop Paddock of Massachusetts.

His first charge was St. John's church, Hingham, Mass., from 1882 to 1884, when he accepted a call to the rectorship of Christ church, Gardiner, Me., where he remained until 1888.

In 1886 he married Marie Louise Goddard.

In 1888 Dr. Wells began his teaching work as acting warden and professor of ecclesiastical history at Seabury Divinity school, Faribault, Minn., but after four years he returned to Massachusetts to take charge of St. Michael's church, Marblehead. In 1894 he returned to Minnesota as professor of history in the state university in Minneapolis.

In 1899 he went to New Orleans as dean of Christ church cathedral, and remained there for 10 years, when he went to Harvard for a year as acting professor of history, and then to McGill university for five years. In 1913 he was called again to take charge of St. Michael's, Marblehead, after a year at St. John's, Northampton, Mass., and in 1915 he accepted the rectorship of Christ church, Macon, Ga.

Dr. Wells came to Sewanee in 1916 as professor of ecclesiastical history, and remained in that chair until his death. In 1922 he became dean of the theological school, and was to have retired from that position at the end of the present school year. In 1925 he was given a year's leave of absence to be acting professor of Church history at Boone college, Wuchang, China.

Mrs. Wells died in 1934. There were no children nor other close relatives.

Dr. Wells was buried from All Saints' chapel, Sewanee, on April 19th. The body lay in state in St. Luke's chapel, the oratory of the theological school, before the funeral. Burial took place in the university cemetery at Sewanee.

For years Dr. Wells had been the beloved dean and teacher of Sewanee students, whom he always regarded as "his boys," and his influence went with them into their work throughout the Church.

He was the author of two books: *The Age of Charlemagne* and *A Manual of Early Ecclesiastical History*.

U. S. Supreme Court Strikes Blow for Freedom of Press

WASHINGTON (RNS)—By a unanimous decision on March 28th the United States Supreme Court struck a blow for freedom of religion and of the press when it declared unconstitutional an ordinance of Griffin, Ga., requiring a license for the distribution of religious circulars and pamphlets. For violating the ordinance Alma Lovell, a member of Jehovah's Witnesses, was given a sentence of 50 days in jail. In reversing this conviction Chief Justice Charles E. Hughes said:

"We think that the ordinance is invalid on its face. Whatever the motive which induced its adoption, its character is such that it strikes at the very foundation of the freedom of the press by subjecting it to license and censorship."

"Evangelism Today" is Studied by Commission

CINCINNATI—Evangelism Today was the theme of a meeting of the Forward Movement Commission's committee on evangelism held here recently.

The committee considered the meaning of evangelism for our day; methods of evangelism, particularly in regard to nominal Church members; and the reaching of the unChurched.

Provincial and diocesan committees on evangelism and on the Forward Movement are to receive the coöperation of the committee in their programs.

Suggestions for diocesan and parochial evangelism programs were considered, and will be distributed. The work of laymen in evangelism, and their coöperation in carrying on the Church's work, were emphasized. (A stimulating list of opportunities in evangelism for laymen is given on pages two and three of the Easter-Ascension-Whitsunday number of *Forward—day by day*.) The conference method is being recommended as a means for groups to develop methods of evangelism adapted to local conditions.

The Forward Movement committee on Evangelism consists of Bishop Sterrett of Bethlehem, chairman; the Rev. Messrs. Gilbert P. Symons of Cincinnati, Frederic B. Atkinson of Sharon, Pa., and Arthur M. Sherman, secretary; Miss Elizabeth Matthews of Glendale, Ohio; and Messrs. Coleman Jennings of Washington and Reynold E. Blight of Los Angeles.

Mark 10th Anniversary of Death of First Native Japanese Bishop

TOKYO—The 10th anniversary of the death of the Rt. Rev. Dr. Sakunosin Motoda, first Japanese to be consecrated bishop of the Church, was observed at All Saints' chapel, St. Paul's university, April 16th. Bishop Motoda was former head of the university and many years head of St. Paul's middle school.

The alumni association of St. Paul's is collecting funds to create a Motoda memorial scholarship for the middle school. A similar service will be held by the diocese of Tokyo over which the late Bishop presided as first native bishop.

Open Communion is Held at Conference

Japanese and Chinese Priest Take
Part in Service at Final Meeting
of Oxford Study Group

OKLAND, CALIF.—An open Communion service, at which the Rev. Ronald Merrix was celebrant, assisted by a Japanese priest and a Chinese priest, was the concluding feature of a conference of churches in the East Bay federation. The conference, which discussed the findings of the Oxford Conference, was held on Monday evenings during Lent, and the Communion service was held on the evening of April 11th, with Miss Muriel Lester, a Quaker, delivering an address.

The various aspects of the Oxford report were discussed by a number of speakers of various faiths, including Bishop Parsons of California, Mrs. Harper Sibley, Dr. Ralph Marshall Davis of the First Presbyterian church, Methodist Bishop James C. Baker, and Dr. Harley Gill of the Congregational churches of Northern California.

After an opening service on each Monday evening, the delegates retired to seminars, modeled after the Oxford Conference. Among leaders and assistants at these were the Rev. Messrs. Sumner Walters, Paul Reager, and Randolph C. Miller; and Dr. Carola Blume of Mills college.

At the final meeting a summary was made of the recommendations of the seminars. Chief among these recommendations were:

(1) Taking steps to create a commission to deal with maladjustments, select specific needs, and provide a program in the community which will solve these problems. This would involve a protective agency for pre-delinquent children, boys' clubs wherever needed, and a commission for securing jobs for delinquent boys.

(2) Building weekday programs of religious education in this state where the teaching of religion or releasing of time for such teaching is illegal by starting two or three experimental schools which will be conducted in the highest possible manner and after regular school hours.

(3) Creating specific programs by the churches for joint action in economic, social, and international affairs. This last point was stressed throughout the seminars.

Priest Assists at Union Service

AUGUSTA, ME.—The Rev. Herbert E. P. Pressey of St. Mark's Episcopal church took part in the annual union Communion service held in connection with the Holy Week services at the Methodist Episcopal church in this city.

The Rev. Dr. W. R. Wood of the Penney Memorial United Baptist church, the Rev. Dr. A. T. McWhorter of the South Parish Congregational church, the Rev. Edwin Cunningham of the Winthrop Street Universalist church, and the Rev. H. Mortimer Gesner of All Souls' Unitarian church, as well as Mr. Pressey, assisted the Rev. Cymbrid Hughes with the service.

Shanghai Missions Nearly All Closed

**Situation Never as Bad Before;
Seven Church Buildings Bombed,
Nine Destroyed by Fire**

SHANGHAI—Never in the history of the Church in China has there been, according to the *Shanghai Newsletter* for March, any situation comparable to the present one, the result of Japanese invasion. There are 45 mission stations and out-stations in this district. Only nine are functioning now.

Four of the functioning nine are in the International settlement and the French concession; the remaining five are out-stations of Changshu, Wusih, and Soochow, all in small villages.

Work in the interior cities has almost stopped, with the priests and other workers scattered about the countryside. Mission buildings, churches, schools, hospitals, and residences have been damaged or destroyed by bombing and burning. Mission buildings and compounds are still occupied by the Japanese military, and extensive looting has occurred in all occupied areas. Both foreign and Chinese clergy and other mission workers have lost practically everything.

With two exceptions the foreign clergy of the mission are refugees in this city. The majority of the Chinese clergy are either here or in country districts in the interior. Large numbers of Chinese Christians, however, have not yet been accounted for.

Reports come in of various small bands, led by their clergy, seeking safety in the country districts, and Christians from the parishes close by Shanghai have been sheltered in refugee camps in this city.

The following is a summary of the conditions of the churches, as given by the *Shanghai Newsletter*: Nine pieces of Church property have been destroyed by fire, seven by bombs. There have been two cases in which the Church property was only slightly damaged by the Japanese, but more than 20 instances of looting have been reported. Looting has consisted, even, of tearing out the entire woodwork of a church; and church buildings have been converted into stables or military quarters.

Rector Heads Zoning Committee

BURLINGTON, N. J.—The work of zoning a 261-year-old town has just been completed by the citizens' zoning committee here, the Rev. Harry S. Ruth, rector of St. Barnabas' church and chairman of the zoning committee, has announced. The city has been divided into six zones.

Present Hand Carved Pulpit

WARRENTON, N. C.—Emmanuel church here now has a carved oak pulpit, the gift of Mrs. T. F. Heath of Warrenton and John W. Arrington of Greenville, S. C. It was given in memory of their father and is the work of the J. & R. Lamb studios.

Emergency Fund for China Has Reached \$168,901.70

NEW YORK—A total of \$168,901.70 was shown on April 18th by the China Emergency Fund.

Three hundred thousand dollars is the goal that General Convention set last October.

Dr. Herman Liu, Shanghai University Head, Martyred in International Settlement

NEW YORK—Dr. Herman Chen-en Liu, president of the University of Shanghai, was assassinated April 7th by two gunmen as he was walking along an International settlement street in Shanghai, thus becoming another martyr to China's freedom and Christian idealism.

He was not a militarist. In one of the last letters received from him by American friends he wrote: "I believe that the educational front is even more important than the military front."

He had known, however, for months by letter and by rumor, that his life was endangered by his outspoken patriotism.

A threatening letter signed by an individual with a Japanese name as "secretary" and received by Dr. Liu on December 9th, read:

"Our union has now taken a first step toward the remaining Chinese universities in Shanghai for their reform of their system by adding at least two Japanese subjects in their courses with addition of a Japanese superintendent. We now have the great pleasure of urging you to adopt this system within this term, otherwise your safety of your students will not be wholly responsible."

Before Dr. Liu received this letter he had already learned from what he believed was a creditable source that there was a Japanese blacklist of over 200 Chinese leaders, including presidents of universities, who stood for the "cause of China."

His own attitude was that "as a Christian and Chinese citizen I shall never surrender though we are obliged to recognize for the present Shanghai must regard itself as an internee. I am trusting in God and following His will. When I think of the Lord on the Cross I am ready for anything."

Midwest Promotional Men Plan Conference on Autumn Canvass

CHICAGO—Organization in preparation for the autumn canvass will be perfected at a conference of promotional men from the Midwest province, to be held at the Allerton hotel May 31st to June 2d, under the auspices of the National Council's Field Department.

The conference is expected to bring together some 75 clergy and laity from all parts of the province with these specific objectives: to organize or perfect the organization of diocesan promotional agencies; to determine and set forth the opportunities for service of active diocesan field departments, and to study and develop plans and tools for taking maximum advantage of those opportunities.

Service Continues While Bombs Burst

**Deaconess Describes Preaching to
Ex-Communist Soldiers, Finding
Them Orderly and Self-Governing**

WUCHANG, CHINA—St. Michael's in this city observed Mothering Sunday to the sound of bursting bombs, enemy planes having transgressed the Sabbath for the first time. Though the bombing was at the railroad station and airport on the outskirts of the city, the windows of St. Michael's clattered and the foundation shook.

Despite this, however, the ecclesiastical part of the observance went on. This included a sung Mass, over two hours long, and a special service. Friends of Fr. Wood, not all of them Christians, made up a double quartet, singing *Ave Maria*.

Deaconess Clark, in lieu of a sermon, recounted a part of her recent visit, with other members of the mission, to the ex-Communist army in Shansi. The ex-Communist army had been to Mass and, thousands strong, had listened to the deaconess preach in Chinese. Soldiers in the St. Michael's congregation, when they heard this, sat up straight.

RECEIVED BY CHINESE GENERAL

The deaconess told how General Chu-teh, who a few years ago was very anti-foreign and very Red, had received them cordially and entertained them with the best he had. That, from an army in active service, in a dry sandy province, was not a great deal; but the general and his wife did the cooking themselves to show appreciation for the visit and the supplies of medicine and clothes brought to his men.

The morale of the men, the members of the mission were told, was quite good. The men are more or less self-governing, so that there is practically no crime. Their treatment of civilians is excellent. They pay for everything, and when they have time, assist the farmers with the crops. In contrast to the behavior of soldiers of 20 years ago, this appears to be the millenium.

The soldiers have a school, discussion groups, and lectures. Occasionally they are visited by bands of eager patriots who make a practice of going about the country entertaining the army with songs and plays, all more or less patriotic in theme.

Chu-teh's wife, though illiterate, is of real assistance to him. This, the deaconess noted, is an encouraging feature of modern China. Husband and wife stand side by side, fighting for the preservation of the fatherland.

Send Wuhu Mail to Shanghai

SHANGHAI—An announcement in the *Anking Newsletter*, publication of the diocese of Anking, states that mail for persons in Wuhu should be addressed in care of American Church Mission office, 99D Jessfield road, here.

Alice Gregg, editor of the *Newsletter*, has the office of her publication at the same address.

All Cuba Shocked by Bishop Hulse's Death

People Swarm in From Provinces to Pray for Him; Continuous Guard of Honor Present Until Burial

By J. H. TOWNSEND

HAVANA, CUBA—The sudden death of Bishop Hulse early Palm Sunday morning came as a shock to the Church in Cuba. There arose, after the first news went over the island, such an outpouring of love and solemn joy for the beloved Bishop as has seldom been seen in Cuba or elsewhere.

From the time when his body was placed in state in Holy Trinity cathedral until the day when it was provisionally laid to rest in Colon cemetery, there was present night and day a guard of honor of the clergy and laity, members of the cathedral chapter, and a constant stream of visitors who had come to honor him and pray for the repose of his soul.

People came swarming into Havana from the provinces, and various services were spontaneously arranged. The Havana ministerial association held a special memorial service with a eulogy in Spanish by Sr. Gonzalez Molina of the American Bible society. At the Requiem Mass, in Spanish, Dean Blankingship officiated, assisted by Archdeacon Lopez-Guillen, Archdeacon Townsend, Canon Barrios, and R. P. José Peña.

The cathedral was packed with people representing the whole Church and every walk of life. The active pall bearers were members of the cathedral chapter and Dr. Marsden Leeder, chancellor of the diocese.

Among the honorary pall bearers were the British ambassador, the Hon. H. A. Grant Watson; the American consul general, Coert Du Bois, there to represent the Hon. J. Butler Wright, American ambassador who was absent in the interior; and the British consul general.

OTHER NOTABLES PRESENT

Others were the first and second secretaries of the American and British embassies; the president of the British club, George E. Green, and of the American club, George Foster; prominent members of the American and British colonies; Rabbi Lasker of Temple Beth Israel; Sr. Pedro Roca, representing the Cuban congregations; and George Lord, representing the British West Indies.

Dean Blankingship officiated at the cathedral and in the committal, assisted by Archdeacons Lopez-Guillen and Townsend, and Canon Barrios.

As the funeral cortege left the cathedral, the traffic on Calle Neptuno was stopped for half an hour and a police escort went ahead to the entrance of Colon cemetery, from which point the procession went on foot to the Masonic mausoleum.

After the church service a brief Masonic ceremony was conducted by George Green and Dean Blankingship.

Permanent burial will probably be in Asheville, N. C., where Mrs. Hulse intends



AT BISHOP HULSE'S FUNERAL

Left to right, behind the Bishop's coffin, are shown Archdeacon Townsend, Dean Blankingship, Archdeacon Lopez-Guillen, and Canon Barrios.

to make her home with her two daughters.

By faithful hard work for 23 years, by his spirit and tolerant faith, Bishop Hulse won for himself an enviable place in the annals of the missionary work of the Church and a place in the hearts of his clergy and his people, and in the hearts of all who knew him that will never die.

District of Arizona is Trying to Raise \$5,000

PHOENIX, ARIZ.—A campaign to raise \$5,000 is now in progress in this district under the direction of C. Michener and W. F. Robey, executive secretary of Arizona. One-fifth of the amount set as a goal will be used to make up the recent cut of the National Council and \$3,500 will go to complete the payment due on the Church conference center at Prescott. Actual indebtedness is \$4,500, but \$1,000 has been promised as an outright gift if the balance be raised.

The campaign was determined upon by a recent convocation, after the Bishop had made a presentation of the situation. All churches in the district are coöperating. Reports indicated that at least a greater part of the amount needed can be raised.

Rector Improves Mission

HELENA, MONT.—Bishop Fox of Montana received a letter from a member of the Forsyth mission three months ago, asking that the church be closed and the property sold. Lack of interest among the members of the congregation was given as the reason. Recently the Bishop visited the mission. He was greeted by a group that crowded the church, and a confirmation class of seven. The change had taken place in this short time under the leadership of the Rev. Richard Price.

Two Negro and Four White Women Are Judged Winners in Sewanee Essay Contest

ASHEVILLE, N. C.—Prize winners in the scholarship contest conducted by the province of Sewanee include two Negro and four White women. Of the 30 essays submitted, all but five were from White women.

The subject of the contest was What is the Church? The object was to express in the contestant's own words the answer to this question, using the Book of Common Prayer as the doctrinal source.

Prizes included one scholarship at each of the summer adult conferences at Sewanee, Kanuga, and St. Augustine's, and the judges were Bishop Rhinelander, formerly of Pennsylvania, and the Rev. Phillips S. Gilman, Gastonia.

The contest winners were, among the White women, Mrs. Linton Solomon, Mrs. G. G. Rogers, Miss A. V. Ewbank, and Miss A. M. Tulane; and among the Negro women, Miss E. Collins and Miss N. B. Foster. Misses Ewbank, Tulane, and Foster will be given the scholarships in the event that the first prize winners are unable to attend.

Iowa Church Workers to Meet in July Under Rev. E. B. Mounsey

CLEAR LAKE, IA.—The Iowa diocesan summer conference for Church workers will be held here July 6th to 13th, under the direction of the Rev. E. B. Mounsey of Waterloo. Faculty members will be the Rev. Dr. J. S. Bunting, the Rev. Dr. Guy C. Menefee, and the Rev. Richard E. McEvoy.

There will be three morning lecture sessions and one or more seminars in the evening.

Theater Crowded to Hear Bishop Stewart

Largest Noon Loop Congregation in 10 Years Learns of "Church in the Modern Scene"

CHICAGO—A powerful series of Holy Week addresses on the Church in the Modern Scene, marked by the largest congregations which have been recorded at noonday services in the Loop for 10 years was given by Bishop Stewart of Chicago. With five noonday services in progress downtown—the largest in the history of Chicago—Bishop Stewart drew record attendances, climaxed on Good Friday when the Harris theater was packed to capacity.

"War is not threatening merely," said the Bishop in one of his talks. "War is now in progress. It is war between Christ and Cæsar; between freedom of conscience and the tyrannical totalitarian State. The scene in the world today is apocalyptic. The clash of forces is not the clash of mere political parties and national policies and economic theories and social planning. It is not the mere warfare threatening between ourselves and tanks and bombing planes and submarines; it is at bottom the same old everlasting warfare between Christ and Cæsar.

"We can feel today if we are at all morally or spiritually sensitive the hurrying movements of great spiritual forces lining up, arraying for battle, and already engaged in battle."

Bishop Stewart took the three-hour service at the Church of the Ascension on Good Friday immediately following the service in the Loop. He was also the Maundy Thursday speaker over radio station WGN.

Bishop Assumes Rectorship

SAVANNAH, GA.—Bishop Barnwell of Georgia has assumed the rectorship of Christ church, Frederica, St. Simon's Island. He will later appoint a vicar. The Rev. Joseph R. Walker is now priest in charge.

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Wyoming College Students Attend Interfaith Service

LARAMIE, WYO.—Easter Day at St. Matthew's cathedral here was marked this year by an event that must be almost unique in university centers. At 5:15 A.M. more than 100 students of several communions, including Rome, met for a preparatory service in the cathedral nave.

With the approval of the Bishop, and at the request of students staying in Laramie for the Easter vacation, the service was arranged by the dean. It consisted entirely of collects from the Book of Common Prayer, selected devotions from *Prayers New and Old*, Easter hymns, an anthem, and the Gospel of the day. The entire service was conducted by the students themselves.

Some fear had been expressed that this service might interfere with the attendance at the regular services of the day, but the result was the opposite of this. Unprecedented numbers of students made their communions at the later Eucharists, and the cathedral overflowed at the 11 o'clock celebration.

At least half of the congregation consisted of persons under the age of 25, a majority of whom were men. It was observed that many of the nonChurch students who had come to the 5:15 A.M. service returned at 11 o'clock and remained to the end.

1,500 Kansans Attend Bishop Wise's Mission

TOPEKA, KANS.—During Holy Week, Bishop Wise of Kansas conducted a mission for all the non-Roman churches in Parsons, Kans. The mission was held in the high school auditorium. On Palm Sunday evening over 1,500 people were present.

The attendance, on every other night of the week, except Good Friday, held to about 1,000; and on Good Friday again more than 1,500 persons attended the service. The Bishop remarked that it was the most inspiring week he had ever spent, and one that contributed much toward real Church unity in that community.

At Grace cathedral, Topeka, eight of the Protestant clergy of the community and the dean of the cathedral gave the meditations on Good Friday. This plan has been followed for the last 10 years, with two exceptions.

Every year the interest, so far as attendance is concerned, increases, and although part of the service this year was held during a terrific thunder storm more than 700 people came to the meditations, most of them for the entire three hours.

On Easter Sunday in the cathedral there were more communions than on any other day in the history of the parish. Reports from all over the diocese indicate that Easter services were better attended than those of any other year.

Elected Honorary Canon

SAN FRANCISCO—The Rev. Bayard Hale Jones, rector of the Church of St. Mary the Virgin in this city, was recently elected honorary canon of Grace cathedral.

Clergy Report Large Lent Congregations

Milwaukee Quiet Day More Largely Attended Than Ever; Three-Hour Services Popular

MILWAUKEE—Clergy of the diocese have reported unusually large Lenten congregations on Sundays, at special services, and throughout the mission held by the Rev. McVeigh Harrison of the Order of the Holy Cross at St. John's church here. The annual quiet day for the diocesan Woman's Auxiliary at All Saints' cathedral conducted by Bishop Ivins was more largely attended than in any year since its inauguration.

Milwaukee newspapers have printed accounts of overflowing congregations in all communions, pointing out that people, discouraged by recession, are turning toward religion with the enthusiasm of sincere conviction.

The Protestant bodies also have offered their members multiplying opportunities for church attendance during this Lenten season, marked by midweek and noonday services. The Good Friday vigil from noon until 3 was quite generally observed among the Lutherans and in union services combining Congregationalists, Methodists, Christians, Baptists, and various other congregations, as well as in the Anglican and Roman churches.

Sunrise services on Easter morning, in most cases led by representatives of the young people's organizations, have grown in number and in popularity among Protestant denominations. Both early and late Easter Day services in all communions were heavily attended.

Perhaps even more significant, however, than suddenly greater congregations, is the fact that this year many of the Anglican parishes report large confirmation classes containing a goodly number of adult members.

Missionary Uses Records and Sound Film in Lent Program

DETROIT—During Lent, the Rev. David T. Davies, missionary in charge of Emmanuel church here, made two successful departures from the usual parish program—the showing of a sound film and the use of recordings.

Two showings of the sound film, *The King of Kings*, were seen April 3d by a responsive audience. The records of *The Passion of Our Lord According to St. Matthew* were played April 10th, when more than 200 persons were present.

Good Friday Service Draws 2,500

BALTIMORE, MD.—Record Holy Week attendances at St. Paul's here included, the Rev. A. B. Kinsolving has announced, 2,500 at the three-hour service on Good Friday. Twelve hundred made their Easter communions in the church and the chapel on Easter. Confirmations numbered 82 in the church and chapel.

Archbishop Advises Continuous Prayer

Will Not Call Day of National Prayer for England; Memorial to George V to Be Unveiled

LONDON—These times call rather for steady and continuous prayer, the Archbishop of Canterbury asserts when correspondents request him to call for a day of national prayer in the present anxious times, as they have often done of late.

"A call to prayer," his Grace has written, "assuredly comes in the events of the last few weeks—the forceful seizure of Austria by Germany, the hideous methods of warfare in Spain, the misery and slaughter in China. . . .

"In church we shall offer such prayers as special 'intentions' at celebrations of Holy Communion, and as intercessions after Morning and Evening Prayer. The call is to be both privately and publicly 'instant in prayer,' remembering that it is to this constant and continuous prayer that our Lord gives the promise of power.

"This must be my answer to the many correspondents who urge me personally, or with other religious leaders, to call for a day of national prayer. There are occasions when such a call would be right. I do not think that the present time is one of them. It is rather, as I have said, steady and continuous prayer that we need.

"Moreover, such a call might, however unreasonably, help to create an impression that we were in some imminent danger, even that war was impending. It is our duty to allay rather than to increase this sort of apprehension and the talk that is likely to encourage it."

CHURCH LOSES SCHOLAR AND SAINT

With the death of Bishop Frere on April 2d at the House of Resurrection, Mirfield (the Yorkshire motherhome of his community), the Church as a whole loses a scholar and a saint, and the Anglo-Catholic movement one of its most distinguished and attractive members.

Dr. Frere was 74, and he had long been in failing health; indeed, it was for this reason that in 1935 he resigned the bishopric of Truro.

After a distinguished career at Cambridge, Walter Frere was ordained in 1887 to a curacy in the East end of London. In 1892 he became one of the first members of the Community of the Resurrection after its foundation by Charles Gore. From that time until he died, his life was closely linked with that of the community. He became its superior in 1902 when Gore was consecrated Bishop of Worcester.

HESITATES TO ACCEPT BISHOPRIC

It was only after much hesitation that Dr. Frere accepted the invitation to become Bishop of the Cornish see of Truro in 1923. No man was more genuine in his "Noli episcopari." Under pressure from the Archbishop, he consented, but only on condition that he be permitted to remain a monk in community with his order and in submission to its authority. The Bishop's residence in Cornwall became a priory, and

Bishop Ingley Will Give Personal Religion Course at Sioux Falls Conference

SIoux FALLS, S. D.—Plans for the Sioux Falls summer conference, June 14th to 22d, are nearly complete. They include a course in personal religion presented by Bishop Ingley of Colorado.

Two courses for young people—Holy Communion, and How We Got Our Bible—will be given by the Rev. Paul Barbour, Mission, and the Rev. LeRoy Burroughs, Ames, Ia., respectively. Miss Mundelein will have a course in Class Room Methods for those preparing to teach in church schools, and Mrs. George Burnside will conduct a specialized course in Kindergarten Methods.

The Rev. Joseph Walker, Minneapolis, Minn., is planning a course for YPF leaders, and another in choir work is being arranged by Mr. Piaggi.

Recreation for young people is in the hands of the Rev. Joseph Walker and the counsellors, among whom will be the Rev. William Reid, Yankton; the Rev. Stewart Frazier, and Miss Kathryn Kingsbury.

the Bishop himself cleaned his own boots and took his turn in the scullery.

In the realm of scholarship, Dr. Frere's historical and liturgical works are brilliant, weighty, and invaluable. But neither the duties of a bishop nor the work of a scholar was allowed to interfere with his direct service as a pastor of souls. He was a remarkable missionary, and at his best conducting a retreat.

TO UNVEIL MEMORIAL TO GEORGE V

A memorial window to commemorate the regard and affection of American citizens for King George V will be unveiled July 12th in Winchester cathedral by the American ambassador, Joseph P. Kennedy.

Queen Mary has expressed her cordial approval of the design for the figure of his late Majesty, which will appear in one of the lights of the window. An American citizen is anonymously defraying half the cost of the memorial, and the remainder is being contributed by his fellow countrymen.

The principal donor has entrusted the work to Hugh Easton, who is already well known for windows in English cathedrals and in the recently restored cathedral at Ypres.

Fr. Washburn Will Not Resign

GRASS VALLEY, CALIF.—The Rev. Charles F. Washburn, rector of Emmanuel church here and priest in charge of Trinity church in Nevada City, decided to reconsider the resignation he submitted last week. Fr. Washburn was asked to do this by the city aldermen, the men's club, the choir, and St. Catherine's guild. A delegation from the two parishes even called on Bishop Porter in Sacramento about the matter.

The final decision was that Fr. Washburn, who has already been rector here for eight years, will remain but will be given a six-month leave of absence to visit friends and relatives in the East.

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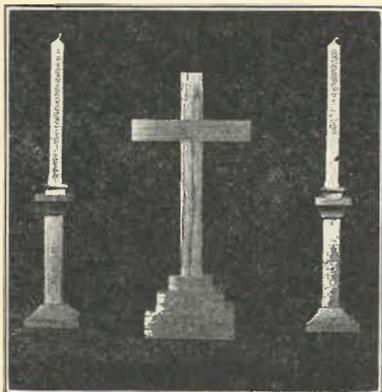
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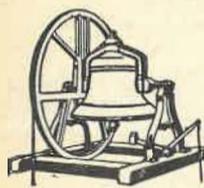
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Dr. Karl M. Block Elected by California

—Continued from page 517—

He was married October 1, 1913, to Miss Nancy Holliday Shackelford. They have two children, a daughter and a son.

Dr. Block began his ministry as rector of Grace church, Haddonfield, N. J. During the war he served as chaplain at Camp Dix. In 1919 he went to All Saints' church, Norristown, Pa., and the following year to St. John's, Roanoke, Va., where he served until his election in March, 1926, as rector of the Church of St. Michael and St. George in St. Louis.

In the diocese of Missouri Dr. Block has served for many years as chairman of the board of examining chaplains, and as chairman of the diocesan department of missions. On the National Council he has served in the departments of social service, religious education, and finance.

Dr. Block was a deputy to General Convention in 1922, 1925, 1931, 1934, and 1937.

ACTIVE IN FORWARD MOVEMENT

Dr. Block has been one of the most active members of the Forward Movement Commission. Not only did he serve for three years as secretary of the Commission and a member of its executive committee but he made addresses in many parts of the country and over the radio on behalf of the Forward Movement.

In 1936 Dr. Block's name was the only one presented by a nominating committee of the diocese of Kansas for election as Bishop Coadjutor. He was elected unanimously on the first ballot, but declined the election.

In addition to his parochial, diocesan, and general Church activities Dr. Block finds time to serve as lecturer on the literature of the Bible at Washington university and on pastoral theology at the Evangelical Reformed seminary in Webster Groves, Mo. He is also active in many civic and community affairs.

Archbishop Dunn Conducts Quiet Morning for Canal Zone Clergy

COLON, C. Z.—Archbishop Dunn of the West Indies conducted a quiet morning for the clergy of the district of the Panama Canal Zone on April 2d in Christ Church-by-the-Sea. He was, at the time, en route to Bocas del Toro to visit that portion of his diocese lying within the republic of Panama. Bishop Beal was one of the attending clergy.

During his brief visit here, the Archbishop was the guest of Archdeacon Cooper. In the evening of the day during which he appeared at Christ church, the Archbishop left for Bocas and Almirante to complete the Central American tour of his diocese. He planned to return to Belize, British Honduras, afterward.

Opens Spiritual Clinic

OAKLAND, CALIF.—Canon Gottschall opened a spiritual clinic at St. Peter's church here recently, in connection with the school of prayer.

Criticizes Press Stories of Report

Archbishop of York Says Doctrinal Commission Did Not Define Stand of Church of England

LONDON—The Archbishop of York, chairman of the Commission on Christian Doctrine, recently issued a statement detailing just what the Commission was asked to do and what it did do and criticizing the press stories that followed publication of the report. He said:

"It appears that there is in some quarters a great deal of misunderstanding about the report of the Doctrinal Commission.

"The Commission had no authority to define what is the doctrine of the Church of England; it was not asked to do so; it made no attempt to do so. It was appointed to survey the doctrines held by different groups and individuals within the Church of England; and this it did.

"Some of the 'extracts' given in the press have been completely misleading. Some of the statements claiming to be summaries or impressions of sections of the report are completely false.

"Again, some of the views expressed in the report which have been hailed as startling or shocking novelties are very old, some indeed as old as St. Augustine.

"It is to be hoped that all who are troubled by what they read about the report will read the report itself, or at least that part of it which they are concerned about. They will find that the balance is positive, not negative—constructive, not destructive."

Virginia Summer School to Have Professor Bennett as Lecturer

ALEXANDRIA, VA.—The annual summer school of the Theological Seminary in Virginia will be held from June 13th through June 17th, the principal lecturer being Prof. John C. Bennett, author of a number of books, including *Social Salvation*. Mr. Bennett was one of the leaders who helped plan the Oxford Conference of last summer. He was to have been one of the lecturers at the last summer school but was released at the earnest request of the American committee.

The Rev. Dr. Albert T. Mollegen will offer a course on Johannine Literature; the Rev. Dr. Zabriskie on Studies in Church History; and the Rev. Dr. Brown-Serman on the New Testament Teaching on Grace. The Very Rev. Wallace E. Rollins, dean, is in charge of registrations.

The summer school will open with evening prayer, and the first lecture will be given in the evening. Only three lectures are scheduled for the morning instead of four as in former years.

Fr. Shriver to Address W. A.

DAYTON, OHIO—The Rev. George Van B. Shriver, very recently returned from his first term of service in India under Bishop Azariah of Dornakal, will deliver the address May 17th at the annual meeting of the Southern Ohio Woman's Auxiliary in Christ church, Dayton.

NECROLOGY

✠ *May they rest in peace.* ✠

SAMUEL A. WEIKERT, PRIEST

PATERSON, N. J.—The Rev. Dr. Samuel A. Weikert, rector emeritus of St. Mark's church here, died April 12th at his home, after a short illness. He was 87 years old.

Born in Littlestown, Pa., he attended Pennsylvania college, receiving his Bachelor of Arts and Master of Arts degrees from there. In 1891 he was ordained deacon. The next year Bishop Potter ordained him priest.

Before coming here, Dr. Weikert served in Pine Plains and Poughkeepsie, N. Y.

He is survived by his daughter, Mrs. B. W. Whitehead.

WILLIAM S. DUNCAN

DETROIT—William S. Duncan, long a vestryman of Grace church here, died April 3d at his summer home in Algonac, after an illness of one week. He had suffered a heart attack. Mr. Duncan, who was 59 years old, had been superintendent of Delray general hospital for the past nine years.

For many years he was active in the diocesan Church club, once having served as president. He held a lay reader's license and frequently assisted in Grace church and in the mission stations of the diocese.

Surviving him are his widow, four children, and four grandchildren.

The funeral service was conducted in Grace church by Mr. Pullinger, the Rev. A. L. Bramhall of Algonac, and Bishop Page of Michigan.

MISS ELIZABETH W. FISHER

PHILADELPHIA—Miss Elizabeth Wilson Fisher, who assisted in establishing the St. James guild for girls, died here April 15th. She was 65 years of age.

Miss Fisher was for many years vice-president of the Churchwoman's club of the diocese of Pennsylvania. At the time of her death she was companion in charge of the Philadelphia chapter of the Companions of the Holy Cross.

MRS. AMANDA DUNLOP INGLE

RALEIGH, N. C.—Mrs. Amanda Dunlop Ingle, widow of the Rev. Julian E. Ingle, died April 7th at Rex hospital. Funeral rites were conducted at the Church of the Good Shepherd by the Rev. James McDowell Dick, rector.

The body was taken to Washington for burial in the Congressional cemetery, and the service there was conducted by the Very Rev. Noble C. Powell, dean of National cathedral.

Mrs. Ingle was a member of the Church of the Good Shepherd for many years. She was a sister of Mrs. William H. S. Burgwyn, who survives her.

CHARLES M. ROEHM

DETROIT—Charles M. Roehm, once an active member of the diocesan Church club and a member of the committee which inaugurated and carried on the 1927 campaign for the diocesan centennial fund, died at his home at Lake Angelus April 9th. A retired banker and industrialist, Mr. Roehm served as a trustee of the centennial fund until ill health forced him to give up many of his activities.

Mr. Roehm, who was 71 years old, is survived by his widow; a daughter, Mrs. Donald G. Eade; a son, Lawrence S.; a sister, Grace M.; and a brother, George E. Roehm.

The funeral service was conducted by Bishop Page on April 12th in the chapel of the William R. Hamilton company.

Bishop Mitchell Honored

PHOENIX, ARIZ.—When the University of Arizona inaugurated President Atkinson into office recently, Bishop Mitchell of Arizona was honored by an invitation to pronounce the benediction.

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Jewish Students in Exile Discuss Mutual Problems With Graduate School Men

CINCINNATI—Eight German students, exiles from Germany and now studying at Hebrew Union college here, conferred April 12th with students of the Graduate School of Applied Religion on the mutual problems of Jews and Christians in a changing social order. Dr. Abraham Cronbach, professor of ethics at Hebrew Union, and the Rev. Joseph F. Fletcher, director of the graduate school, introduced the students to one another.

A year ago, when the German Jews were forced out of their rabbinic school in Berlin and then forced out of the country, Hebrew Union offered them scholarships.

The recent discussion dealt to some extent with the likenesses and differences in organized Christianity and organized Judaism. In reference to the Oxford Conference on Life and Work, both groups appeared to feel that the supreme task and test of organized religion are in the field of social justice and social pioneering.

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- 8. Third Sunday after Easter.
- 15. Fourth Sunday after Easter.
- 22. Fifth (Rogation) Sunday after Easter.
- 23, 24, 25. Rogation Days.

- 26. Ascension Day. (Thursday.)
- 29. Sunday after Ascension.
- 31. (Tuesday.)

CALENDAR OF COMING EVENTS

APRIL

- 27. Convention of Arkansas, to elect a Bishop: Convocation of Southern Brazil.
- 27-28. Convention of Alabama, to elect a Bishop.

**AMERICAN CHURCH UNION
CYCLE OF PRAYER**

MAY

- 2. Grace, Louisville, Ky.
- 3. St. Mary of the Angels, New York City.
- 4. Holy Trinity, Pueblo, Colc.
- 5. St. Mark, Jersey City, N. J.
- 6. St. John's-in-the-Valley, Worthington Valley, Md.
- 7. Convent of St. Anne, Kingston, N. Y.



C L A S S I F I E D



ANNOUNCEMENTS

Died

ATKINSON, MAJOR HOWARD—on April 7, 1938, retired from the U. S. Army, in Charleston, W. Va. He was the son of the late ex-Governor George W. Atkinson and Ellen Eagan Atkinson, a brother of the Rev. Dr. George W. Atkinson of Washington, Mrs. Charles C. Beury, Mrs. S. B. Avis, and Mrs. F. K. Holmester of Charleston, W. Va. The services and burial were in Charleston.

Requiescat in pace. Jesus mercy.

Memorial

HILLS, JOHN DOWS—In loving memory of the Rev. John Dows Hills, D.D., who died on April 27, 1934.

"The strife is o'er, the battle done, the victory of life is won. Alleluia."

DR. JAMES A. SPALDING

On Quinquagesima Sunday, February 27, 1938, peacefully at his home in Portland, Me., **DR. JAMES A. SPALDING** entered into rest in his 92d year. A specialist in diseases of the eye and ear, he had attained nation-wide distinction. After a period of study abroad, having been advised to this course of specialization by Dr. Oliver Wendell Holmes because of growing deafness, he was ophthalmological and aural surgeon at the Maine general hospital for 33 years, also helping to establish eye and ear clinics at Bangor and Augusta.

A loyal Churchman, forward in his interest in the Church throughout the diocese of Maine, he was, until his last illness of two years, a regular and faithful worshiper at St. Luke's cathedral, although long unable to hear a word of service or sermon. Since 1894 he had been a member of the cathedral chapter; and the cathedral was remembered in his will. A member of many medical societies, he was at one time president of the Maine medical association. He was acquainted with 11 languages, and on one occasion, at a banquet given in his honor, he responded both in German and Gaelic. Rebuking by his example any complaining or defeatist attitude, this Christian gentleman and scholar illustrated the power of genuine religion through his earthly pilgrimage of more than four score years and ten. The burial service was on Ash Wednesday, the Bishop of the diocese and the dean of St. Luke's cathedral officiating.

A TRIBUTE TO DR. FRANK GAVIN

The faculty of the General Theological seminary at their meeting of April 7, 1938, by a rising vote unanimously adopted the following minute: "The Faculty of the General Theological seminary wishes to record its sense of the great loss which has befallen us all in the death of Professor Frank Gavin. As scholar and teacher he brought to his work an immense and diversified store of learning, a remarkable ability in the rapid grasping of the meaning of others' sayings and writings as well as of historic documents, a brilliance in stating the results of his studies which was admired by all. We have appreciated his contribution to our common life, his mastery of skill in many arts, his ready friendliness and extensive interest in individuals, the generous optimism of his attitude toward us as toward all the wide circle of his friends. We have benefited not only by his ready energy in undertaking tasks and carrying them through, but by the example of his religious loyalty and devotion. We have been proud to have him welcomed as a representative of our Church

in matters of great concern to education and religion, and to see him exercising his ministry by teaching, by example, and by individual guidance outside, as well as within, our academic walls. In deep gratitude for all that he has meant to the life of the seminary, we go forward, encouraged by his example, into the tasks of the future toward which he always looked with such eagerness and vitality." Following the unanimous adoption of the minute, Professor Gavin was remembered in prayers.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BAKER, REV. HAROLD R., formerly vicar of St. Mark's Church, Tonopah, Nev.; to be curate at Grace Church, W. Wisconsin and Carrol Sts., Madison, Wis., effective June 5th.

BLANCHARD, REV. ROGER WILSON, formerly curate of St. Stephen's Church, Lynn, Mass.; to be rector of St. Peter's Church, Beverly, Mass., effective May 1st. Address, 27 Abbott St.

BROWN, REV. PHILIP M., formerly rector of St. Andrew's Church, Dayton, Ohio (S. O.); to be rector of St. John's Church, Cambridge, Ohio (S. O.), effective May 3d. Address, 1021 Steubenville Ave.

CHAFE, REV. ALBERT JAMES, formerly rector of Grace Church, North Attleboro, Mass.; to be rector of St. Stephen's Church, Lynn, Mass., effective May 1st. Address, 89 N. Common St.

CHAPMAN, REV. JOHN HARVEY, has been appointed in charge of Christ Church, Palmyra, N. J.

DOAN, REV. EDWARD S., on leave of absence for the past four months, has taken up, on a shortened schedule, his services at Emmanuel Church, Petroskey, Mich.

HANDLEY, REV. HAROLD T., formerly rector of St. John's Church, Saugus, Mass.; is rector of the Church of Our Redeemer, Lexington, Mass. Address, 1888 Massachusetts Ave.

PHILBRICK, REV. JOHN H., formerly in charge of St. James' Church, South Groveland, Mass.; is in charge of Trinity Church, Weymouth, Mass.

RORKE, REV. E. C., canonically connected with the diocese of Huron (Canada); to be in charge of St. John's Church, Valentine, Nebr. (W. Neb.), effective in June.

SCOTT, REV. WALTER R., formerly rector of Holy Trinity Church, Ocean City, N. J.; has accepted a call to St. Matthew's Church, Alliance, Nebr. (W. Neb.), effective May 1st.

WITT, REV. RUPERT G., formerly vicar of St. Paul's Church, Tombstone, Ariz.; to be vicar of St. Andrew's Church, Phoenix, Ariz., effective June 1st. Address, 1940 W. Monroe St.

NEW ADDRESSES

FRAZIER, REV. ROBERT P., formerly 123 Welsh Road; 201 E. Welsh Road, Willow Grove, Pa.

SAUNDERSON, REV. JOHN DEB., formerly R.F.D., Blackwood, N. J.; 888 Beideman Ave., Camden, N. J.

SIMPSON, REV. THOMAS P., 444 Stonewall St., Memphis, Tenn.

WHITAKER, REV. WALTER C., formerly 621 19th St., Knoxville, Tenn.; 803 Park Place, Hampton, Va.

RESIGNATION

GREEN, REV. MANSEL B., as priest in charge of the Church of the Good Samaritan, Oak Park, Ill. (C.); to retire. Temporarily, the Rev. Mr. Green will take over the work of Holy Cross-Immanuel Mission in Chicago, where the Rev. JOHN STRAHAN has asked for a year's leave of absence.

ORDINATIONS

PRIESTS

FOND DU LAC—The Rev. ALFRED T. C. JOHNSTON was ordained to the priesthood by Bishop Sturtevant of Fond du Lac in Trinity Church, Waupun, Wis., April 8th. The ordinand was presented by the Rev. W. P. D. O'Leary, and is vicar of Trinity Church, Waupun, and in charge of St. Mary's, Oakfield, Wis. The sermon was preached by the Rev. John R. Crockett.

MASSACHUSETTS—The Rev. WARREN GARDNER HUNT was advanced to the priesthood by Bishop Sherrill of Massachusetts in the Church of Our Saviour, Arlington, April 11th. The ordinand was presented by the Rev. Warren Bixby, and is rector of St. John's Church, Saugus, Mass., with address at 39 Pleasant St. The Rev. Charles Taber Hall preached the sermon.

DEACONS

MARYLAND—HARRY KEARNEY JONES was ordained to the diaconate by Bishop Helfenstein of Maryland in St. John's Church, Waverly, Baltimore, April 13th. The candidate was presented by the Rev. Edmund L. Gettier, and will be in charge of St. Paul's and Christ Church Parishes, Calvert county, Md. Address, Prince Frederick, Maryland. The Rev. Dr. C. Sturges Ball preached the sermon.

ROCHESTER—ERNEST FILLMORE SCOTT was ordained deacon by Bishop Ferris of Rochester in St.

Paul's Church, Rochester, N. Y., April 7th. The candidate was presented by his brother, the Rev. C. Dalton Scott, and is junior curate at St. Paul's Church, with address at 1635 South Ave., Rochester, N. Y. The Rev. Dr. George E. Norton preached the sermon.

TENNESSEE—DAVID SHEPHERD ROSE was ordained deacon by Bishop Maxon of Tennessee in Christ Church, Nashville, April 10th. The candidate was presented by the Rev. Dr. E. P. Dandridge, and the Rev. George B. Myers preached the sermon.

CHURCH SERVICES

ILLINOIS

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Rev. WILLIAM BREWSTER STOSKOFF, D.D., Rector

Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M. Confessions: Saturdays: 4:30-5:30, 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. Weekday Masses: 7 A.M., Thursdays and Holy Days 7:00 and 9:30 A.M. Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street

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.

Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10). 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital on Saturdays at 4:30.

The Church of the Ascension

Fifth Avenue at Tenth Street

New York City

Rev. DONALD B. ALDRICH, D.D., Rector

Sundays

8 A.M., Holy Communion
11 A.M., Morning Prayer and Sermon
8 P.M., Evensong and Sermon

Week-Days

8 A.M., Holy Communion
5:30 P.M., Vespers

THIS CHURCH IS NEVER CLOSED

St. Bartholomew's Church, New York

Park Avenue and 51st Street

Rev. G. R. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
9:30 and 11:00 A.M., Junior Congregation.
4:00 P.M., Evensong.

Holy Communion, Thursdays and 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, and 11 A.M.
Wednesdays and Holy Days, Holy Communion 10 A.M. Fridays, Holy Communion 12:15 P.M.

NEW YORK—Continued

St. James' Church, New York

Madison Avenue at 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
7:30 P.M., Organ Recital
8:00 P.M., Choral Evensong and Sermon
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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. Noontday Service: 12:05 to 12:35. Thursdays: 11 A.M., Holy Communion.

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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 Thursdays 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, 9:45, and 11:00 (Sung Mass and Sermon). Week-day Mass, 7 A.M. Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

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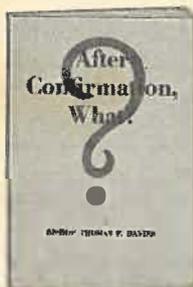
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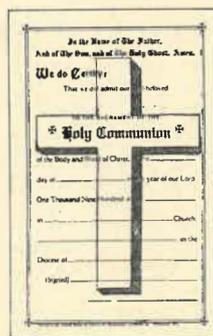
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