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The decline of the individual, 1934-1937.

Link to "World Unity"

"THE ONE AND THE MANY"

By

DR. ABBA HILLEL SILVER.

One of the major problems of philosophy throughout its history has been the problem of the one and the many - how to harmonize the diversity of physical phenomena with the unity of a creative purpose, how to ground the manifoldness of the world in a unifying concept.

This problem of philosophy has been carried over into the field of sociology and to this day one of the major problems of society is how to adjust the one to the many; how to insure the fullest expression of the individuals' capacity without destroying society; how to save man from group tyranny whilst preserving the heritage and the continuity of the group. This same problem obtrudes itself into the realm of racial and national relationships. Can a way be found which will enable peoples to enjoy self-determination and fulfillment, without at the same time disorganizing the collocated life of the human race as a whole.

In primitive society the tribe was monolithic. Its solidarity was paramount and imperative. The individual was of little moment. He was absorbed. He borrowed his ideology from his tribe. His actions were rigidly regulated by its code and taboos. His personal habits and customs were the habits and customs of his tribe. The deity ^{whom} ~~which~~ he worshipped was the tribal deity. The individual, however, was sheltered both physically and mentally in this world of group domination. The strong cohesion of the tribe was made possible by a profound sense of mutual respon-

sibility. The growth of the individual however was stunted. There was little room in this compact world of mass structure and corporate action for the individualist, the rebel and the careerist. Beyond the boundaries of his tribal home even his Gods dared not venture.

Life moved on. The despotism of the organized group was slowly attenuated. Increased knowledge, economic competence and security encouraged the individual to challenge the autocracy of the organized social unit. He had discovered his own private life. Within him he had come upon a world distinct in many ways from the world about him. He had been swept enjoined through life by the vast tides of mass traditions. He now was aware of main-springs within himself - of personal sources of judgment and sanction.

Within the last half of a millenium three great movements in European civilization accentuated the primacy of the individual ~~as against~~ the group, the state, and the church. The first movement was the Renaissance. The second was the Protestant Reformation. The third was the French Revolution. In all these three movements of thought man's rights emerged triumphant, whether it was the intellectual claim of man to freedom, or the religious claim of man to spiritual autonomy, or the political claim of man to political sovereignty.

This new flowering of freedom aggravated the problem of the one and the many. It led to conflict, - unrestrained individualism on the one hand and traditional group solidarity on the other.

In our day it has become necessary to emphasize anew the co-operative quality of human existence. Individualism has overreached itself to the extent that education has become aware of the

imperative need to stress anew the fact that the highest life is made possible only through progressive community life, - that no man can grow through his own resources solely, - and that it takes the best in our neighbor to bring out the best in us.

The same swift development in individualization has within the last century transpired in the case of nations as well. The ancient political philosophy of territorial imperialism has given way to the philosophy of nationalism. Nations are clamoring for self-determination. The last war, we were told, was fought for the right of self-determination for all peoples.

This overemphasis of national independence and self-sufficiency has also led to conflict and in many instances to a decadent type of patriotism. It has now become necessary to emphasize national inter-dependence, - to stress the simple truth that a nation like an individual can realize its highest destiny only through international contacts and cooperation.

And religion, too, has travelled the same road from the one to the many, from uniformity to diversity. The dogma of one religion for all within a given tribe or state or race or continent has slowly yielded to the principle of religious freedom and the privilege of non-conformity. Religious authority is now sought for not in the mass concepts of the past - tradition, nor in the mass organization - the church, but in the voluntary sanctions of the human spirit - in man.

The problem of the one and the many is seemingly a basic problem in human life.

What then is the task of civilization in the midst of this conflict of the one against the many? Clearly the goal of

civilization must be not to superimpose an artificial uniformity upon all races, nations and creeds. It must not be to drive all into one common mold, so that they will all emerge looking alike and acting alike and thinking alike. That is retrogression. That is primitive.

The Bible indicates in a legendary but profound manner, that the Golden Age of Innocence for mankind ended and the dolorous but heroic progress of civilization began, when God confused the speech of the men at the foot of the Tower of Babel and scattered them to the four corners of the earth. For it is only out of the conflict of opposing concepts and ideas, out of the individualization of attitude and outlook out of the clash and turmoil of contrasted thought that the spark of the new idea is born and the new revelation is vouchsafed to mankind.

The task of civilization then is not to constrict all men into one Procrustean bed of uniformity, but to discover their common human needs on the basis of the common human denominator and to organize them into voluntary cooperative effort to meet these needs.

I cherish the inviolability of a man's personality and revere the personality of the group, and I would not desecrate these sanctities by some enforced and unnatural fusion. I do not wish to wash out their distinctive and colorful identities, to destroy that uniqueness which time and ancient loyalties have builded. It would prove a distinct loss to civilization.

Men may meet without amalgamation. Men may unite without admixture. On the plane of common human aspirations all men may meet without sacrificing their characteristic cultures or modes of life.

When I think of the meeting of the East and the West, for example, I do not have in mind the absorption of the one by the other or the super-imposition of Western European cultural, political or religious hegemony over the peoples of the East. I entertain the hope that the peoples of these two worlds, historically and geographically fashioned so differently, may discover in their common and vital human needs a basis of cooperation and that through the free exchange of their best thoughts they may learn how to satisfy these needs.

When, for example, the man from India will realize that his greatest need is the conquest of disease and the man from Sweden or Norway or Germany will realize that his is the self-same need, and when the best minds of these countries will meet to pool their intellectual resources and their experiences and together proceed to wrestle with this self-same challenging problem, they will then have truly met and a strong bond of unity will have been forged between them. They may continue to retain each his historic integrity, his intrinsic self, his speech, his customs and his manners, but on one terrace of coparcenary interests they will have met and a spiritual covenant will have been established between them.

Or, for example, when the man from Russia will realize that his greatest need is the stamping out of illiteracy, superstition and ignorance and the man from South America or Africa will realize that he, too, shares the same need and these peoples, separated by continents and so differently shaped by destiny, will get together upon this one common platform in mutual helpfulness and stimulation, they will have met, truly, in the only true way in which peoples may meet.

Thus when Jew and Christian, Mohammedan and Buddhist, and men of all faiths, will realize that their source is one-God and their destiny one - the service of man, and when they will join in fellowship to fulfill their destiny, they will have met, really. The walls of their churches will continue to separate them, but the spirit of their faiths will unite them. Their prayer books will continue to be many; their prayer will be one.

This, I believe, is the task of the twentieth century, perhaps the task of the next ten centuries.

What keeps peoples and religions from meeting? Imperialism! - the archaic notion of the domination of the many over the one.

We know what political imperialism is. I need not dwell upon it. There are other types of imperialism. There is religious imperialism and racial imperialism. These two imperialisms are making it impossible today for peoples and religions to meet in human confraternity.

The religious imperialist looks upon religion not as the supreme adventure of the human soul, the pilgrimage of the unsatisfied and frustrated child of man to the far-off shrine of divinity. He regards religion as a set of fixed concepts touching ultimate realities, revealed at a specific moment to a chosen individual or to a chosen group and entrusted into its charge and keeping. The final and absolute truth is already here, possessed by an hierarchy or sect and expressed in sacred texts. The privileged possessors of divine truth and favor are therefore justified in seeking to impose the perfect truth upon all others, through kindness to be sure, and if necessary, even through compulsion.

As long as religious imperialism endures religions will not meet. As soon as religious groups realize that they have no truth that is absolute, final and exclusive, that all faith is longing, all truth a groping and all dogma but temporary resting places for the advancing spirit of man, they will then be prepared to meet.

What is true of religious imperialism is true also of racial imperialism. Pseudo-scientific propaganda for racial imperialism has been widely disseminated in the world during the last decade. It was fostered to cover up the vicious motives of the war. It was a blind for economic imperialism. I happen to be the possessor of blond hair and blue eyes and belong to a Nordic people, therefore, I am the salt of the earth. My race is creative. My race is superior. You have dark hair and brown eyes, you belong to a Mediterranean or Asiatic race, therefore you are inferior. Your race is mongrel. It can never rise to leadership in civilization. Therefore, your race should by right be dominated by the superior race. The doctrine of racial superiority has always been used by the exploiters of mankind. The people in the South used it as an excuse for denying the colored man his elementary human rights and his legitimate opportunities.

There is, of course, no pure race in the world today. Anyone who has even a smattering of history knows that all through the dark centuries following the collapse of the Roman empire, Europe was a veritable stamping ground of peoples, tribes and races, who moved to and fro across its lands in vast migrations, mingled and co-mingled, and mixed their bloods with the indigenous populations, so that today there is not one people in Europe that can rightly claim racial homogeneity.

Again there are no superior races. There are no races endowed by nature with superior qualities of mind and soul. There are races more favored by circumstance, by environment, by geographic position, by the fertility of the soil or by the treasures underneath the soil.

The vaunted superiority of the peoples of northwestern Europe is of very recent date and is due largely to the shifting of the lanes of commerce from the Mediterranean to the Atlantic, and to the rich deposits of coal and iron in their mountains. If these races had possessed superior natural endowments, they would have evolved the first civilization of mankind instead of the last. They would have been civilized before ^{the} Chinese were civilized or the Babylonians or the Egyptians or the Greeks or the Romans or the Arabs. Actually they were barbarians when these people were evolving great civilizations and carving high-ways for human progress.

Furthermore, no race remains permanently superior. No race retains a position of supremacy for more than five or six hundred years. Races are like individual men. The individual has his period of infancy and of adolescence, and then his period of maturity when he is able to give expression to his innate capacities and make his substantial contributions to society. Then inevitably old age sets in and senility. No mind, however brilliant, can resist the weariness and the exhaustion which come with age.

So with the race. Races have their epochs of infancy and early development, and then their short golden age when they fashion out of the genius which is theirs those gifts which become their legacies to mankind. Then inevitably the reaction sets in, - intellectual and spiritual exhaustion. The race goes to seed. Five hundred or even a thousand years may elapse before it will experience

a new birth, a new ferment and stir. Then the race will forge its way anew to a creative life.

As long as the pseudo-scientific notions of race superiority endure in the world, - and they are very powerful today, so powerful that they have been written into the immigration laws of our land, - so long will races not meet, and world unity will still remain the fond dream of prophets and seers.

Surely, our churches and our synagogues have much more to do in the world today than quarrel over definitions and theologies which are creatures of time and circumstance. Surely in a world which has just witnessed the ghastliest war of all times, organized religion should have recourse to penitence, severe self-appraisal and stock-taking rather than to theologic polemics. Nothing has so revealed to thinking men the pathetic irrelevancy of organized religion in the modern world as the last war. I say it with sadness in my heart. Nothing has so sharply illustrated the eclipse of the power of organized religion as a determining factor in the deliberations of civilized peoples as this last war. In the midst of a world gone mad with sin and lust and brutality our churches and our synagogues stood absolutely helpless. The voice of the church was seldom raised during those years of frightful moral disasters. Our churches functioned as the lackeys of the State. We were used. We were exploited by those spoilers and marauders who precipitated the appalling catastrophe which destroyed so many of God's beautiful children and brought so much of sorrow and desolation into the habitations of men. We were exploited! We were used! We blessed the flags of battle! We sprinkled holy water upon the bayonets and the canons!

Surely, if organized religion is to reclaim its place of leadership in the conduct of human affairs it must lead a crusade for the fulfillment of its historic mission - peace. Surely in an age and in a land swamped by crime, by juvenile delinquency, by the tragic evidences of broken homes and lowered standards of private and public morality and in the midst of a rampant materialism the churches have a herculean task to perform. Should they not rather unite to fight these evils, than fight each other?

World unity is not an ideal which can be achieved merely by wishing. It can be achieved only through tireless labor and endless persistence on the part of all lovers of goodness, truth and beauty.

Peace among nations and creeds will not come as a radiant maiden bearing gifts. It will come, as all human ideals have come, as a man of sorrows, spat upon, mocked and denied.

The task is neither easy nor pleasant. Men will misunderstand us. Men will accuse us of lack of patriotism. Men will charge us with treason and disloyalty. All toilers for the new day were damned as traitors. But if this ideal is dear to our hearts, if we are true disciples of Jeremiah or Jesus or Buidha or Confucius or Zoroaster or Abdul Baha, we must be prepared to take on the cross and the crown of leadership.

ABSTRACT OF THE ADDRESS

"THE ONE AND THE MANY"

BY
RABBI ABBA HILLEL SILVER
CLEVELAND, OHIO

The task of civilization is not to constrict all men and groups into one Procrustean bed of uniformity, but to discover their common human needs, the common human denominator, and to organize them into voluntary cooperative efforts to meet these needs.

Civilization must cherish the inviolability of personality in individuals and groups, and must not desecrate them by some enforced and unnatural amalgamation. It must not attempt to destroy that uniqueness which time and ancient loyalties have builded. This would prove a distinct loss to civilization.

Men may meet without fusion. Men may unite without being first consigned to the melting pot. On the plane of common human aspirations all men may meet without sacrificing their characteristic cultures or modes of life.

One religion for the whole of mankind is neither necessary nor desirable. Only the religious monopolist who is convinced that there is but one true faith and one true church need insist upon one universal religion for the whole of mankind. All others who can find in no religion, however exalted, the final and exclusive revelation of God and man, but who find in all religions the identical passionate quest for truth and illumination, will look upon the yearning for universality and uniformity as something quite naive and of no importance. There is no true religion and there is no false religion. Some religions may have carried over a number of obsolete and discarded

scientific notions. To that extent they are out of alignment with contemporary thought. But every religion so far as it conceives of the universe as the manifestation of personality and beneficence and in so far as it impels human beings to the maximum of moral idealism is a true religion. And every church which looks upon itself as a corporate agency for the propagation of these beliefs is a true church.

In place of one religion for all mankind, civilization should foster one reverence for all religions for all religions have a providential mission to perform in the world. A man's faith is his innermost sanctuary and one should approach it with unshod feet, reverentially, for the place upon which he stands is holy ground. Mutual respect will lead to mutual cooperation in common tasks and opportunities.

We need not be concerned much about the presence of many religions in the world. That is not the most pressing problem. Religion is not playing its vital role in the world today not because there are too many religions but because there is too little religion in any of them. They have all wandered far from the sources of their original inspirations. They are repeating ancient battle cries from which the fervor of conviction has fled. They have lost their visions but retain their dreams.

There is but one basis of goodwill between races as between religions - mutual respect. What is required in our day is not super-heated race apologetics but the means by which each race shall be given the opportunity to live its own life, express its own soul and contribute its unique cultural values to the commonalty of human life.

There are people who would like to acquire good will through assimilation. They know that intolerance, in the last analysis, is due to the existence of differences - religious differences, racial differences, cultural differences. They would therefore do away with intolerance by

obliterating these differences.

But that is paying too high a price! The thing gained is less than the thing surrendered. To use Benjamin Franklin's phrase, "That is paying dear, very dear for the whistle."

I like to be on the best of terms with my neighbor. I invite his friendship even as I proffer mine - but only on one condition: that he respect my individuality even as I respect his. He must take me for what I am even as I take him for what he is; not for what each of us would like the other one to be.

There is a type of good will which is based on indifference. "I am a Jew but I do not care very much about my religion. You are a Christian and you do not care very much about yours. Why, then, let us be broad-minded about it." This is not good will. It is unconcern. For an unbelieving Jew and an unbelieving non-Jew to be tolerant of each other's non-belief is no achievement. It is when a believing Jew, who is profoundly moved by his faith, and a believing Christian, who is profoundly moved by his, discover a common basis for good will, that a significant event is consummated.

34-19th - the many

1) Problem of the One & the Many - insure - coordinate
Pendulum - extremes of unlimited - absolute; exaltation
man begins, historically, - develops. at times - excessive
- in eras of decadence. anarchic Subjectivism.

2) There are epochs when social gospel must be - here.
This is true of our times when masses, which
they are dependent -
Wise counsel as well as justice call

3) The danger lies that in effort at social control
or in reactionary effort to reinvent social control

4. 3 great movements -

~~1st~~ Then .. - def. retreat

The real or apparent break-down - forced men
- Gov't. steps in - & takes control - then concerned
Extreme forms: Bol. Fasc. - Nazism.

Different objectives - maximum - Mussolini

5) There are 2p. advantages -

Dangers - 15 yrs. - terrible - disrupt - disrupt

1. All that - terrible - disrupt - disrupt - disrupt

2. Religion - "main" - Reformation

3. State Absolutism - indefinite - totalitarian - totalitarian
sanctified ruthlessness - holy brutality -

God. is declining!



BALFONTE-HADDON HALL

ATLANTIC CITY, N. J.

WRITTEN FROM HADDON HALL

- 1/ Problem - Pendulum -
Historically -
There are epochs - Wise counsel
Danger lies - in effort -
- 2/ 3 great movements
Retreat -
Break-down . Steps - in
Extreme forms - Bolshevism -
Mussolini
3. Spiritual advantages
Danger - 15 yrs.
- That - Renaissance
- Religion - Reformation
- Pol. freedom - Totalitarianism - inborn
- Fr. Revolution
Ruthless war - → DEC 11/1916

1/ Classic religion - check ^{qualities} - Even in the poor
Hence to plaint - It is true -
and taken, by and large; - interested in

2/ One of the most fundamental - pendulum.
Man begins historically - In eras
In the last few centuries

3/ But much has transpired in last 2 decades
The real or apparent break down -
When business & industry - state control -
most govts are far more concerned
the extreme form - Dictatorship -
Communism - Fascism - deny - scrap 167
Mussolini -
Under this regime, Dk - 1/2 bump -

4/ There are sp. advantages - to think less.
Danger - complete subjugation - 15 yrs.
all that - gains & Reverses.
Even Rl. - " " P.W. Rpt.
State abolition - when - " - French Rev

5) Nationalism - Along with Dev. in Ind. there is a Nat - designed - indoctrinate youth - Uniform - provincializing - small.

6) Racialism - nat. supremacy - misfits - ind. judged - shared -

7) Answer - Reassertion

(1) State - areas.

Hardwired - Means Ends - Liberals

(2) Nationalism - Recapturing 18-19c. - Internationalism - "Humanity"

(3) Racialism - "Are we not all -" - "The God. world talk." - Adam.

8) It is only as we remain faithful - concept for war in the soc. - seeking deeper fellowship - manhood can be saved - { with us a just soc. system

34-19

**Michigan
Education Association
Institute**

Eighty-Fifth Year



Official Program

REGION THREE

JACKSON

October 14 and 15, 1937

M.E.A. Officers

| | |
|-------------------------|-----------------------------------|
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| Vice-President . . . | E. H. BABCOCK, <i>Grand Haven</i> |
| Executive Secretary . . | A. J. PHILLIPS, <i>Lansing</i> |

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| JOHN PAGE, superintendent of schools, Howell |
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| E. H. BABCOCK, superintendent of schools, Grand Haven |
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Officers for Region Three

| |
|--------------------------------------------------------------------------------------|
| Chairman—C. W. Bemer, superintendent, St. Johns |
| Vice-Chairman—Mrs. Dorothy Upsdyle, Tecumseh |
| Secretary—Joni Lee, Owosso High School |
| Regional Executive Secretary—O. M. Johnson, assistant principal, Jackson High School |

OUTLINE OF PROGRAM

Thursday, October 14

| | | |
|-----------|-----------------------------------------------------------------|----|
| 9:00 A.M. | Parent-Teacher Division (Roe, Sanders, Whitehouse) | 7 |
| 9:30 A.M. | General Session (Elliott, Sockman) . . . | 6 |
| 12:00 M. | Albion College Luncheon | 5 |
| 1:00 P.M. | Rural Division (Robinson) | 7 |
| | Topic Groups | 16 |
| 3:00 P.M. | Topic Groups | 16 |
| | Agriculture Section | 8 |
| | Art Section | 9 |
| | Commercial Section | 9 |
| | Geography Section | 9 |
| | Home Economics Section (1st Meeting) . . . | 9 |
| | Later Elementary Section | 9 |
| | Library Section | 12 |
| | Mathematics Section | 12 |
| | Speech Section | 12 |
| 6:30 P.M. | Men's Funfest | 5 |
| 7:00 P.M. | Recreation Program | 7 |

Friday, October 15

| | | |
|------------|-------------------------------------------------------------|----|
| | Program Planning Conference | 5 |
| 9:00 A.M. | Classical Section | 13 |
| | Deans and Advisers of Girls Section . . . | 13 |
| | Early Elementary Section | 13 |
| | English Section | 13 |
| | Home Economics Section (2nd Meeting) . . . | 14 |
| | Manual Arts and Industrial Education Section | 14 |
| | Modern Language Section | 13 |
| 9:00 A.M. | Music Section | 15 |
| | Physical Education Section | 15 |
| | Science Section | 15 |
| | Social Science and History Section . . . | 16 |
| 10:30 A.M. | Elementary Division (Zyve) | 8 |
| | Junior and Senior High School Division (Smith) | 8 |
| 12:00 M. | Elementary School Principals Luncheon . . | 13 |
| 1:00 P.M. | General Session (Phillips, Silver) | 7 |

GENERAL ARRANGEMENTS

Membership. The constitution of the Association provides that any person engaged in educational work may become an active member by paying the membership fee as provided in the By-Laws. Membership includes a subscription to the *MICHIGAN EDUCATION JOURNAL* and the privilege of participation in the activities of the Association. The Regional meetings are a prominent feature of the Association's activities, but the work of the Association goes on steadily throughout the entire year, and every teacher may well consider it a privilege to belong to such an organization regardless of whether the meeting can be attended.

Elections. Each Region should elect Regional officers for next year.

A Division chairman for one year or a member of the Division Program Committee for a term of three years will be elected at the Division meetings. The various Sections in each Region should elect a member of a Section Program Committee for three years. If any other vacancies are on the committees, these should be filled by election at the meetings.

Local Arrangements. The chairman of the Committee on Local Arrangements is Mr. C. M. Johnson, assistant principal, Jackson High School.

Enrollment and rooming directory clerks will have offices during the meetings at Jackson High School. Enrollment headquarters will be open at 7:00 A.M. on Thursday, October 14, with Louis A. Paschke in charge.

Room assignments will be handled by Ruth E. Coolidge, High School. Teachers arriving in Jackson without having enrolled or without advanced rooming arrangements should go immediately to the High School. A free check room for parcels and baggage will be provided at registration headquarters at the High School and Hotel Hayes, and a rest room for ladies will be found at the High School and Hotel Hayes.

A N D A N N O U N C E M E N T S

The officers of the Association will have their headquarters in Room 301 of the Hayes Hotel.

Teachers will be found at all railroad stations to direct incoming visitors to their rooming places or other points. The service will be free.

The chairman of the Publicity Committee is Mr. O. M. Johnson, assistant principal, Jackson H.S.

Open to Public. The Parent-Teacher Division meeting will be open to the public without admission requirements.

Planning Conference for Chairmen and Program Committees, Friday, October 15. This is called to provide an opportunity for the people who are responsible for the 1938 program to become acquainted with their job of program building and to have time for consultation with other chairmen and committee members. The conference will meet as a whole for the first portion of the time and then will break into small groups. The Region Program Committee will then have the opportunity to meet for a short time and make tentative plans for the 1938 program. This meeting will be held in the High School Library immediately following the General Session on Friday, October 15.

Michigan Teachers' Retirement Fund. A representative of the Retirement Fund Board will have a desk in the lobby of the Senior High School on Friday, October 15. Any desired information concerning the new retirement law may be obtained at that time.

Albion College Luncheon. Albion College Alumni will hold a luncheon at 12:00 M. on Thursday, October 14. Look for posters for place.

Men's Luncheon. Banquet at Methodist Church, Thursday, October 14, 6:30 P.M. Tickets 75c. Limited to 100 men.

Commercial Exhibits. Exhibits will be displayed in the corridor of Jackson High School.

All Region Meetings Are Institutes. This meeting is a state institute, to which the institute law applies, and teachers may close their schools and attend without loss of pay. However, to be legally entitled to this privilege teachers must present to their boards of education a certificate of attendance that will be issued free to members who apply for the same at enrollment headquarters on the afternoon of the second day.

Section chairmen will be provided with attendance blanks, designed to be filled out by individual teachers. These will provide additional evidence of attendance and furnish officers of the Association a good basis for future work.

All Programs on Eastern Standard Time. Admission to all meetings by membership cards only. Doors will be closed during the time occupied by each speaker.

General Programs

THURSDAY, OCTOBER 14

9:30 a.m. Boys' Gymnasium, High School

Platform Guests: Regional Officers and Division Chairmen.

Music—Jackson High School band, Hugh Wolcott, director.

Invocation—Rev. Hubert N. Dukus, First Congregational Church, Jackson.

“Of Major Importance,” Eugene E. Elliott, state superintendent of public instruction, Lansing.

“The New Renaissance,” Ralph W. Sockman, pastor Christ Church, New York City.

Nominations Committee

Donald O. Hara, East Lansing, Chairman

Mildred Armstrong, Adrian

H. F. Andrews, Springport

Mrs. Marjona Kiplinger, Charlotte

Matilda Barwell, Fowlerville

Bernard Davis, Hillsdale

Mrs. Edna Whittemore, Ovid

Dwight Rich, Lansing

Resolutions Committee

Charles L. Poor, Easton Rapids, Chairman

Mrs. Dorothy Updyke, Tecumseh

Joel Lee, Owosso
Dean Spencer, Jackson
Okal Davies, Lansing
Mrs. Maud Scott, St. Johns
Mrs. Leithel Ford, Hillsdale
Ralph Stull, Corunna

THURSDAY, OCTOBER 14

7:00 p.m.

Recreation Program.

Special attractions at theaters arranged by the Jackson Teachers Club.

FRIDAY, OCTOBER 15

1:00 p.m. Boys' Gymnasium, High School

Platform Guests: District Presidents.

Music—Jackson High School Orchestra, Hugh Wolcott, director.

Business Meeting.

"Looking Forward in Michigan Education," A. J. Phillips, executive secretary, Michigan Education Association.

"The Decline of the Individual," Rabbi Abba Hillel Silver, The Temple, Cleveland, Ohio.

Division Programs

THURSDAY AND FRIDAY, OCTOBER 14 AND 15

THURSDAY, OCTOBER 14

RURAL

Auditorium, High School

1:00 p.m. Chairman—Wessels Bohnet, Danville.

Music—Jackson High School Euphony Choir, J. E. F. Chase, director.

"A Broad Look at Rural Education," William McKinley Robinson, director, Department of Rural Education, Western State Teachers College.

Business Meeting.

*PARENT-TEACHER

Auditorium,

West Intermediate School

Chairman—Mrs. S. M. Hull, Hillsdale.

9:00 a.m. Registration of P.T.A. Delegates. Room 101, West Intermediate School.

*This meeting is open to the public without admission requirements.

9:30 a.m. "The Parent-Teacher Movement," Mrs. C. E. Roe, field secretary, National Congress of Parents and Teachers.

11:30 a.m. "Facing Challenges," Mrs. William T. Sanders, president, Michigan Congress of Parents and Teachers.

12:00 m. Luncheon.

1:00 p.m. Music—Girls' Chorus, East Intermediate School, Calla Jean Wilson, director.

Address—Mrs. C. E. Roe, field secretary, National Congress of Parents and Teachers.

"Our Mutual Task," Dean W. W. Whitehouse, Albion College.

FRIDAY, OCTOBER 15

ELEMENTARY

Auditorium.

West Intermediate School

10:30 a.m. Chairman—Margaret Dahlem, teacher, Jackson.

Music—Junior Choir of First Methodist Church, Jackson, Edgar C. Crowle, director.

"Records and Reports in the Modern School," Claire T. Zyve, assistant professor of education, New York University, and principal-on-leave, Fox Meadow School, Scarsdale, New York.

Business Meeting.

JUNIOR AND SENIOR HIGH SCHOOL (Combined)

Auditorium.

High School

10:30 a.m. Chairmen—Junior High School, Sewel Henry, West Junior High School, Lansing; Senior High School, L. G. Goodrich, Holt.

Music—Piano and String Quartet.

Business Meeting.

"The Meaning of Freedom," T. V. Smith, professor of philosophy, University of Chicago, and Illinois State Senator.

Section Meetings

THURSDAY and FRIDAY, OCTOBER 14 and 15

THURSDAY, OCTOBER 14

AGRICULTURE

Room 312, High School

3:00 p.m. Chairman—John Baker, St. Johns High School.

Theme—"Cooperation in Agriculture."

"Cooperation with Industry," Representative of Farm Chemurgic Council.

"Cooperation with the Federal Government," Representative of Soil Erosion Control.

"Cooperation within the Ranks of the Farmers," Representative of the State Farm Bureau.

Business Meeting.

ART

Room 319, High School

3:00 p.m. Chairman—Mrs. Helen Bailey Pett, Jackson High School.

Demonstration—"Sculpture," Avarad T. Fairbanks, associate professor of fine arts, University of Michigan.

Business Meeting.

COMMERCIAL

Room 245, High School

3:00 p.m. Chairman—Ralph L. Stull, Corunna High School.

Business Meeting.

Roundtable—Stenography, Business Training, Commercial Law, and Commercial Geography.

Roundtable—Typewriting, Bookkeeping, Salesmanship, and Commercial English.

GEOGRAPHY

Library, High School

3:00 p.m. Chairman—Cecil Curtice, West Intermediate School, Jackson.

"New Life in Old Mexico," Wilfred Ercman, head of economics department, Albion College.

Musical program by Mexican children.

Business Meeting.

HOME ECONOMICS

Room 49, High School

First Meeting

(Second Meeting, Friday, Oct. 13, 9:00 a.m., High School.)

3:00 p.m. Chairman—Ruth Eager, Mason High School.

Business Meeting.

Report of Course in Personal and Social Problems Given at Eastern High School, Lansing—Marjorie Thompson, supervisor of home economics, Lansing.

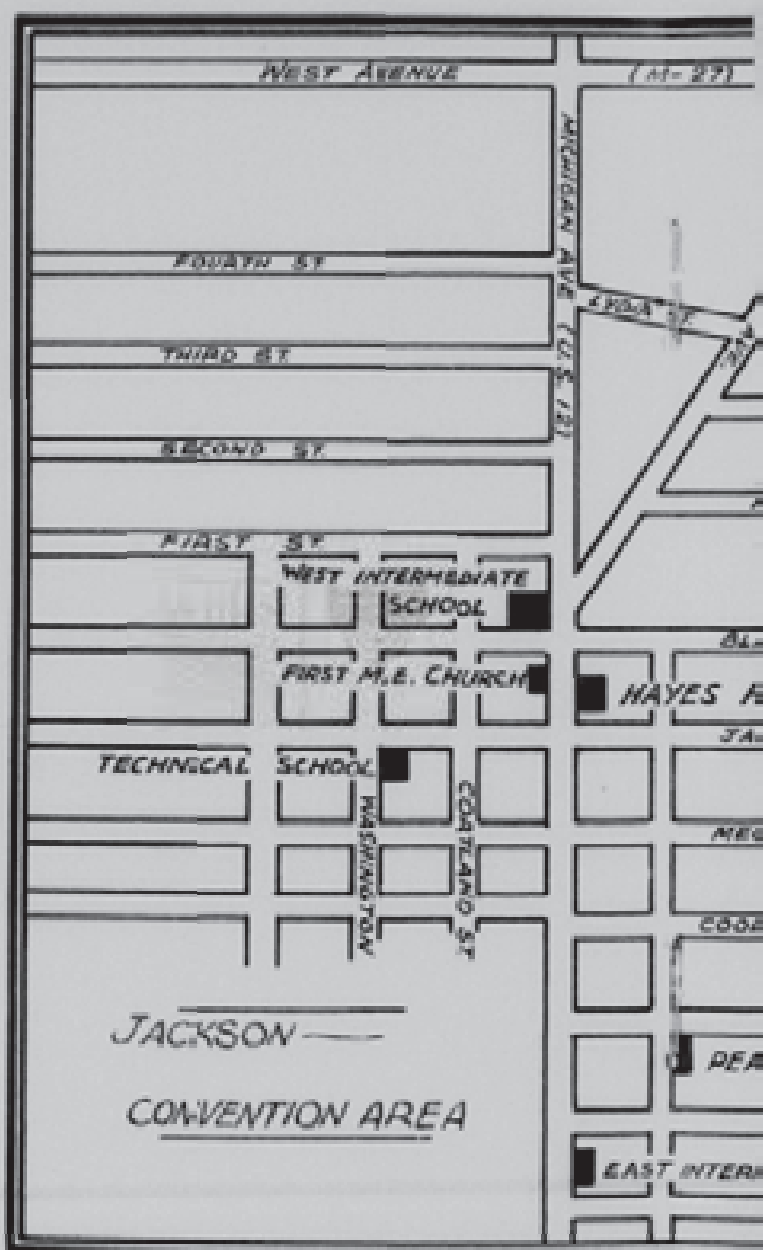
Report of 1937 National Home Economics Convention at Kansas City.

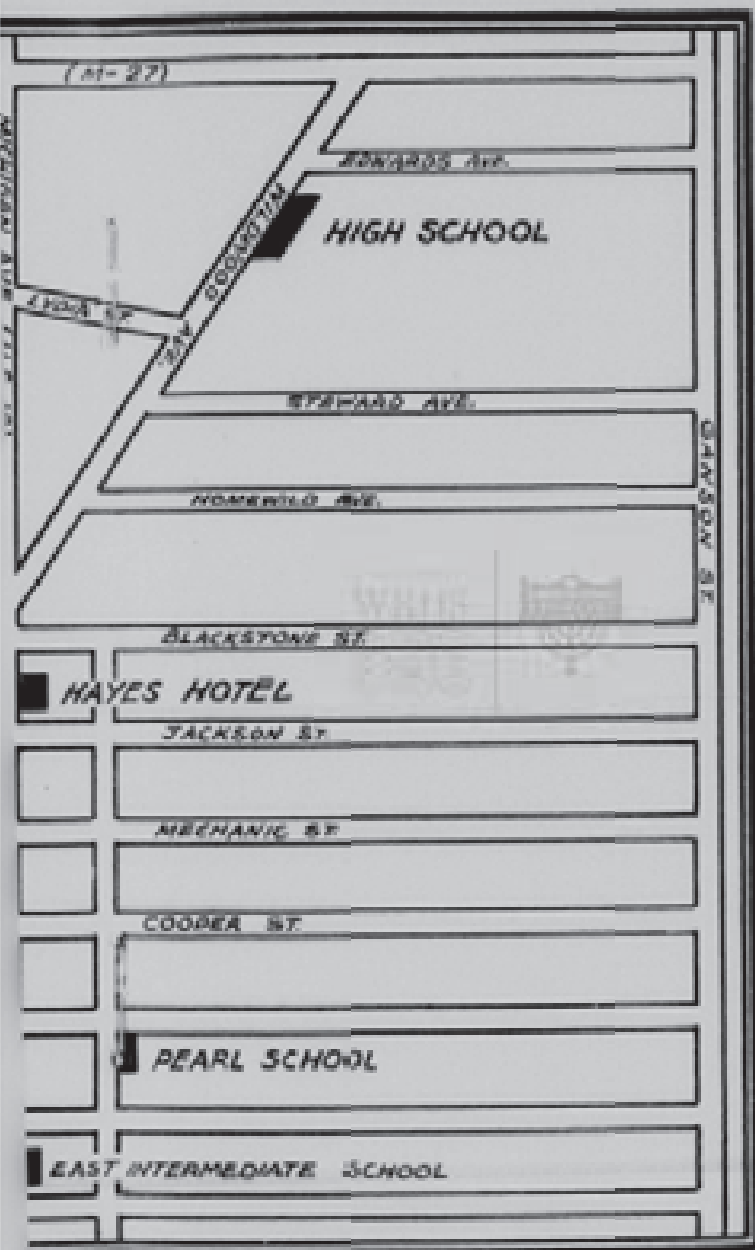
"Demonstration Method of Teaching for Home Economics," Mary I. Barber, director of home economics, Kellogg Company, Battle Creek.

LATER ELEMENTARY

Auditorium, High School

3:00 p.m. Chairman—Margaret E. Schroeder, principal, Cedar School, Lansing.





Music—Chorus of Fifth and Sixth Grade Children of Jackson, Edith Stone, supervisor of music, director.

Business Meeting.

"What the Later Elementary English Course of Study Should Contain," Frances Martin, consultant in elementary education, Central State Teachers College.

Two-minute discussions by various teachers in Region Three giving suggestions and actual experiences in teaching elementary English.

LIBRARY

Chairman—Ann Wheeler, librarian, Eastern High School, Lansing.

There will be no meeting this year due to conflict in dates with the Michigan Library Association meetings.

MATHEMATICS

Room 2-3, High School

3:00 p.m. Chairman—Clifford Walcott, Mason High School.

Address—Dr. R. L. Morton, Ohio University, Athens.
Business Meeting.

SPEECH

Room 1-2, High School

3:00 p.m. Chairman—Lena Marshall, Pattengill Junior High School, Lansing.

"Speech Correction in the Public Schools," Gordon Fischer, instructor in speech, Michigan State College.

"One Semester of Speech Correction in Junior High School," Edna Beyers, Haslett.

Business Meeting.

"Problems and Devices of a Teacher of Dramatics," Elizabeth Parsons, West Intermediate School, Jackson.

"Radio Speech," Therman Harris, Eastern High School, Lansing.

Section Meetings

FRIDAY, OCTOBER 15

CLASSICAL

Room 1-8, High School

9:00 a.m. Chairman—Harriett McGarry, Howell High School.

Theme—"Dividends Now Paying on My Classical Stock."

"In My Understanding of Governmental Affairs," Rev. Hubert Dukes, First Congregational Church, Jackson.

"In My Professional Life," C. Corley, M.D., physician, Jackson.

"In My Everyday Experiences," Elizabeth Camburn, psychology instructor, Jackson High School.

Panel Discussion—"How to Sell Latin to Skeptical Students and Antagonistic Educationalists."

Members of Panel: Alice Jane Knight, Mason; Helen Crawford, Ithaca; Mabel Wood, Lansing; and Cornelius Mulder, superintendent of schools, Blissfield, chairman.

Business Meeting.

DEANS AND ADVISERS OF GIRLS

Room 132
High School

9:00 a.m. Chairman—Elizabeth Conrad, dean of women, Michigan State College.

Business Meeting.

"The Rural Girl in College and High School," Mrs. J. W. Hornbeck, dean of women, Kalamazoo College.

"Extra-Curricular Program at Central, and Helpful Books," E. Beatrice Cible, assistant principal, Central High School, Lansing.

"Vocational Guidance Study at Howell," Lucile McClenathan, principal, Howell Junior High School.

12:00 m. Luncheon at "Hitching Post."

Informal Discussion.

EARLY ELEMENTARY

Auditorium, West
Intermediate School

Joint Meeting with Michigan Association for Childhood Education, a department of the M.E.A.

9:00 a.m. Chairman—Pauline Austin, Foster School, Lansing.

"Functional Written English in the Early Elementary Grades," Mrs. Myrtle B. Firestone, supervising principal, University Elementary School, Ann Arbor.

Exhibit of Children's Written English, Indicating the Needs and Occasions which Stimulated Them

Business Meeting.

ELEMENTARY SCHOOL PRINCIPALS

Luncheon at
Hotel Hayes

12:00 m. Chairman—Mrs. Ethel M. Herda, principal, West School, Jackson.

"Child Development and Promotion Standards," Willard Olson, director of research on child development, University Elementary School, Ann Arbor.

Business Meeting.

ENGLISH

Room 133, High School

9:00 a.m. Chairman—Helen Benjamin, Eastern High School, Lansing.

"A Year in an English Grammar School," Marjorie Eldred, West Junior High School, Lansing.

Business Meeting.

"The Job and Our Resources." Harlan C. Koch, assistant director, Bureau of Cooperation with Educational Institutions, University of Michigan.

HOME ECONOMICS

Second Meeting

9:00 a.m. Rooms 33, 49, 147, and 149, High School.
Roundtables—"Methods of Teaching."

"Individualized and Group Instruction in Large Classes." Led by Helen M. Hartman, Michigan State College. (Room 33)

"How Far Should We Go with Skills in Our Teaching Today?" Led by Gladys Percy, Hillsdale College. (Room 49)

"Beauty Centers and Home-like Corners in Home Economics Rooms for Teaching Related Art." Led by Claudine Burkhardt, West Junior High School, Lansing. (Room 147)

"Homemakers Group Meeting." Led by Mrs. Lucille Judd, Jackson. (Room 149)

10:00 a.m. Room 49, High School.
Reports of Roundtable Discussions.

MANUAL ARTS AND INDUSTRIAL EDUCATION

Room 111
Technical School

9:00 a.m. Chairman—Robert J. Sage, shop instructor, East Intermediate School, Jackson.

Business Meeting.

Roundtables:

Archery. Led by H. A. Roe, East Intermediate School, Jackson.

Auto Mechanics. Led by Ralph Knoll, Jackson High School.

Electricity. Led by H. H. Chaflant, Technical School, Jackson.

General Shop. Led by Fred Voss, West Intermediate School, Jackson.

Junior High Woodshop. Led by John Williams, West Intermediate School, Jackson.

Machine Shop. Led by George Matson, Jackson High School.

Mechanical Drawing. Led by A. R. Munson, supervisor of manual training, Jackson.

Pattern Making and High School Woodshop. Led by Harry Kopplin, Jackson High School.

Printing. Led by John Dorfmeider, West Intermediate School, Jackson.

Sheet Metal. Led by Fred Barrum, West Intermediate School, Jackson.

MODERN LANGUAGE**Room 224, High School**

9:00 a.m. Chairman—Harry D. Emerich, Spanish instructor, Central High School, Lansing.

"The Relation of the General Language Course to the Study of Modern Languages," Frances Walker, Howell Junior High School.

"Devices in Teaching First Year French with Special Emphasis on Vocabulary," Estelle H. Schipper, Owasco High School.

"Study Methods in Modern Languages," William B. Anderson, head of Spanish department, Eastern High School, Lansing.

Business Meeting.

MUSIC**Auditorium, East
Intermediate School**

*Joint Meeting with Michigan Music Educators
Association, a department of the M.M.A.*

9:00 a.m. Chairman—Joseph D. Wyman, Mason.

Orchestra Clinic—Jackson High School Orchestra under direction of Hugh Wolcott, Marius Fossenkemper, Detroit Symphony and Lansing Symphony Orchestras, clinic conductor.

Business Meeting.

Chorus Clinic—Euphony Choir of Jackson High School under direction of J. E. F. Chase, William F. Norton, Flint, clinic conductor.

PHYSICAL EDUCATION**Room 112, High School**

9:00 a.m. Chairman—Ernest Johnson, principal, Potterville.

"Physical Education for Handicapped Children," N. E. Teller, director of physical education, Michigan School for the Blind, Lansing.

Business Meeting.

Demonstration—Gymnasium Program Using the Squad Method. Conducted by Elwood Watson and Malcolm R. Mackay, physical education instructors, Jackson High School.

SCIENCE**Room 332, High School**

9:00 a.m. Chairman—Fred W. Moore, Owasco High School.

"Teaching High School Chemistry to the Slow Normal Student," Sherman R. Wilson, head of exact sciences department, Northwestern High School, Detroit.

Roundtable.

Demonstrations of Teaching Devices.

Business Meeting.

**SOCIAL SCIENCE AND
HISTORY**

Library, High School

9:00 a.m. Chairman—William Thomas, St. Johns High School.

Business Meeting.

Address—Edith M. Hoyle, University High School, Ann Arbor.

Topic Groups

THURSDAY, OCTOBER 14

No. 1. For Supervisors and Supervisor Principals

1:00 P.M. Room 136, High School.

Chairman—Anna Lawrence, Owosso.

No. 2. The Community and the School Curriculum

1:00 P.M. Library, High School.

Chairman—Guy M. Hill, professor of education, Michigan State College.

No. 3. Elementary School Principals and Teachers

1:00 P.M. Room 319, West Intermediate School.

Chairman—Mrs. Robert Merrill, principal, East Intermediate School, St. Johns.

No. 4. Teachers Clubs

1:00 P.M. Room 112, High School.

Chairman—Gretchen Doelle, principal, Allen School, Lansing.

No. 5. Of Interest to Administrators

3:00 P.M. Room 132, High School.

Chairman—E. A. Reed, superintendent, Adrian.

No. 6. Of Interest to County School Commissioners and Rural Teachers

3:00 P.M. Auditorium, High School.

Chairman—B. J. Willer, Clinton County school commissioner, St. Johns.

No. 7. In the Interest of Working M.E.M. Districts

3:00 P.M. Room 146, High School.

Chairman—C. E. Hinchey, principal, St. Johns High School.

No. 8. Report on Cooperative Study of Secondary Schools

3:00 P.M. Room 346, High School.

Chairman—Dwight Rich, principal, Eastern High School, Lansing.

Please use this form to report your appraisal of this Conference. Tear-out this page and hand it to the usher at the close of the last meeting that you attend.

Place circle around your rating for each meeting. (See rating scheme above.)

YOUR RATING of the sessions which you attended at this Regional Conference will assist materially in the plans for future meetings. Please use the following symbols: 1, Excellent; 2, Very good; 3, Good; 4, Fair; 5, Unsatisfactory. In last five items write out the meeting you attended.

| | | | | | |
|------------------------------|---|---|---|---|---|
| First General Session | 1 | 2 | 3 | 4 | 5 |
| Second General Session | 1 | 2 | 3 | 4 | 5 |
| Social Evening | 1 | 2 | 3 | 4 | 5 |
| (Which program?) | | | | | |
| Division | 1 | 2 | 3 | 4 | 5 |
| (Which one?) | | | | | |
| Section | 1 | 2 | 3 | 4 | 5 |
| (Which one?) | | | | | |
| Topic Group | 1 | 2 | 3 | 4 | 5 |
| (Which one?) | | | | | |
| Demonstration 1..... | 1 | 2 | 3 | 4 | 5 |
| (Which one?) | | | | | |

Use other side for comments on individual sessions and for suggestions or appraisal of National Association Journal and other NAEJL services.

THE FUNCTION of the Regional Conferences of the N.E.A. is fourfold:

1. **TEACHERS' PROBLEMS**—to aid in the solution of such problems as ethics, salary, credit unions, etc.

2. **TEACHING PROBLEMS**—to aid in the solution of such problems as time, content, etc.

3. **LIFE PROBLEMS**—to aid in understanding the pressing social, economic, and political problems of modern society and to share in solving them.

4. **CULTURE**—to stimulate and extend the personal life of teachers in the appreciation of the arts and sciences.

COMMENTS AND SUGGESTIONS

W. H. H. S.
G. G. G.
G. G. G.



MEMORANDA



Visit the Commercial Exhibits

AN OPPORTUNITY to get acquainted with the latest and best in teaching materials and school equipment awaits you at the Commercial Exhibits in the corridor of Jackson High School. Many of the exhibitors advertise in the Michigan Education Journal.

The following companies have made arrangements* for exhibits:

Allyn and Bacon
American Education Press, Inc.
Bickley-Cardy Company
Bobbs-Merrill Company
Ginn and Company
D. C. Heath and Company
Hillsdale School Supply Company
Houghton Mifflin Company
Inequale Publishing Company
Lathrop Brothers
Lyons and Corahan
E. P. McFadden Company
Charles E. Merrill Company
Michigan Association for
Childhood Education
Michigan Reading Circle
Northern Pacific Railway Company
F. A. Owen Publishing Company
Maurice Palack, Inc.
Benj. H. Sanborn and Company
Scott, Foresman and Company
Webster Publishing Company
Paul A. Willis Company
The John C. Winston Company

*Reservations made up to October 5.

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OBERLIN ALUMNI MAGAZINE



Volume XXXI

NOVEMBER, 1934

Number 2

*The Pipe Organ for the New
College Auditorium
is to be built by*

Casavant Brothers, Ltd.
St. Hyacinthe, Que., Canada



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Your banking business is important. It is confidential. We offer you the services of this strong, progressive banking institution that has served Oberlin and surrounding community throughout the past 28 years. We are equipped to render every banking service and cordially invite your inquiries.

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OBERLIN INN

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Referring To This Issue:

OBERLIN AND PRACTICAL PEOPLE was written by a young man who himself professes to be somewhat of a practical person. He teaches not, neither does he research. His conclusions may come as a severe blow to those of you who think four years is too long to spend in an arts school; but he shows good reason for the faith that is in him.

* * *

DR. ABRA HILLEE SILVER gave a distinguished address before the Public Affairs Society on October 3, on the waning prestige of the individual as compared with the group. To those of you who have been intellectually curious concerning the relative rights of man and of society, and ethically uncertain as to how far man ought to subordinate himself to society, we recommend this article unreservedly. It faces one of the real issues of the world today.

* * *

A NEWER MEMBER of the English Department, Warren Taylor does some clear thinking on the dilemma of the contemporary writer. Prodded by the growing social consciousness of the age, driven by an urge to be "useful," tempted as a "mere man of art" to ally himself with a larger cause, that shall present him with a mission and a message ready-made, the man of letters has increasingly allowed himself to be diverted from his real goal, which is the crystallization into significant and permanent form of the experience of life itself. This article is valuable not merely to the would-be writer but to the reader as well. For both it may serve as a kind of touch-stone, helping them distinguish between the spurious and the true.

* * *

THE VEXING GERMAN PROBLEM is again approached, this time from a novel angle. After spending a year in Germany and Austria Professor Louis D. Hartson of the Psychology Department found the illuminating moment of his trip in what was supposedly a scientific congress of German psychologists at Tübingen. The extraordinary kind of conversation that went on under the name of science is here outlined. For those of you who may not know German, the following glossary will be useful: *Gemeinschaftsleben*, community life; *Blut, Boden und Geist*, blood, native land, and spirit; *Ich-Du, Wir*, I-you, we; *seelische Ganzheit*, integrated personality; *Ueberindividuelle*, over-soul; *Gemeinschaft*, community, as opposed to *Gesellschaft*, society (seemingly, the distinction is that between an integrated and organized type of community life, as opposed to the haphazard and careless structure that constitutes Society in the broad sense of the word). *Gemeinschaftsbildung und Staatsauffassung*, community development and grasping the conception of the State; *die deutsche Bewegung*, the German movement; *das Widdergöttliche*, the Anti-Christ; *Arbeitsdienstlager*, camp for civic service as laborers; *Jugend, Mädchen*, youths, maidens; *Redaktionsmitglieder*, associate editor; *heilige Nüchternheit*, holy sobriety; *Ganzheit*, totality; *Blutbad*, bath of blood.

PARENTS PLEASE NOTE the alumni sons and daughters for 1934. The picture represents not quite two-thirds of the total group of seventy (freshmen easily forget). The appended list gives the complete data as we know it. If we have slipped, correct us!

* * *

THE PAGES OF CAMPUS and alumni news have some interesting items this month: the centenary of First Church; Dr. Millikan and cosmic rays, Dr. K'ung and the silver problem, recognition of the N. S. L., first flag rush. Professor Jelliffe is with us again this month. And three faculty and alumni books are reviewed.

* * *

THIS ISSUE MARKS the appearance of the annual directory of last year's graduating class. If you're '33 or '34 you'll seize this eagerly; if you are '03 or '94 you'll be scarcely less interested to see what our youngest alumni are doing in this woeful world.

* * *

WE ARE PROUD of the tuneful communication from two of the Class of 1898, at the top of Page 57. If you can produce verse as good, let's have some!

THE OBERLIN ALUMNI MAGAZINE

Published Monthly, Except in August and September by
THE ALUMNI ASSOCIATION OF OBERLIN COLLEGE

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Single copies, 25 cents

Should a subscriber desire to discontinue his subscription, a notice to the effect should be sent in before its expiration. Otherwise it is assumed that a continuance of the subscription is desired.

Communications and advertising copy should be in hand by the 15th of the month to insure attention for the next issue.

Draw checks to The Alumni Association of Oberlin College.

Member, American Alumni Council, Intercollegiate Alumni Extension Service, Inc.

Entered as second-class matter at the Post Office, Oberlin, Ohio, under Act of Congress of March 3, 1879.

Reporting Progress on the New General Alumni Fund

Returns from the new General Alumni Fund are beginning to come in. In an encouraging number of instances alumni who have never before contributed are making pledges; and many alumni who already have pledges are increasing them. If a sufficient number do this, the success of the Fund will be assured.

Not nearly enough of the alumni, however, have yet replied. Hunt up your folder and your pledge slip, fill it out and send it in. Watch the *Magazine* for news of the progress of the Fund—lists of "class agents," lists of classes and donors. Start now to put your class at the top of the percentage columns.

What Will An Adequate Alumni Fund Do?

- I. Increase the amount of money available for needy students — and later for other College needs.
- II. Provide a sufficient fund for the Alumni Association to:
 1. Make possible a full-time Alumni Secretary, who will spend much of his time in the field developing alumni interest.
 2. Insure the continuation of the *Alumni Magazine*, with a constant improvement in its interest and quality.
 3. Provide a Service Program for the individual chapters of the Association to the ends, among others, of
 - a) acquaintance and fellowship.
 - b) placement and re-employment of graduates.
 - c) continuing education, book loans, etc.
 4. Cooperate with the College admissions program.

**Have You Sent In Your Pledge?
DO IT NOW!**

The Oberlin Alumni Magazine

VOLUME XXXI

OBERLIN, OHIO, NOVEMBER 1, 1934

No. 2

Have you, dear reader, ever chaperoned a group of college freshmen? If you have, you will be neither surprised nor horrified to learn that on a picnic, for instance, the boys eat first, letting the girls do the cooking over a hot and smoky fire, and that the chaperones are the last to be served with food by either girl or boy; that at a party, the elders are mostly left to stand up or sit down as they list, and chiefly in their own company; and that in a strange faculty home, whose inmates are previously unknown to them, these engaging young creatures seemingly experience no inhibitions whatever in regarding the house and all it contains as their own. To parents, this state of affairs is evidently so familiar as to pass without remark. To some of the rest of us, however, the total lack of what ordinarily goes by the name of politeness, is a distinct shock.

It certainly ought not to be necessary to make out a case for politeness. There was a time, not so very long ago, when politeness was held to be superfluous, a clinging to a dead tradition, an insulting insinuation of inequality between the sexes. In a few sporadic instances this attitude has actually survived among older people; as witness the writer who commended in public print, just the other day, the way young men now let young ladies help themselves into automobiles, and perform sundry other operations involving doors and packages which it had previously been supposed a lady could not do unaided. The argument of implied inequality, however, hardly covers the case of youth's treatment of the aged and infirm, as chaperones by definition are; even admitting them to be an unwelcome necessity, can any apologist discover by what virtue they should be not even perfunctorily attended to?

No, politeness needs no defense, either in the superficial that we call "manners" or in its root, a genuine thoughtfulness and consideration for others. Manners should of course spring from consideration; they are consideration made visible; but even form, in such a case, is better than a total lack of form and substance too.

The question now arises, freshmen in this state being delivered to the college door, should they be allowed to graduate that way? What responsibility should the college assume in forming the manners, as well as the minds, of its young charges? Should it assume any, other than permitting those extra-curricular forces that from time immemorial have taken a few of the edges off the diamond in the rough? Or should it take the position that until he is educated in consideration for other people, a man is not educated no matter how much calculus he knows; that regardless of the French she has mastered, a girl is hardly a college product until she has some conception of what may be due others besides herself?

It is always a dangerous matter to suggest that a college add this and that to its already formidable list of burdens. There are perennially those who would

have our institutions of higher learning embrace the very cosmos, imparting all the parts and graces that heaven and early training alike have denied the individual. The family falls down? Let the college take its place. The high school does not teach its students to study? The college, of course, will rectify that fault. Moral influences lacking? But surely, the college will provide them. How shall the individual find his place in Society? The college, the college, shall put him there. It is little wonder that the college has in desperation proclaimed that the minds entrusted to it are its chief concern, and that it cannot and will not be responsible for much of anything else.

There is a small suspicion of artificiality, however, in any hard and fast rule that divides a person's mind from the rest of him, especially when he is young and not accustomed to mental tight-rope walking. The body has moreover successfully established its claims, even in college circles. Through psychiatry, the student's emotional adjustments are beginning to be recognized as a legitimate concern. Religion has long found the academic field a fertile one, and has not been frowned upon in its attempts. Is it unreasonable, then, to suppose that so integral a part of personality as one's attitude towards others is totally outside the college's province and care? And in the student's absence from home, who else is there to assume this responsibility, at which the family does not seem to be too effective anyway?

If manners were but extras, "how to enter a drawing-room properly," social veneer, the question would not be a vital one. When it comes to knowing how to behave toward the people in that drawing-room, however, we enter another province. If the college lives but to impart facts, it can very well let the drawing-room alone. If it exists to make life richer, fuller and more interesting to the total person, not just a part of him, training in consideration would seem to have a definite place in the college program and among the college objectives. Nor is it necessary to add "courses" to do this. The need is for the deliberate unification of the efforts of all the heroic individuals on the campus who have long worked toward this end, and a conscious and constant dissemination of the gospel by the agencies already there and qualified to do it.

So far as this office has been able to determine, the FERA has as yet no nickname on the Campus. It is not the Fera, nor the Fine Edge of Republican Aggravation

**UNCLE SAM
AND THE
FERA**

(suggesting there is an axe to grind somewhere) nor any one of a dozen cleverer things that pencil and paper and a discreet straining of the brain will readily produce. No, the FERA is a sober actuality, of—at the moment—a hundred and sixty students going quietly about various tasks, getting some so-called "practical" experience along with their college training. In the libraries, in the laboratories, in the of-

(Continued on Page 45)

Oberlin and Practical People

By HOWARD LOUST '31

Dear Cousin Tom:

Next fall you are going to college.

You do not have the scholarly type of mind. You will never deliver a paper before a learned society; you will never penetrate to the frontiers of mathematics or philosophy, let alone blaze a trail beyond those frontiers. You will never burn midnight incense to Athena. You will never be able to pop derivations out of a skull cap. You are the kind of chap who, interrogated point-blank by the professor, will have forgotten the footnote.

Someone has told you that Oberlin, a liberal arts college, is fundamentally a place for scholars—that is to say, for those whose first concern is for the things of the mind. Doubtless individuals of the first intellectual magnitude belong in such a college—individuals who, after four years in the Oberlin refinery, are fairly launched toward three or more years of graduate study and a lifetime of scholarly pursuits. Of such are the elect, and theirs is the kingdom of thought.

As I think you will agree, you do not belong in that category.

Primarily, you are a practical person, by which I mean that your chief concerns in life will be machines, men, sales quotas, and the like. In all probability your life will be spent in a work-a-day world, never far from the rattle and thump of commerce. During vacations, you have worked in a machine shop, you have sold goods over the counter, you have even had some experience in the accounting department of a shoe factory. You have felt the bite of a tool in your hand as you stood at a lathe, and you know the satisfaction that craftsmanship can bring. You know, too, the kind of men who work behind the machines. Real men, most of them—rough shod, out-spoken, hard working fellows with plenty of common sense. You know something of the pressure for sales, and a few of the rules of economic warfare as it is practiced in the United States. You have found out that it is a kind of grim game, with money for chips, and you like it. You will not easily escape the fascination of tangible things.

Despite your being primarily a practical person, we cannot let it go at that. If you were content to let your thinking stop at the factory gates, you would romp merrily off to business school or the brass works and let your mind alone.

From those discussions we had last spring, I know that you have an intense curiosity about the almost incredible here and now. What has gone before—what processes of development and destruction, time and change, have brought into existence precisely this world and this society? What do men think is to come? How were they able, fragment by fragment, to piece together the body of knowledge now available? What can you learn of the basic sciences, of the much-touted scientific approach to problem-solving? Where is it that these scientists are leading, pressing triumphantly onward with civilization trailing in their wake?

You are perplexed by the sweep and pull of the undertow in a supposedly smooth-flowing and highly de-

veloped civilization. You look at Europe and wonder how soon mankind will be back in the stone age. At times you look at America and remark a kind of stone age among us, and watch the chiefs beating their tom-toms and driving their tribes to the polls.

Although practical persons are supposed to be lacking in the finer perceptions, you confess an appreciation of beauty, in art and architecture, in music, and in literature.

Unfortunately for your peace of mind, unfortunately for the ruthless individualism supposedly generated by practical people, you have a trace of idealism. You will listen to any Utopian scheme, however fanatical. When someone speaks of political corruption, of human want in the midst of plenty, you turn a kind of purple.

You are beginning to ask questions about religion, and a quiet retreat among the elms would be a good place to fight the thing out. You will hear and argue both sides, and in the end you will probably, as the Americans have it, "decide in favor of God."

No trade school on earth is going to appease this hungry mind of yours. You will not be satisfied with less than four years of prospecting along the ranges of knowledge.

One digression. (You will learn digression at Oberlin.) Let us say that the practical people of this world cut the grain, row upon row; and the scholars winnow out golden kernels and store them away in treasure houses. You have seen a machine in the wheat fields that cuts the grain and threshes it as it goes — a combine. The point is (digressions nearly always turn out this way) that I think you combine to some extent the qualities of the practical person and the scholar as we have roughly defined them. I think you are the kind of person who will never get away from the business of cutting the grain, but you will never be content unless you can seek out a few kernels for yourself.

If I have analyzed your case correctly, and your interests are thus bewilderingly divided—go to Oberlin.

Oberlin won't make much of an impression on you at first. After you have been there about a month, you will wake up some morning straining your ears for the throbbing of the sole-cutting machines, the trucking of cases on the floor overhead—even the familiar sound of an adding machine. You will walk three times around the Campus, looking for rocks or tin cans to kick into the next block. You will say to yourself:

"Fine idea, letting that half-wit cousin of mine talk me into coming here. What am I getting out of this place? Latin. Literature, instead of 'copy that packs a punch.' Art, instead of layouts and product display. Talk about the cold, cruel world—mostly uninformed. Words, instead of action. Landsakes! I'd just like to see what that tranquil Professor X would do if Hard-boiled Herrick descended on him like the wrath of God and announced that he was 43.21 per cent below his sales quota, adding two similes, a choice adjective, and an imperative with a punch!"

Then some day while you are listening to that tranquil Professor X you will suddenly say to yourself: "Wait a minute, Thomas. Pack up the sneers. This guy may not know a diesel from a dynamo, but he's pitching you some hot ones, with plenty of stuff on the ball, and it's time you got in here and connected with some of it!"

From that time on, you will begin to appreciate Oberlin. You will find that you have been trying to buy riveting machines in a jewelry store. You will realize that you have come to Athens and have seen only the street cars. There in Oberlin is your fabulously rich treasure house of knowledge.

You will find it an astonishing place, once you get into the spirit of it, and nothing more astonishing than the sanctity of opinion. Where else will you hear socialist and capitalist, devout and atheist, idealist and materialist, speak from the same platform? Where else will you find the hopes and utilities of world peace so anxiously discussed? Where else would you find professors honest enough to dissent with their government engaged in war?

Among faculty and students alike you will find every intellectual denomination, from the genius to the parrot of platitudes. You will find a heterodoxy of conflicting opinions such as, in generations past, would have parted

father from son and split congregations into segments invoking hell fire upon all who dissented from their credo. You can always find a good argument in progress on the Campus. To the pedant such confusion is alarming, but to you it will be stimulating. You will learn to test your ideas in the fire, and right or wrong they will be yours. And while you may strongly suspect that someone who disagrees with you is something of an ass, you will learn to admit the possibility of your being an even greater ass yourself.

You will be disappointed when you leave Oberlin, not at the knowledge you will take with you, but at the riches you must leave behind. I should warn you, too, that you will probably have too many attacks of mental dyspepsia to make the four years spent at Oberlin the happiest of your life—they may be the unhappiest.

Out of it all you will step into a new world, with your vision sharpened, your powers of analysis strengthened, your immense curiosity immensely increased, and a perspective that only such an experience can bring. For your type of mind, I submit, that is worth four years out of reach of an adding machine.

Yes, you say, but for one who is going into business isn't it a pretty long shot to gamble four years in what appears to be a wholly unbusiness-like place? Perhaps, but it is worth the chance. You will be one of the few business men who can see over his own back fence.

The Decline of the Individual

ADDRESS BEFORE PUBLIC AFFAIRS SOCIETY BY DR. ABBA HILLEL SILVER

THE problem of the one and the many, of the individual and society, is one of the most fundamental and continuing problems in human thought. How to insure the fullest expression of the individual without disrupting society, and how to coordinate personal freedom with group responsibility—that has been the major problem of sociology. The pendulum has, throughout the ages, swung between the extremes of unlimited individualism and absolute social control, between the exaltation of the individual and his submergence.

Man begins historically as an indistinguishable member of a strongly coordinated community. He develops into greater freedom of thought and action as the life of the community moves into the higher ranges of civilization. In eras of decadence, individualism degenerates into anarchic subjectivism, turns anti-social and actually tends to destroy the individual.

There are epochs when the social gospel must be stressed, because individual privilege has been allowed to exploit the group. This has been true of our times when the masses which possess considerable *formal* political and economic freedom, do in actual practice enjoy very little of either. They are in large measure dependent upon political organizations and economic arrangements in the control of a minority which systematically exploits them. There are other times when the essential rights of the individual must be championed in the face of a dangerous encroachment of group tyranny.

Professor Eucken, in his essay, "Society and the Individual," called attention forcibly to the "anti-individualistic influence of the tremendous accession of strength which has fallen to the part of the state in the course of the 19th century. This accession has been due for the most part to economic complications in the face of which every merely individual effort has seemed hopeless. . . . The increasing complication, the technical development of civilization, demands a closer correlation of the separate forces and more organization of the whole, and therefore calls for a guiding centre. (Today we call it central planning.) . . . Thus the visible power of the state and the invisible power of society are united against the independence of the individual". . .

If that judgment of Professor Eucken held good when it was written in the days before the World War, how much more pertinent and re-enforced is it today, with state and class dictatorships riding in triumph through two-thirds of the civilized world!

The post-war era has been dominated by the idea of state corporateness to a far greater degree than the one which preceded it. The power and authority of the state have been augmented even in those countries where no dictatorship has been established. "The tremendous accession of strength which has fallen to the part of the state in the 19th century" is nothing in comparison to the accession of strength, control and authority which has fallen to the part of the state since the beginning of the third decade of the 20th century.

The 19th century witnessed the triumph of bourgeois society which sought to delimit as far as possible the powers and functions of the state and to extend and establish the rights of the individual. The development of private capitalism in the 19th century necessitated and achieved a large measure of freedom for the individual and a sharply circumscribed corporate control. The 20th century is witnessing the final collapse of this system of unrestricted competitive individualism.

Everywhere the state is stepping in to check the power and authority of the individual. The democratic apparatus which middle-class individualism created to safeguard its rights is being pushed aside or discarded. Bolshevism, Fascism, and Nazism have this one thing in common: they are all champions of maximum state authority. The state, they claim, must have absolute dictatorial power over the whole life of man. The individual has no inalienable rights—no areas forever exempted from group control and interference. Mussolini declared: "Here, as in Russia, we are advocates of the collective significance of life, and we wish to develop this at the cost of individualism."

I

There are spiritual advantages to a doctrine of collectivism as against the doctrine of private exploitation and careerism which characterized our passing civilization. Both Judaism and Christianity have always doctrinally subordinated the private ambitions of the individual to the well-being of society as a whole. The highest good was the social good. Man was taught to discover the real significance of his own life in enterprises which contributed to the upbuilding of the perfect society. Primitive Christianity was actually communistic in its social structure and so were the monastic brotherhoods which derived from it. The whole purpose of the Mosaic Jubilee legislation, touching land tenure and sale, as well as the whole tenor of the social message of the prophets of Israel, was to discourage the aggrandizement of the individual at the expense of the group.

Neither Judaism nor Christianity has therefore anything to fear from the spread of the doctrine of the socialized community and the collective life which is likely to dominate the New Era. All spiritual movements of mankind had this ideal at the core of their inspiration. The peaceful, neighborly, cooperative life has been the goal of all the weary marches of civilization. All religious education has been directed towards training men to think less in terms of personal career and success and more in terms of co-worker in a common social enterprise. Life is again vindicating classic religious ethics, in that the cooperative commonwealth is actually coming to be; and in the future it will go hard with the lone wolf, the predatory exploiter, the anti-social omnivorous man.

The danger lies in the excessive zeal and over-reaching on the part of the state which may lead to the complete subjugation of the individual and which in time may prove fatal to his spiritual life. Our experience of the last decade and a half in different parts of the world with experiments in the corporate society, in Communism, in State Socialism, in State Capitalism, or in the

corporative state, has given men ground for fear that the individual is being sacrificed in the process of economic and political coordination.

Whether the suppression of the individual is only a necessary incident in the transition from one social order to another and freer social order, or whether together with dictatorship it will become a permanent feature of the new social order, is for the present a matter of conjecture. But for the time being at least it is alarming to behold in the lands where the corporate ideal of the state has made the greatest headway, the total conscription of the individual in the service of the autocratic state. All thought is regimented. Education becomes propaganda. Every writer becomes a functionary of the state. Attempts are made, as in Germany, to make even the church an adjunct and a propaganda agency for the political state, a mouthpiece for its dogmas and pretensions. The right of the individual to quest for himself in the fields of the mind and the spirit is denied. A new orthodoxy has been enthroned. It is now proclaimed that absolute truth as regards social ethics, government and economics, even private morality, has already been revealed. It is in the safekeeping of a minority political group—a new priestly hierarchy. The individual must accept the dogma of the regime, unquestioningly and submissively, or he is anathema. This new state absolutism, backed by its vast punitive power, is far more dangerous than the old and now discredited absolutism of the church. The latter was frequently held in check by the secular arm of government. At least the secular and the ecclesiastical attenuated each other's powers. But with the decline of the political power of the church, and the ascendancy of the absolute authoritarian state, the individual is at the complete mercy of the latter, without recourse and without refuge.

It is quite possible that in the New Era organized religion will have to assume the role of the sole surviving champion of the rights of the individual. This necessity the Christian church in Germany has already been faced with, but for the time being, at least, the German Evangelical church has succumbed to the totalitarian state. It has been coordinated. The point of view of Dr. Krause, *Gauleiter* of the Berlin section of the German Christians, has won the day. "National Socialists must not be judged from a Biblical standpoint; it is the Bible and the Church which must be judged from a Nazi standpoint. The Nazi state embodies the totality of God."

In the face of the amazing pretensions of the state, it behooves all religious disciples to insist that man possesses certain rights over which the state, however noble its purposes and however exalted its program, has no power whatsoever. There are sovereign rights which are man's by virtue of his humanity and not by virtue of his citizenship in a given political group. Man has other relationships and other obligations than those to his country. There is the whole of mankind. There is the universe as a whole. There is his own inner spiritual microcosm. There is God.

The New Era is being ushered in by way of dictatorships. Whether they are passing or permanent it is impossible to say. It is well to remember, however, that

freedom-loving men

dictatorships do not of themselves and as a matter of course pass over into democracies. They do not liquidate themselves. These dictatorships, wherever established, have so far been characterized by their utter ruthlessness. This is true both of the capitalistic dictatorship, and of the communistic. The latter in its revolutionary zeal to attain quickly the good life actually sacrifices all the values which men have always identified with the good life. We have entered an age of sanctified ruthlessness and exalted brutality. But even more dangerous than the terrible toll of victims of physical violence is the tragic toll of victims of spiritual and intellectual violence. Men are driven into terrified silence. Conformity is prescribed. All opposition, all parties, all dissenting opinion in press, pulpit, classroom, platform and book is stamped out. That this is fatal to man's spiritual life is easily apparent. It tends to dry up the well-springs of man's spiritual creativeness. It destroys the soil and roots of his moral growth. When man is not allowed to stand alone, to dissent from the majority, to proclaim the truth which has been born in him through his own soul's travail, his spiritual life is destroyed. Revelations never come to groups. At best, to quote Pestalozzi, the collective existence of our race can only civilize us; it cannot cultivate us. There were schools of prophets in ancient Israel, but they were merely monitors of ancient superstitions. It was only after the individual separated himself from the school and the group and pursued his own solitary quest of truth that prophecy discovered its authentic voice and mood.

The New Era may thus burden the church and synagogue with another task—to save man from the dark heresy of sanctified ruthlessness and brutality at the behest of a new politico-economic Messianism and to safeguard man's spiritual and intellectual freedom in a world constricted by the encompassing wall of dictatorship.

II

Side by side with the doctrine of the absolute, totalitarian state, runs the doctrine of competitive nationalism and intolerant racialism, both of which victimize the individual. There is a nationalism which is as instinctive as one's love of home and family and friends. It requires no artificial indoctrination and no propaganda. It is neither exclusive, intolerant nor militant. It is not a cunning tool in the hands of economic imperialism. But the western world is harassed and ridden today by a nationalism which makes a mockery of this simple, wholesome patriotism and employs it as a blind for shameless exploitation. The love of one's country is put under option by those who control the policies of government. A cabal of industrialists, financiers, bankers and munition makers prescribes what the government shall do—and the individual, bound hand and foot beforehand by the mandates of this new nationalism, is delivered over to the drill sergeant. By this disgraceful strategy, the youth of the world is being stampeded today into group intolerance and arrogant provincialism and into the shambles of another war. The individual seems helpless in the face of this cunningly stimulated mob-patriotism. The universal ideal which fired the imagination of the best minds of Europe in the 18th and early

19th centuries—the idea of a federated world wherein a man at one and the same time could be a citizen of his country and a citizen of the world—the ideal which enlarged man's estate and set him free for a spiritual career beyond the narrow boundaries of his own land — this ideal, so thoroughly Christian and so thoroughly Jewish—has been pushed out of men's minds by the command of a restrictive, truculent and arrogant nationalism. Internationalism, today, in many lands is blackest heresy. The youth of the world is being taught to think not in terms of international human solidarity, but in terms of exclusive, aggressive and jealous national loyalties. One is first and foremost a German, a Frenchman, an Italian, a Pole, and only secondarily and not always necessarily a son of man, a child of God. Modern nationalism has unquestionably ghettoized the individual and confined him to a little corner in a fragmented and disintegrated world.

In some parts of the world, nationalism is still further being narrowed by the concept of race. Nation has been made synonymous with race. Only those belonging to the racial stock of the dominant majority are recognized as citizens. All others are disfranchised and politically, economically and socially degraded. This has been particularly true in Nazi Germany where race idolatry has run riot to a point where all human virtues have been subordinated to it. Hitler declared, in one of his recent outbursts, "I prefer a German deserter to a Jewish hero" . . .

It is clear that in a state where race becomes the criterion and prerequisite for rights and preferment, the individual is sacrificed. It is no longer a matter of personal character or ability, but of hereditary fatalism. One's claim to equality can no longer be based upon a shared human destiny or upon worth or merit, but upon a factor which is beyond the individual's control—ancestry.

Unfortunately, pseudo-scientific propaganda for racial imperialism is wide-spread in the world today. The doctrine of racial superiority was used as a cover for the vicious motives of the last war. It has always been a blind for economic imperialism. The people in the South used it as an excuse for exploiting the colored man and for denying him his elementary human rights and his legitimate opportunities. The white man's burden becomes the black man's curse, and the brown man's, and the yellow man's.

It has again been invoked in present-day Germany, as a camouflage for economic reaction, which is defending itself with such desperation, as inflammable propaganda material for the purposes of political incitement and stampede in order to achieve certain objectives which calm reason would fail to achieve, and as compensation for all the rights and liberties which a Fascist dictatorship takes away from the citizens.

Some peoples which have a large element of mysticism in their make-up are particularly addicted to race idolatry. Mysticism is at bottom religious romanticism and romanticism is essentially an historic throw-back, a hankering after older forms of social life and organization, a retroversion to herd mores, folkways and myths, to what is thought to be the protoplasmic racial soul. A hundred

in Fascist lands

years ago Heinrich Heine called attention to this recurrent manifestation of mysticism among the German people. In Nazism, the German mass is again manifesting these strong mystic, primitivist and collective tendencies. Race has again surged to the forefront of popular obsession and the cosmopolitan spirit of Lessing, Herder, Schiller, Goethe and Kant is, for the time being, homeless in Germany.

It is not necessary for me at this time to point out the fallacies of this economically motivated race propaganda—this artificial division of mankind into "Herren-rasse" and "Untermenschen." There is, of course, no pure race in the world. The story of racial fusions which have gone on everywhere in historic and pre-historic times has been sufficiently attested by anthropology and archaeology, and is sufficiently convincing to everyone but the propagandist who has an axe to grind. And there are no superior races. There are no races endowed by nature with superior qualities of mind and character. There are races more favored with circumstances, by environment, by geographical position, by the fertility of the soil, or by the treasures underneath the soil. There are advanced races and backward races. There are differences between races but no biologic gradations. And no race has a monopoly upon genius or creative capacity.

III

There is far more race idolatry in the world today than ever before in the history of mankind. There was no color line in antiquity. The Greeks were conscious of their cultural superiority but they did not attribute it to biology. They claimed excellency on the basis of their civilization, not their blood. The Romans were splendid racial cosmopolites. Roman citizenship was not restricted to any one racial group within the far-flung empire. Roman citizenship which at first was the privilege of only the few who lived in Rome was soon extended to the limits of the empire, and under Caracalla it was universalized throughout the vast empire. The Jew was proud not of his race but of his religion, and the proselyte to the faith was welcomed into the life of the race. The Jews regarded themselves as the chosen people not because of their racial traits but because of having been selected to be the servants of Jahweh to carry His moral law to the world. They were a covenanted people, a kingdom not of supermen but of priests. Their prophets kept them from excessive pride by reminding them:

"Are ye not as the children of the Ethiopians unto Me

"O children of Israel? saith the Lord.

"Have not I brought up Israel out of the land of Egypt

"And the Philistine from Caphtor

"And Aram from Kir?"

Jahweh was the God of all nations. Israel's prerogative lay only in arduous moral and religious pioneering. When that ceased, when Israel no longer wished to bear the burden of religious leadership, it knew itself to be rejected of God.

Christianity, of course, took over the prophetic, universalistic concept from Judaism, emphasized it, enlarged upon it, and carried it to the far corners of the earth. "The God that made the world and all nations therein, he, being Lord of Heaven and earth . . . made of one blood every nation of men to dwell on all the face of the earth." The organic racial oneness of the whole human family is nowhere in the Bible more clearly and forcibly enunciated. And again: "For there is no distinction between Jew and Greek, for the same Lord is Lord of all, and is rich unto all that call upon him." The entire concept of race which is fatalistic and exclusive is subordinated to the concept of faith which is volitional and all-inclusive. "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." (Gal. 3:29.)

It is therefore no accident that Nazi racialists have been led to a repudiation of both the Old and the New Testaments and are invoking anew the dethroned tribal Gods of primitive, heathen Germany. And it is no accident either that the great Christian leaders of present-day Germany have clearly seen the menace in atavistic Nazi racialism to the spirit and mission of their historical faith and are so strenuously resisting it.

The Middle Ages knew very little of that racial chauvinism which is so rampant in our day. There was no talk of race purity in the Middle Ages. It was with the rise of nationalism and of colonial imperialism among the Northwestern European peoples, particularly during the last century, and the consequent exploitation of the backward races, that the necessity arose for some ideologic justification of such exploitation. It soon appeared in the form of pseudo-scientific theories of race superiority. These theories gained prestige and popularity as the European peoples proceeded to conquer, subject and despoil backward peoples. Some apologists even employed High Church terminology such as "Bearing the White Man's Burden" to savor the miserable mess of imperialistic pottage, by means of which European peoples robbed other races of their birthright of freedom. And, again, the "white man's burden" became the black man's curse and the brown man's and the yellow man's.

Modern nationalism has fallen under the blight of this race idolatry, particularly among a people like the Germans who are not empire-builders and therefore politically provincial and among whom national unity is a quite recent achievement and hence still a matter of hallelujah. The novel doctrine is now being loudly proclaimed that a nation must be racially homogeneous and every national within the state who can not trace his ancestry back to the racial stock of the majority is an alien and an intruder. Racial minorities are almost everywhere disadvantaged in the modern state and so are, of course, all the individual members of such racial minorities.

Racial imperialism, like religious imperialism, is a stumbling-block in the way of man's freedom and progress. What is required in our day is not superheated race apologetics but a generous way of life which will give each race and to all men regardless of race, the opportunity to live their own life, to express their own soul and to contribute their unique values to the commonality of human life. Our age needs a form of good

will which will not only tolerate racial and cultural differences but which will gladly use them for the enrichment of life.

There are some very high-minded men in our country who rightfully would resent any charge of racial intolerance, who nevertheless by their fond hankering after an American social and cultural unification, a sort of American *Gleichschaltung*, are unconsciously contributing to that very intolerance which they would repudiate. They are opposed to the existence of various social groups, based largely upon racial identity, in American society. They assume that there must be only one social group in America, and one thorough-going cultural tradition. The Jewish community for example is sometimes criticized by these people, who clearly are not anti-Semitic, for its separatism, its solidarity and its refusal to assimilate.

To which the spokesmen of the Jewish group would reply that cultural uniformity is not a prerequisite of American democratic society or of any other democratic society, that such uniformity is not intrinsically preferable and that cooperation and good will in common national tasks are possible in spite of the existence of differences.

When it is claimed that if the Jew would surrender everything except his "personal religious views," the anti-Semitic disease would disappear and all would be well with him, these spokesmen reply that the German Jews for decades practiced this very theory of assimilation. They tried in all ways *not* to be different. Their group consciousness had dwindled to a vanishing point. And yet, such is the patent bankruptcy of this whole thesis, the most virulent anti-Semitism developed in Germany,

and in place of a self-willed "difference," a legal, prescriptive and discriminating "difference" was forced upon them as a mark of shame. Even non-Aryan Christian clergymen who certainly never suffered from excessive Jewish group-consciousness have been "differentiated" and stigmatized in the land of classic Jewish assimilation.

"Social unity" or "cultural unity" is just as dangerous a slogan to raise in modern society as "racial unity." Too many noble ideals of mankind are being broken on the wheel of totalitarian obsessions in the world today for liberal churchmen, lay or cleric, who value individualism and exalt personality, to permit themselves to become champions of "unification" crusades in American life.

What is needed in the world today is not race or religious imperialism, or mystic yearning after cultural or social unification, after a monolithic society which crushes the individual, but the courageous reassertion of that liberal, generous, tolerant view of life which our present unhappy age has so tragically lost, and to which it will have to return if life is to be livable, and if men and minorities are to be saved from the tyranny of the mass and the curse of regimentation. If we men of faith are to remain faithful to the classic ideals of our religions we must set about rekindling the light of the ideal of one Humanity of free men within an economic system which will permit true freedom, and we must redirect the aspirations of men towards it. Then the questions of state and race and nationalism will assume their proper place of secondary importance in human life, and mutual adjustments will then be made far more simply and naturally than is possible today. The lost perspective will have been restored.

The Contemporary Writer: Social Critic, Propagandist, or Artist?

By WARREN TAYLOR

THE serious writers of our own time fall inevitably, it seems, into one of three groups: first, that of the social critics, who try to show us what is wrong with our age; second, that of the propagandists, who are confident that they can tell us what we can do to be saved; and last, that of the artists, who want to give us a quickened sense of life. To all of these groups, no doubt, the present is a most trying time. The propagandist is kept busy offering solutions for the evils which the social critics point out. The artist finds men so interested in the game of getting and trying to keep property that they give him no attention. Popular prophets assure us that our headaches are the worst anyone could suffer. Never, they say, has there been such a confused age, such an unsettled society; never has there been such a total collapse of values. Looking to religion for some affirmation of purpose in life, they find that the faith and idealism (and they might add the self-satisfied assurance) of the Victorians swept away in a tide of thought which places men in nature and not above it,

a little lower than the gods. Confining their surveys solely to contemporary society, they find that it shelters barbarians of the first order, and that, as its economic systems become paralyzed or crumble, the activities of the good life vanish. Seeking a stronghold in man's ability to reason, they discover that his thoughts are merely a patchwork of repressions and prejudices. One of these prophets, Joseph Wood Krutch, concludes, "Ours is a lost cause and there is no place for us in the natural universe." The laboratory, he says, has brought disillusion; emotions have decayed; and man has fallen so low there can be no tragedy. But surely this view reflects more ignorance than insight. Mr. Krutch has erred in allowing the scientists to hurt his feelings. His laments belong to the child who cries when he is told that the face in the moon is not that of man but merely that of the moon. But to the point—in this welter of distressing uncertainties, what is the place of the man who wants to write? What should it be? Should it be that of a social critic, of a propagandist, or of an artist?

The writer as social critic today is either an escapist or a prosecuting attorney. When he is an escapist, he finds the society of our time unendurable and flees from it. Mr. James Branch Cabell, who belongs to this group, says with conviction: "I quite fail to see why, in books or elsewhere, anyone should wish to be reminded of what human life is actually like. For living is the one art in which mankind has never achieved distinction." To make his own life livable, Mr. Cabell creates a world which is populated only by romantic figures who please his fancy. Mr. T. S. Eliot, in 1929, at the age of forty, pictured himself as an aged eagle who could no longer stretch his wings. He announced in a pontifical manner that he would try to shelter himself against the storms of experience in the quiet cloisters of Seventeenth Century Anglican theology. These types of despair do not bring humility and hope to men; they bring defeat and self-pity. The escapist voices a loss of courage and a smallness of soul; he tries to impose strictures on life that is illimitable. He rejects the values of being and becoming; change is too trying for him. Having lost a quickened sense of life, he finds repose for his own soul in the small world he creates for himself.

Other writers who assume the role of social critic remain to view what they are certain is the wreckage of the life of man. Making of themselves prosecuting attorneys, they shake the dust from the carpets of their minds into the faces of their jurymen readers. Mr. Theodore Dreiser, insisting on his right as a social critic, sued a motion picture company for omitting, in its film version of "An American Tragedy," his indictment of society. At another time, however, he disclosed his inability to judge. He confessed: "I catch no meaning from all I have seen, and pass quite as I came, confused and dismayed." Mr. Sinclair Lewis, who has done as much as anybody to make writing the adjunct of sociology, told the Swedish Academy that the modern writer is oppressed "by a feeling that what he creates does not matter." Mr. Lewis might also have pointed out the fact that the writer as social critic does not count in the future. His work may be of value at the time it is written, but it is only a sociological document or a novelty to men who live after him and in other conditions. Although Ibsen said that he would be content with the results of his work if it could serve to prepare the spirit for the morrow, he would, if he were living, have to admit that the values we find in it now are artistic and not sociological, just as the values we find in the Theatre Union's current play, "Stevedore," are values of the theatre and not of social reform, values which can incite only confused minds to political action. The novels of Dickens and of Thackeray, irrespective of their faults, you have read, but this may be the first and last time you hear of Disraeli's "Sybil," Mrs. Gaskell's "Mary Barton," or Kingsley's "Yeast" and "Alton Locke," all of them criticisms of Nineteenth Century English society. In this chapel, in the year 2034, another group of students, then as old as you are now, may hear also for the first and last time, of Mr. Lewis' "Elmer Gantry," Mr. Robert Herrick's "Waste," or Mr. Dreiser's "The Titan," and "An American Tragedy." The writer

as a social critic may be worth a great deal. I do not wish to say that he should not exist, but he is not an artist. He does not bring life into art or art into life.

I

The propagandist is kind to society. He believes that he can heal its wounds. He is a religionist; he wants his readers to become his disciples. D. H. Lawrence, one of the group, prescribed a kind of vitalism, a mystical trust in one's physique, as a cure for one's ills. "My great religion," he once wrote, "is a belief in the blood, the flesh, as being wiser than the intellect. We can go wrong in our minds. But what our blood tells and believes and says is always true." Lawrence's religion is individualistic; that of most of the propagandists of our time, however, is more extensive. It centers in widespread social reforms. Mr. Bernard Shaw seldom loses a chance to say that Trade Unionism in all professions must give way to Socialism. That Socialism means an equality of income or nothing, and that under Socialism no one would be allowed to be poor, whether he wanted to be or not. Mr. Upton Sinclair, in his novel, "Boston," discloses the prophet Isaiah as an early exponent of his brand of socialism. Mr. H. G. Wells, who does not hesitate to clutter his novels with exhaustive discussions of religious, historical, economic, and sociological problems, insists that the writer ought to class himself "not with the artists but with the teachers and priests and prophets," possibly because it fits his case so admirably. But it does not fit the cases of Joseph Conrad, or John Galsworthy, or Thomas Hardy. The work of the propagandist bears a message, just as "Uncle Tom's Cabin" bears a message. It may be one worth the attention of large numbers of readers, and if Wells, or Shaw, or Sinclair, or Lawrence wants to deliver it, no one can object, but it does not follow that the writer at his best is a prophet, that prophets are artists, or that great artists must be great prophets or great social critics. This distinction is always an important one: perhaps peculiarly so now because in this country a group of writers, headed, I believe, by V. F. Calverton and Granville Hicks are trying to establish a program which is based on the conviction that art, if it exists, must ally itself with the class struggle and that the artist, who must shape and rebuild his environment, can do so only by adhering to the proletarian tradition. To them, art must be "a drive to action"; the artist must be a reformer; he must champion the exploited in their struggle with the exploiters.

This is a theory of journalism, of publicity, not of art. In it, the writer himself is exploited by a political party; he is being exploited by the false notion that it is his business to tell society what is wrong with it and how it may save itself. That such views should be so easily foisted on a reading public indicates, it seems, a lack of critical intelligence on the part of the public. And that lack, in turn, exists, I should say, because there is not now in this country either a school of literary criticism or a large school of readers which cares to make distinctions. The serious writer cannot depend on the judgment of book reviewers who control the critical apparatus of this country, men who are often, fittingly enough, also officers in clubs which want to sell books

in great numbers. They give praise so indiscriminately it is meaningless. Their reviews are not criticisms; they are often sales talks. Consequently, what most people read is dictated by advertising, not by taste. The result has been that, although the artist exists, he is not popular. The literary critics, whose real job is to inform readers of the actual merits and faults of modern writers, have forsaken it to sell books, to remind society of its woes, to lament the progress of science, which disturbs them because they do not understand it, and to pity themselves publicly for having become so confused.

II

The true artist, if he does his job well, does not have time to be a theorist—to use his writing as a medium to prove the validity of one school of political thought or another. He is too wise to confuse art with education. He knows it is not his task to accustom men's minds to a vast store of recently acquired knowledge, or to justify the ways of God to man and of nature to man. Marx, Darwin, and Huxley did not unnerve Browning, Meredith, and Hardy, nor have those literary critics who sit in the mourner's pew or get on the band wagon kept Robert Frost, Archibald MacLeish, and Allen Tate from writing distinguished poetry, nor have they helped them in doing so. They have neither aided nor hindered Elizabeth Maddox Roberts, Willa Cather, Virginia Woolf, Glenway Wescott, Thomas Wolfe, or James Joyce from writing books which are in the soundest traditions of English and American literature and which are celebrations of the values of experience.

The artist must certainly gather his material from society, from his experiences of life, but it does not follow that he must condemn or reshape the source. It is

not his business to explore or describe the mechanics of nature. The scientists may handle that problem as well as they can. Nor is it to manipulate social structures. That is the job of economists, governors, congressmen, doctors, lawyers, politicians, gangsters. The artist's job is to arrest in the continuum of experience those experiences which are worth having and thinking about and to give them permanent form in order that men may contemplate them and delight in them. The artist, who sees more vividly and feels more intensely than most men, who is keenly sensitive and has uncommonly clear insight into the motives and actions of men, extracts the essence of life, and, by giving it intelligible expression, awakens men from the lethargy of routine from the muddle, confusion, and squinting views of their own petty worlds. He takes their faces from the grindstone in order that they may see the full light of day. He does not look at the pollen and the stamen, he looks at the flower; not at behavior patterns in protoplasmic substrata, but at living men and women. He sees beyond the particular and the theoretical to the finished states of existence which those who wish to have, may have. In a world given to destroying old gods, to measuring atoms, to puzzling itself with social forces, inferiority complexes, and ductless glands, to painting "For Rent" signs on eighty-story buildings, the writing of the artist, not that of the social critic or the propagandist, will remain, to adapt Milton's words, the life of a master spirit treasured up to a life beyond life. The writer as artist is the best writer we may have; the one we most need. At his best, he gives form to our experiences. He discovers the inner meaning of the things we see, and do, and say. His vision of life is not a means and a promise; it is an end and is now.

Editorials

(Continued from Page 37)

fices, they are learning what it is to work for hire, and absorbing an idea, at least, of the world of affairs against which even college walls do not offer a perfect insulation.

Here is a girl who studies violin. For twelve hours a week she is learning to shut envelopes *en masse* with a sponge, to check a list accurately, to work neatly with her hands. Not exalted activities, but how necessary! Here is an English major. He is getting a dim idea of the kind of college news a newspaper will print, and why; and how to put the maximum of facts unobtrusively into a minimum of words and sentences. Here is a girl who is learning the proper library form of indexing. Another is being instructed in the careful keeping of records. Almost every one of them is reduced to memorizing the alphabet in order to file correctly. They have to be responsible. They have to be on time.

If the "employer" is interested and willing to take the trouble, some of these young people, in addition to patience, accuracy, and the ability to follow directions, are going to acquire the habit of initiative. They will learn—we hope—not to stand around and look helpless, waiting for the next "assignment," but to see for themselves

what there is to do, and do it. They will learn to think through a practical problem involving a real outlay of time and energy on their part. They will learn to adjust themselves to others, to work with people.

Naturally, not all FERA workers are perfect. There are the inept, the careless, the uninterested, the clock-watchers. For these, the benefits of the experiment are practically co-extensive with their pay-checks, and sundry stars in the heavenly crown of the "employer" who puts up with them. But for the willing, we submit, the FERA offers opportunity for a very real supplement to academic work.

With the FERA condemned by some as a charity dole and a shameful waste of good money, we may comfort ourselves by reflecting that very likely the whole program as regards college students, in the entire country for the entire year, is not costing the government much more than a single new first-class battleship would cost. And as we have demonstrated, it represents potentially far more than charity. Maybe Uncle Sam would do better to invest his money in the battleship. But we doubt it.

Oberlin's Fall Sports



*Captain George
Manlove '36*



Above: Some action in soccer, one of the newest of our varsity sports.



Left: Manlove-Wing tie for first against Denison, October 13.



Captain Alfred E. Woodward '34

Left: A forward pass on its way, in the game with Denison.

German Psychologists and "Nationalsocialismus"

By PROFESSOR LOUIS D. HARTSON

We had been in Germany five months, and as long in Austria, before I had the experience which forms the basis of one of my most significant impressions. Last May I attended the Biennial Kongress für Deutschen Gesellschaft für Psychologie, which was held at Tübingen. When I found that I was the only American there, I inquired whether any arrangements had been made for reporting the congress to the American psychologists. Professor Kroh, the local member of the Executive Committee, responded by offering me abstracts of the papers. Ordinarily a report of the sessions of this society would interest only those specializing in psychology. However, the 1934 congress was notable because of the almost complete absence of scientific papers. Here were two hundred psychologists listening to seventy-one papers, almost every one of which was concerned with one aspect or another of Nazi ideology.

In his presidential address, Professor Krueger of Leipzig discussed the theme: "Die Psychologie des Gemeinschaftslebens." He called upon his colleagues to stake their fortunes on the belief-inspiring objective of a new folk-structure. (I am quoting from a free translation of his abstract.) The crises of recent years resulted in a struggle of class against class, which eventuated in a breach; but thanks to the sound will-to-live, which has animated Germany, the people have again become conscious of the unifying power of *Blut, Boden und Geist*. Nietzsche realized the methodological difficulties involved in reconstructing a society, but his solution confused folk with mob, power with animal brutality, higher humanity with an exorbitantly evaluated aesthetic intellectuality, and glorified the unattached individual, alienated from the state. Recent history has forced the *Ich-Du* problem into the foreground, whereas clear thought concerning the *Wir* has been lacking. Well grounded teaching concerning *seelische Ganzheit* and the structural relationships of human activities is to be built up in the direction of the *Überindividuelle*. Psychology must amplify the contemporary philosophy of the *Gemeinschaft*, but she will be able to do this only as psychologists themselves live in the *Gemeinschaft* and build it.

Another general-session paper was presented by Jaensch, of Marburg, one of the most influential among German psychologists, on *Gemeinschaftsbildung und Staatsauffassung* from the viewpoint of racial types. He contrasted the bipartite capitalistic culture, with its two incompatible goals, private profit and transcendental idealism, on the one hand, with the new culture, in the foundation of which the German spirit is playing a pioneer role. Tönnies recognized two forms of social organization, *Gemeinschaft* and *Gesellschaft*, but he did not realize that

they are associated with two different types of men. One of these, the synthetic or S Type, is endowed only with the capacities that result in the disintegration of its social structures; its talents lead to the building of *Gesellschaften*. The S type of personality is found most frequently among heterogeneously mixed races. The S man is egocentric; he is dominated by anxiety, which gives rise to measures for his own safety. One of its sub-types, S₂, creates compensations in the form of a rational superstructure, which counterfeits a true *Gemeinschaftsleben*. Parisian French are predominantly of this sort. It is the S₂ man who is the hundred percent. Because the social concepts held by men of the S type are so deeply rooted in their biological constitution, little change in their character is to be expected from educational efforts; the only effective way of dealing with such men is by taking surgical measures. It is necessary to take extreme measures of this sort in Germany because the S type of man is the one who is furnishing the opposition to the German revolution. The Integrated, or I Type, on the other hand, inclines naturally toward the formation of *Gemeinschaften*. Some races, as the Italian, are a combination of the I₁ form, that is, of those, who like the child, find their values in the objectively tangible and visible, with the S traits. The English are a combination of the S₂ and the I₃ qualities: i. e., of the rationalizing and the strong-willed tendencies. But the requirements of *die deutsche Bewegung* call for a combination of the dynamic vitality, the steadiness and the rationality characteristic of a combination of I₃ and I₁.

Early this year *Die Neue Deutsche Schule* published an address to students, which Jaensch concluded with this peroration: "The world conceives our movement predominantly as one following the image of a greedy conqueror. But before our own eyes stands another figure: a rustic, soldierly form, combining the power and passionate heart of youth with the maturity and clear-headedness of manhood; his feet firmly planted on the home soil, eyes directed toward the unforeseeable distances, head raised to heaven; in one hand a naked sword; not the sword of a conqueror, but the sword of St. George, who kills the dragon, conquers *das Widesittliche* and rescues humanity. Heil Hitler."

The topic of military leadership occupied a prominent position on the program of the congress. A paper by Metz was representative. He said: "In military organization one can not depend upon the genius type of leader since his performances are not sufficiently dependable. True leadership develops through comradeship." From personal conversations, which I had at this congress and elsewhere, I found that a great deal is

being made of this idea of *Kamaradschaft*. I talked with a member of the Tübingen faculty one afternoon as we walked over the hill to the old monastery of Bodenhäusen. Although he was not in sympathy with the general program of the Hitler government, he nevertheless expressed hearty approval of the plan by which the officers of the Reichswehr are being selected, a plan which, he said, was replacing the old caste system which characterized the Prussian army.

The *Arbeitsdienstlager* are another expression of the program of class-leveling. At the monastery of Benediktbeuren, about forty miles south of Munich, where for centuries the disciples of St. Benedict labored in the fields as well as the cloisters, we saw men reclaiming peatland for agricultural use. Working side by side in the black muck, were men who had been loafing about the streets, because there was no work at which they could earn an honest Reichsmark, and students taken from their first year in the university. One may visit camps of this sort in every district of Germany. In private schools also, such as the one at Marquartstein, where our children and the Morrisons' were, the pupils are organized into *Kamaradschaften*. The immense armies of *Hitler Jugend* and *Mädel* are also, in part, an effort in the direction of breaking the spirit of class consciousness, which Marxism capitalized. These institutions were frequently the subject of conversation among the guests whom we met at Frau Doktor Rothes', with whom we lived for five months in Munich. There were professors, ex-army officers, physicians, editors, a chemical engineer, musicians, artists, and those with titles of nobility in for tea on different occasions. And whereas the provisions for housing at the work-camps were frequently criticized, as well as the inadequate physical examinations provided for the young women, the class-leveling features of the program were generally accepted with approval.

But to return to the Tübingen congress, the remainder of the program is fairly represented by the following topics: Typology and character; the development of a feeling of nationality through adolescent comradeship; psychology of the Nordic folk-character; and the practicability of appropriating hardening methods, employed by primitive peoples, such as the rejection of the unfit at birth or at puberty.

Before attending this congress, when I saw university professors pause before their lectures to "Heil Hitler," I had supposed that they were merely going through the motions of conformity. I left this congress with a different interpretation of the situation. I realized that an appreciable proportion of the university world had found in the Hitler program an objective which seemed worth more to them

than the pursuit of scientific truth; that they were convinced that the future, not merely of Germany, but that of civilization, depended upon the realization of the ideology of the third Reich.

To be sure, I talked later with some psychologists who had not attended the congress because they did not approve of its program and who deeply regretted the fact that their colleagues had been so completely swept into the movement. Moreover, I found, to my great surprise, a series of articles in *Das deutscher Volksblatt*, of Stuttgart, which criticized the participants in this congress unmercifully. Dr. W., *Redaktionsmitglied* of this daily paper, said: "Among the papers presented many failed entirely of having those characteristics which give value to scientific work. Judged on the basis of good intentions they were all good. However the very best of intentions does not suffice as a substitute for that which I might designate as sacred abstemiousness (*heilige Nüchternheit*), the noblest and most intimate virtue of the investigator. This sacred abstemiousness was at times scarcely perceptible in the Tübingen congress, even in the case of those who once were particularly proud of their exactness and self-control. . . . There are today a great many psychologists, who in all seriousness believe that they have done enough philosophically if they find themselves prepared to add some new words to their terminological vocabulary. In special favor today are such terms as *Ganzheit*, *Struktur* and *Funktion*. These fashionable categories form, as it were, the tools with which, with some practice, one may philosophize exceedingly well, without any philosophy at all, and moreover in such a way that scarcely a psychologist notices the deceit. Such philosophizing (to which most contemporary typologies owe their existence) has little sense and indeed becomes disastrous in cases where it affects some specifically human affair."

We left Germany before the ghastly *Blutbad* of June 30, and I do not know whether any of these psychologists, or any of Frau Rothes' guests, approve of shooting men down in cold blood. Neither do I know whether this example of the extreme measures which a dictatorship feels itself compelled to employ, whenever it senses its power slipping from under its control, has cooled their ardor for *der Führer*. I have followed with much interest the protest meetings that have been held at St. Matthew's in Munich these recent weeks, for the special reason that it was there that we heard the Bach Passion Music last Easter. But, as a psychological phenomenon, the people who have interested me most are not those who have opposed Hitler—I find them rather easy to understand and sympathize with—it is rather men like these psychologists at Tübingen. By what processes of thought and feeling did they "get that way"?

Jaensch's assumption that the Germans constitute a peculiar biological type is certainly all wrong. If the Germans are in any way a peculiar people, it is due to their peculiar history. The events of the last twenty years, the war, the treaty, the inflation, the unemployment, the experiences with Marxism and communism, etc., have obviously all contributed to the creation of an attitude receptive to a narrowly nationalistic philosophy. Hitler came on the scene at the psychological moment. But why were the Germans so willing to accept a dictatorship, to sign away their right to freedom of thought and speech? Was it because a democratic form of government had been introduced at an unpropitious moment in their history and so never had half a chance of success? Is it because the people have had too short an experience in taking personal risks in civic affairs? Certainly they are not cowards under gunfire; but modern warfare is a matter of mass action, and there is some indication that Germans take heartily to regimentation. Or are we to conclude that the Germans are by nature no more inclined to stand alone in protest against wrong in high places than we are; and that their present plight is due to the high-pressure propaganda machine which Hitler has had at his command? In that case, what are we to expect of American professors on that day when your capitalist social order comes as near the brink of the abyss as Germany's did in 1932?

Mabel I. Hart

Mabel Inez Hart of the Class of 1900, professor of classics at the Western College for Women, died there unexpectedly from heart failure on September 24. Holding a Radcliffe A.M., she had taught with distinction at Bradford Academy, Wilson College, Alfred University, and for some twelve years at the Western. The many Oberlin friends who will miss her deeply, delighted in her unselfish thoughtfulness, her dry and kindly humor, her gentle bearing.

At Western, her student friends speak of her "high standard," her "personal interest in them," her "great sympathy," her "alertness and humor," her "generous living." One of them said well in their student paper, the *Western Round-Up*, "It may be that as a student of the classics there was bred in her something of the ancient Greek spirit embodied in her words 'Nothing too much,' those words above the shrine of Apollo at Delphi, which reveal so well the Greek attitude towards excess of any kind. It may be that as a daughter of New England she possessed that restraint natural to those reared on New England soil. Whatever the source, hers was a quiet conservatism which makes for a happy balance in life. Here was the modesty in achievement and the quiet dignity of the true aristocrat."

—Mary E. Sinclair.

Dr. F. M. Root Dies

Dr. Francis M. Root '11, associate professor of medical entomology at the Johns Hopkins School of Hygiene and Public Health, died in Baltimore, Maryland, on October 21. He was only 45 years old.

Dr. Root was probably the greatest authority in the country on yellow fever and malarial mosquitoes, and was recognized in scientific and medical circles throughout the world for the work he had done in this field. Nearly every year for the last fifteen years he had headed expeditions into the interior of South America and other tropical sections to study mosquitoes and to devise methods of combatting malaria and yellow fever at their source. Most of these expeditions were carried on under the sponsorship of the international health board of the Rockefeller Foundation, to which he was loaned by the School.

In the summer of 1922 Dr. Root conducted extensive research on the Maryland Eastern Shore following an epidemic of malaria there, to seek more effective methods of exterminating the malarial mosquito. His work in identifying both the yellow fever and the malarial mosquito and their larvae has, according to medical authorities, laid a groundwork for research that should eventually wipe out both these diseases. Dr. Root had written extensively for medical and scientific periodicals, and had published numerous papers on the results of his researches. He was also managing editor of *The American Journal of Hygiene*.

A son of Professor and Mrs. Azariah S. Root and a graduate of Oberlin College with the Class of 1911, Francis Metcalf Root took his Master's degree here the following year, and received his Ph.D. from Johns Hopkins in 1917. In 1918 he became commanding officer of the S. A. T. C. at Oberlin, and continued in Army service until April, 1919. He began his teaching at Johns Hopkins in that year.

Dr. Root leaves his wife, Barbara Bradley Root, a son, Vernon Root, and a sister, Marian M. '17, of New York City.

Millikan and Time

Alumni readers who are also *Time* readers have probably already noticed, on page 44 of the October 15 issue, *Time's* version of the latest chapter in the Millikan-Compton-Jeans discussion. The occasion was the recent International Conference on Physics. If *Time's* account is correct, Dr. Robert A. Millikan '91 is now of the opinion that the high energy of some cosmic rays points to the fact that these rays must be the result of the conversion of matter into energy. Previously Dr. Millikan, the discoverer of the "cosmic ray," had been inclined to believe that this radiation was generated by the formation, rather than the destruction, of elements.

Oberlin Loses Student

Oberlin had the grief of losing, last month, one of her talented and promising students. On October 16 William Carl Spahr, a senior in the College and the Conservatory, died in Allen Memorial Hospital.

Spahr was a piano major, with Mrs. Mary U. Bennett; an exceptionally gifted art student; and especially interested in the fine arts and in English literature and composition. Entering Oberlin in 1929, he would have completed six years and received both the A.B. and Mus.B. degrees in June. Recently he was accorded first place by the Art Department for his comprehensive work in art this summer, and one of his water colors had been awarded first place in the student exhibition this fall. During his enrollment in Oberlin, he had sung in the Freshman Men's Glee Club, and was an active member of Christ Church and of the Christ Church choir.

He was the son of Mr. and Mrs. W. Carl Spahr of Ben Avon Pa. A sister, Marcella M. '28, also survives.

For Regulation

Six hundred and sixteen Oberlin students signed a resolution presented by the Peace Society early in October, urging that the sale of munitions should be regulated by Congress. Copies of the signed petition were sent to President Roosevelt and to Senator Nye.

The resolution, prepared by Professor C. T. Craig, read as follows: "We believe that the private manufacture and sale of munitions and materials of war are a menace to the peace of the world. We urge Congress to pass legislation placing all such manufacture and sale under direct government control. We urge cooperation with any plan of supervision adopted by the League of Nations for the regulation of this traffic."

At Inauguration

Rev. Louis C. Wright, whose wife is Flora A. Greenlees '06, was inaugurated as president of Baldwin-Wallace College, Berea, Ohio, on Thursday, October 18.

Official delegate from Oberlin was Professor Clarence T. Craig of the Theological Seminary. Dean T. W. Graham attended the ceremony as representative of the Oberlin Graduate School of Theology, and Professor Harvey A. Wooster of the Economics Department was the delegate for his alma mater, Wesleyan. President Wilkins took part in the conference on present-day college problems which followed the inauguration ceremony.

President Wright succeeds President A. B. Storms of Baldwin-Wallace, who died July 1, 1933. Dr. Delos C. Grover '94, vice president of the college, has served as acting president during the past year.

First Church Celebrates Centenary

On Sunday, October 7, the First Church in Oberlin celebrated the hundredth anniversary of its formal organization. Among the speakers at the two centennial services, morning and evening, were Professor William H. Chapin on the history of the Church's formation; Professor William T. Upton, on the part music has



played in its life; Dean Edward F. Bosworth, on its early distinguished ministers; Mrs. Louis E. Burgner, on the Church and missions; Dr. James A. Richards, present pastor, on the outlook for the second century. Brief greetings were also spoken by Rev. Otto G. Reuman, moderator of the Medina Conference; Charles G. Comings, president of the Village Council; the Rev. L. E. Daniels, for the other churches of the community; and President Wilkins, in behalf of Oberlin College. The Church Choir and the A Cappella Choir, under the direction of Mr. Olaf C. Christiansen, sang; and Professor Bruce H. Davis, organist, played compositions by Dr. George Whisfield Andrews.

Although it was not formally organized until 1834, Oberlin First Church was in fact co-existent with the Oberlin enterprise from its beginnings. And it has always been an integral and significant part of that enterprise, in the life of the College no less than in the life of the town. Its first two regular pastors, Mahan and Finney, were College presidents; its influence upon generations of students has been incalculable.

Nor has First Church lived its hundred years in untroubled peace, untouched of events. Its walls, that have echoed to

the preachings of Finney, have among other sights witnessed the tumultuous welcome to the released Wellington Rescuers; the tense excitement of the enrolling of Company C, for service in the Civil War in the cause of abolition; the formation of the Anti-Saloon League, in the cause of temperance.

The Church celebrated the turn of its true spiritual century in 1933, at the time of the College and town centennial anniversary. Many alumni attended the services at that time; still more have seen the little history of the Church written by Miss Frances J. Hosford '31, called by its author "A Living Stone," which was published for the occasion.

To this institution, never a part of Oberlin College and yet so vital a part of the life of the College in its first century, we extend praise and thanks, cordial hopes and wishes for its future.

N. S. L. Recognized

The Oberlin Chapter of the National Student League was formally recognized by the general faculty of the College on Tuesday, October 23. This organization replaces the Radical Club, which voted to merge itself into the national body, subject to faculty approval, this fall.

The question confronting the faculty concerning the recognition of the N. S. L. was not primarily that of "allowing" or "forbidding" Communistic sentiment on the Campus; but the far different question of permitting a local group to carry out, not its own program, but that of a national organization, and perhaps to be subject to national control. It has not often been the policy of the College to admit societies with affiliations beyond the Oberlin Campus, and it was felt that in his respect recognition of the N. S. L. presented a real problem.

Announcing the faculty's decision, President Wilkins stated in part: "The action of the Faculty was taken upon the express understanding that the granting of this permission does not imply approval of the program of the National Student League as issued by the National Office of that League."

"The Faculty action followed long and careful study of the League as a national organization. One of the main conclusions reached was that while the headquarters organization in New York City is in our opinion Communistic there is no compulsion upon any chapter or upon any member to be Communistic, and that in point of fact Communists do not dominate the existing chapters. The local group has expressed its intention of remaining autonomous with regard to such suggestions as may be received from the National Headquarters."

Among the schools having chapters of the N. S. L. are Harvard, Johns Hopkins, Ohio State, and Mt. Holyoke.

Alumni Sons and Daughters, 1934



Not quite two-thirds of our freshman progeny for 1934. The total group numbers seventy.

Top Row—S. Metcalf, J. Parks, Langston, Loomis, J. Hull, English, Hayward, R. Jones, Berthold, Blachly, Isaacs, Richards, Anderegg, Kuyper.

Middle—Robson, Stimson, B. Smith, Laird, B. Ward, Bay, Lyon, Lyons, Hunt, Beach, Lichtwardt, Rich, Bucher.

Bottom—Nash, Hemingway, Dull, Curtis, Lightner, M. Jones, Frost, R. Ward, Lutz, Whitney, Priebe, E. Williams, Estes, Upton, Morrison.

No less than seventy new students this year are claiming mothers, or fathers, or both, who have at one time or another attended Oberlin College. This time it is the Class of 1913 that has preeminently done its bit, no less than ten of the parents involved being members, or ex-members, of the '13 group.

Thirty-one of the seventy alumni progeny are boys. Of these, twelve were preceded in Oberlin by both their parents, eleven by their father, and six by their mother. Of the girls, fifteen followed in the footsteps of their mother, eleven in the footsteps of their father, and fifteen in the footsteps of both. The surest way to reach Oberlin, therefore, would seem to be to pick parents both of whom have studied here. Twenty-seven of the "boths" sent sons and daughters, as against twenty-two fathers alone and twenty-one mothers alone. Having rung which changes (and the statistics will add both ways of the column) we may proceed to the important question of *who* is here.

Metcalfs, of course, two of them. Sherwood Metcalf, son of Henry Metcalf, and Elizabeth Metcalf, daughter of Eliab W. Metcalf. A Lightner, Ruth Jean, daughter of Dean and Grace Lightner. A Hemingway, Patricia, daughter of Alfred and Arabell Hemingway. Two Anderegg connections, Frederick C. Anderegg, son of Frederick O., and Katharine Anderegg Frost, daughter of Ruth Swift Anderegg. A Brand, Morley, daughter of James T. Brand. A daughter, Margaret Florence, of D. Clifford and Florence Marsh Jones. A son, Richard Jeffery, of Edward S. and Frances Jeffery Jones. A Laird, Helen Burnette, sister of Loomis and Herbert, and daughter of John L. and Mary Day Laird. A Langston, of at least the

third Oberlin generation. A Lutz. A Reed. Irene Merrick's daughter, Margaret, who is a fourth-generation Oberlinite. (Her pedigree is: Eliza L. Townsend '44-'45 m. Ralph C. Johnson; Essie Eliza Johnson '79 m. Richard L. Merrick; Irene T. Merrick '09 m. James P. Simpson.)

A Dull. A Blachly. Barbara Jane Ward, Mark O. and Gladys Ward's daughter. Names, all of them, that are a part of Oberlin.

Besides the even seventy claiming Oberlin parents, fifty-eight of the new students this year have sisters and brothers who have attended or are attending Oberlin. One hundred twenty-one have relatives who at one time or another have gone to school here—and some, the Metcalfs for instance, have almost 121 relatives apiece!

The subjoining list of students and parents we hope is complete. Please let us know of any omissions or mistakes.

*N. B.—All other parents in this list sending sons and daughters of the fourth student generation will confer a favor on the Alumni Office by writing us about them.

Contractor Dies

Leon M. Hunter of Willard, well-known in Oberlin as contractor for a number of the College buildings, died in Willard October 6, from injuries received in an automobile accident. He is survived by his wife. Their only son Walter, a member of the Class of 1926, died tragically a short time after his graduation from College. In his memory, Mr. and Mrs. Hunter established the Walter Hunter scholarship fund for a senior boy in Oberlin.

High School Day Successful

Oberlin's Sixth Annual High School Day on Saturday, October 13, was run off according to schedule. The weather, though cool, was clear, and between 1400 and 1500 visitors were in Oberlin for the day, visiting classes, inspecting laboratories, and attending the game, bonfire, and dance.

Due to the new ruling that only one person per fifty in the graduating class of any school could compete in the scholarship examinations, the number of contestants in the College dropped from 456 last year to 258 this. Seventy-seven students tried out for the four scholarships in music offered by the Conservatory. Ten won the honors of the day by taking 13 of the 19 prize scholarships.

The geographical distribution of the winners was somewhat improved this year. Cleveland schools, which last year took two-thirds of the total places in the College competitions, this fall were able to win only about one-third, by reason of their decreased representation. Out-of-state students won eleven total places, College and Conservatory.

The innovation of the science lectures, by Dr. Holmes on Oberlin and aluminum, and Dr. Taylor on Oberlin and the telephone, was unusually successful. A group of around 65 students and teachers attended especially to hear this feature, and a hundred and six of the 258 examination competitors were contesting for the scholarships in the sciences and in mathematics.

Eight states were represented among the visitors and contestants—Ohio, Indiana, Illinois, Michigan, Pennsylvania, New York, Delaware, and New Jersey.

Our Younger Generation

| New Students | Class | Parent | Class |
|-----------------------------|--------|---------------------------------------|---------|
| Frederick Coe Anderegg | '38 | Frederick Osband Anderegg | '10 |
| Margaret Ruth Bay | '38 | James Campbell Bay | '12 |
| Ethel Bliss Beach | '37 | Frederick Paul Beach '07-'09, '15-'16 | '15-'16 |
| Frederick J. Oatman Blachly | '38 | Frederick Frank Blachly | '11 |
| Lewis Shury Bookwalter | '38 | Miriam Eulalie Oatman | '12 |
| Morley Brand | '38 | Amy Mitchell Shury | '07 |
| John Theodore Bucher | '38 | James Tenney Brand | '09 |
| Paul Leslie Bunce | '38 | Chester Sarbin Bucher | '10 |
| Janet Stewart Byrne | '38 | Amanda Marie Kaercher | ex '12 |
| Mary Snow Carter | '36 | Harriet Elizabeth Black | ex '07 |
| Sarah Jane Curtis | '38 | Grace Elizabeth Stewart | '11 |
| Lawrence William Derr | '38 | Henry Holland Carter | '07 |
| Mary Louise Dull | '38 | Ella Charlton Fulton | '08 |
| Robert Charles English | '38 | Russell Levi Curtis | '13 |
| Clara Margaret Estes | '38 | Gertrude Edwards | '13 |
| Katharine Anderegg Frost | '38 | Earle Wearstler Derr | '13 |
| Helen Victoria Gage | '38 | Margaret Sweet | '13 |
| Robert Moore Garner | '38 | Charles Elwood Dull | '03 |
| Sumner Chamberlain Hayward | '38 | Winnifred Bell Haise | ex '03 |
| Patricia Hemingway | '38 | d. Caroline Margaret Lee | '12 |
| Ellis Wells Hubbard | '38 | Ruth Swift Anderegg | '13 |
| Elizabeth Ann Hull | '38 | Helen Morton Heath | ex '07 |
| John Royce Hull | '38 | Ralph Harrison Garner | ex '17 |
| Gladys Anjuline Hunt | '38 | Raymond Webster Hayward | ex '09 |
| Charles French Isaacs | '38 | d. Alfred Tyler Hemingway | '02 |
| Margaret Florence Jones | '38 | Fanny Arabell White | '02 |
| Richard Jeffery Jones | '38 | Hugh Wells Hubbard | '13 |
| Dorothy Kimball | ex '38 | Mabel Anna Ellis | ex '16 |
| Stephanie Kinsley | '38 | Nina Belle Smith | '09 |
| Johnson Betten Kuyper | '38 | Grover H. Hull | '08 |
| Helen Burnette Laird | '38 | Elizabeth Jane Allen | '08 |
| Carroll Napier Langston | '38 | Clement Wyman Hunt | '09 |
| Ouida Ruth Lichtwardt | '38 | Lot Myrven Isaacs | '11 |
| Ruth Jean Lightner | '38 | Helen French | ex '14 |
| Charles Manly Loomis | '38 | David Clifford Jones | '04 |
| Martha Jane Lutz | '38 | Florence Marsh | ex '05 |
| Richard Randall Lyman | '38 | Edward Safford Jones | '10 |
| Helen Thayer Lyon | '38 | Frances Christine Jeffery | '13 |
| Robert Neal MacDonald | '38 | Florence Leota Winsor | ex '09 |
| Elizabeth Ely Metcalf | ex '38 | Carl Kinsley | '93 |
| William Sherwood Metcalf | '38 | John W. Kuyper | '06 |
| Jean Noble Morgan | '38 | Jessie Lorile Johnson | '10 |
| Ruth Morrison | '38 | John Low Laird | '04 |
| Janet Elizabeth Nash | '38 | Mary Wright Day | '01 |
| John Harrison Parks | '38 | Carroll Napier Langston | '03 |
| William Alvah Parks | '38 | Henry Herman Lichtwardt | '15 |
| Nellie Marie Pendell | '38 | Ruth Ora Moyer | ex '17 |
| Virginia Carol Priebe | '38 | Dean Howard Lightner | '06 |
| Thomas Lloyd Reed | '38 | Grace Herreid | '08 |
| William Robert Rich | '38 | Clarence Black Loomis | ex '11 |
| Richard Richards | '38 | Harley Leist Lutz | '07 |
| Robert Robson, Jr. | '38 | Rachel Alice Young | '06 |
| Arthur Lorenz Schmitkons | '38 | Carroll Sanford Lyman | '07 |
| | | Will Person Lyon | '11 |
| | | Dana Skidmore MacDonald | '12-'15 |
| | | Eliab Wight Metcalf | ex '03 |
| | | Henry Martyn Metcalf | '91 |
| | | Harry Edward Morgan | ex '03 |
| | | d. Hannah Grace Noble | ex '03 |
| | | Whitlaw Reid Morrison | '10 |
| | | Helen Barber | '11 |
| | | Jay Bryan Nash | '11 |
| | | Harrison Milton Parks | '11 |
| | | Louise Electa Prosser | ex '13 |
| | | William Alvah Parks | ex '06 |
| | | Mary Alice Sell | ex '13 |
| | | Georgia May Stratton | '21 |
| | | Carrie May Lohnes | '04 |
| | | Dudley Billings Reed | '03 |
| | | Clara Jane Jones | ex '05 |
| | | Edward Benjamin Rich | '01 |
| | | Oliver Mark Richards | '10 |
| | | Robert Robson | '08 |
| | | Margaret Dickey Allen | '08 |
| | | Henry William Schmitkons | '95 |

(Continued on Page 52)

Dr. K'ung and Silver

The recent United States silver-buying policy has created a grave problem for at least one Oberlin alumnus, Dr. H. H. K'ung '06, Minister of Finance in China. China, whose somewhat involved financial affairs are entirely on a silver basis, has been experiencing considerable difficulty as the drain on her silver continues. This drain has threatened to result in sharp deflation and falling prices in China, and has given rise to the apprehension that the country might be forced onto at least a partial gold standard.

Dr. K'ung has sent several notes to Washington on the subject, the note of October 2 asking whether the purchasing of silver might not be restricted to American markets. Secretary of State Hull, in his reply, said that the purchasing of silver was mandatory, and intimated that although the American government would try to cooperate so far as possible with China, it was not immediately ready to abandon the free world markets where gold and silver might be purchased.

The drain on China's silver continuing, Dr. K'ung then proclaimed a 10 per cent tax on all silver exports from China, effective October 15. Action was taken following a twenty-four hour conference with Chinese and foreign advisers.

The provisions of the tax were made flexible and were expected to be subject to change as necessary to restrain silver exports within limits required by the balance of payments. The act was an emergency measure, since China's diminished silver reserves would have been subject to huge new reductions within the next few days.

L. L. S. Centennial in June

The L. L. S. Literary Society, oldest surviving student organization on the Campus, is celebrating its hundredth anniversary in June, 1935. Formed a century ago by the young ladies of Oberlin for "the promotion of literature and religion," L. L. S. claims the distinction of being the oldest college women's society in America.

Plans for the centennial include: a suitable celebration of the history of the organization in June, with "living pictures" of its hundred years; recognition of the work done by the various holders of the Adelia A. F. Johnston Fellowship; some fitting permanent memorial to Mrs. Johnston; and the publishing of the Society's history, which has been prepared by Miss Francis J. Hosford '91. All alumnae members are urged to begin making plans now to return for the anniversary Love Feast in June.

| | | | |
|-------------------------|------|---------------------------|-----------|
| Barbara Kinsman Smith | '38 | Carrie May Lamb | p. e. '99 |
| Elizabeth Eleanor Smith | c'38 | Elizabeth Gilmore Owen | ex c'03 |
| Ruth Louise Stark | '38 | Alma S. Huebner | ex c'13 |
| Margaret Merrick Simson | '38 | Irene Townsend Merrick | '09 |
| William Henry Stine | '38 | Frances Marian Ellis | ex c'11 |
| Katharine Burr Stiven | '38 | Frederick Benjamin Stiven | c'07 |
| Thomas Elwood Street | '38 | Ella Augusta Jewitt | '11 |
| Kathleen Thompson | c'38 | Emmett Court Thompson | '06 |
| Elizabeth Upton | '38 | Agnes Caroline Korum | ex c'08 |
| Barbara Jane Ward | '38 | William Treat Upton | c'93, '96 |
| Ruth Eleanor Ward | '38 | Harriet Lelia Elmore | '96 |
| Kent Branson Warner | '38 | Mark Oscar Ward | '10 |
| Marian Whitney | '38 | Gladys Dingfelder | c'13 |
| Ester Rhys Williams | '38 | Olive Maria French | '10 |
| Mary Eleanor Williams | c'38 | Frederic Munson Warner | '07 |
| John Adams Wood | '38 | Edna Dorothy Brinson | '11 |
| Newell Putnam Wyman | '38 | Roy Edwin Whitney | '09, '12 |
| | | Verna Irene Chapin | '08 |
| | | Lucy Adams Pease | ex '14 |
| | | Mary Alberta Souder | ex c'08 |
| | | Jeannette McCoy | '10 |
| | | d. Benson Newell Wyman | '86 |

Faculty News

President Ernest H. Wilkins, Dean Donald M. Love, and Mr. William H. Seaman, Director of Admissions, represented Oberlin in an Ohio Association of Colleges conference on October 5 and 6. The main subject of the conference was a discussion of the "recruiting" procedures used by some colleges in obtaining students.

Several Oberlin faculty members have recently been giving concerts "out of Oberlin." An Oberlin trio, Reber Johnson, violinist, John Frazer, 'cellist, and Mrs. Mary U. Bennett, pianist, gave a recital the evening of October 19 at the Batavia High School, Batavia, New York, for the benefit of the school orchestra instrument fund. They were entertained during their stay in Batavia by Mr. and Mrs. Nikitas Dipson, the parents of Diana Dipson c'33.

On July 31 Mr. Johnson gave a violin recital at the State Normal School at Fredonia, N. Y. Mr. Lawrence H. Schauffler '15 was accompanist and assisting artist. Mr. Johnson taught at Chautauqua again last summer for six weeks, taking several of his Oberlin class with him. In addition to his teaching he played in the Mischakoff String Quartet and the Chautauqua Symphony, and was concert-master for four Sunday afternoon broadcasts over a nation-wide Columbia network.

On November 1 Maurice Kessler, violinist, Friedrich Goerner, 'cellist, and Axel Skjerne, pianist, will give a trio recital before the Women's Club of Newark, Ohio. Professor Skjerne spent the summer studying with Kreutzer in Berlin.

Professor Clarence Ward of the Art Department gave two lectures in the East during October, at Farmington, Conn., and at Yale University.

Dean T. W. Graham of the School of Theology recently preached the ordination sermon for Harold Ingalls '26 at Yale Divinity School. He also attended a meeting of the Student Division Committee of the Y. M. C. A. and the centennial celebration convention of Hartford Theological Seminary.

Mary Gough Parker

Many former students will be sorry to learn of the death of Miss Mary Gough Parker (22 July) at the home of her sister, Mrs. Doud, in Lombard, Illinois. During several student generations (1912-1918) Miss Parker was the matron of Dascomb Cottage. She was a woman of rare charm and understanding, and she gave to Dascomb a delightful atmosphere that former Dascombites will never forget. Dascomb was to us both a home and a most interesting undergraduate intellectual and musical center.—Frederick B. Artz.

"Free Day" Nov. 3

In place of the traditional "Migration Day," which, to coincide with the Cleveland game, would be deferred this year until November 24, a "free day" from classes has been announced for Saturday, November 3.

The purpose of the day is to provide a break in the school work, midway between the opening of College and the Christmas recess.

Messiah Again

With one of the best tenor sections in its history, the Musical Union has begun its rehearsals of the *Messiah* for its annual Christmas concert in December. Only the Christmas portion of the work will be sung this year, by a joint chorus of the Union and the A Cappella Choir. The singers will be accompanied by the Conservatory Orchestra and Mr. Bruce H. Davis, organist.



The Flag Rush.

First Flag Rush

To those who have feared for the good red blood of Oberlin, it may be comforting to learn that sophomore-freshman relations have this fall been the most strenuous in many a long year. Kidnappings and counter-kidnappings, climaxed by the transportation *en masse* of Freshman Root House, unwilling victims, into the country; paintings of "'38" on the brick walk of the Campus, later to be scrubbed out under the implacable eyes of sophomores; the return engagement when "'37" was smeared redly over the stone-work and glass doors of the M. B., and later, if not removed by sophomores, the removal at least presumably paid for by them—all these events were but preludes—curtain-raisers—to the grand occasion of October 19, the greased pole flag rush.

It is to be questioned whether the greased pole, which had climbed into prominence in so many issues of the *Review*, and had been so determinedly fought and bled and died for by the student body in the face of faculty demur—it is to be questioned whether the pole was quite as thrilling as had been expected. Certainly there was plenty of grease, even to the point, we read, of getting into the eyes of the upperclassman officially designated to apply it; but then nobody climbed it, even though well greased, and the freshmen, outnumbering the sophomores, were defeated in the fray.

The yearlings took consolation, however, from the fact that although they were unable to capture the sophomore flag on the pole, they succeeded in spitting it away immediately after the battle, so that both sides are clearly entitled to claim a moral victory in the affair.

The flag rush, the first in Oberlin's history, was designed to foster shorter and intenser frosh-soph hostilities. Present plans include arrangements for the annual tie-up towards the end of November, the day before an unusually early cap-burning ceremony.

Books and People

By PROFESSOR R. A. JELLIFFE

October Vignettes

Tuesday evening, the sixteenth, and the Chapel bell tolling its slow reminder of the first concert of the year. It is to be the Cleveland Orchestra with Artur Rodzinski conducting. Along the moon-blanchéd ways the procession of the faithful, resplendent in *lamé* wraps and the masculine contrast of black and white, converge upon the Chapel.

Within, all at once, the preamble of general conversation rises in a crescendo and is stilled. The overhead lights, except those immediately over the platform, die out. And then, in the pause of expectancy, Mr. Rodzinski comes on, assured but unassuming, and bows profoundly to the welcoming applause.

He turns to face his man, his baton summoning their concerted attack; and the sweep of Beethoven's Third Symphony, the "Eroica," transports us to the level of greatness. Under the jurisdiction of this conductor, with no least recourse in his manner to the histrionic, the orchestral utterance issues clean and authoritative, bold and true. For our part, freed of all anxiety, we listen with such humility and affirmation as may be vouchsafed us individually to possess.

The last movement rises to its majestic close. Mr. Rodzinski acknowledges the spontaneous, insistent applause, and retires. And then, as with one accord, many members of the audience stroll out upon the Chapel plaza, moon-mated and inviting on this mild October night, there to smoke and comment on the performance, during the intermission. It is a relatively new phenomenon for Oberlin, this repairing to the lobby and the plaza between numbers, one that gives to the occasion something of a metropolitan air. Indeed, such is the transfiguring power of moonlight, and such the sustained beauty of the mood, it would have been difficult for any of us to recognize ourselves or our immediate surroundings, just then, for what we ordinarily are.

The pause, consequently, has been no interruption. We return to our seats, anticipating the equally impressive "Ein Heldenleben" of Richard Strauss. In the course of the unfolding of that heroic biography, the first violin in certain passages speaks for itself, most eloquently. The harp also is heard. The drums stir the pulse. Grandeur, once again, invests us; and we find ourselves returning home with head and heart uplifted.

* * *

Four evenings in succession during this past month an attentive group taxed the capacity—as we in journalistic circles are forever saying—of one of those airless chambers (*alias* galleries) of the Art Building, there to follow the quiet but telling words of Sir Richard Livingstone,

President of Corpus Christi College, Oxford. He came in, the first of these evenings, shepherded by Professor Lord, and took up his position on a miniature, peripatetic dais equipped with reading-stand and light. There he stood against the background of a number of recent acquisitions to the art collection, one of which in particular, a glaring and geometric emotional disturbance on canvas, contrasted oddly with the ordered and classic delivery of his message.

Sir Richard addressed us on the subject of the Hellenic spirit and its place in our present-day lives. He spoke persuasively, making all of us aware that there might indeed be something remedial and curative for the soul, in the sick hurry of our days, if we were able to take to heart the inwardness of his doctrine.

There in that place, insulated as it is from the clangor of the world, and protected as most of us assuredly are in our academic lives from most of the misery and squalor of the bare struggle for existence, such a recommendation as this meets readily enough with a cordial welcome. To us it has much to commend it, and we could wish to embrace much of its teaching. The only possible exception that any of those present might feel moved to take would be along purely intellectual or philosophic lines.

But once outside the building, the practical difficulties and the hindrances and the doubts must have assailed all of us as we observed anew the gasoline station on the opposite corner, and the steady succession of blinding headlights on U. S. 20—reminders of the all-encircling hurly-burly of our own civilization. This, to be sure, concerns directly the outer rather than the inner life. What of the latter? Is it at all possible in this vortex of material confusion, by dint of deliberate intent and effort, so to direct and control that inner life as to save it from confusion worse confounded? "Even in a palace," we are reminded, "life may be lived well." Even in the clamor and whirl of our machine age, life may single out for itself whatever values it deems precious, and hold securely to them.

Each successive evening the same measured voice, the same kindly eyes endeared the speaker increasingly to those who sat at his feet. His gospel took on the persuasion of personality. And on the final night of the series—such is the intimate friendliness of so many of our Oberlin associations—Professor Lord became the spokesman for our most cordial farewells, and Sir Richard responded with wholly engaging sincerity.

* * *

And then there is October itself, as you will remember, memorializing anew the

Oberlin crimson and gold. Every morning, as you walk to class, the air and roadway thronged with drifting leaves, you realize afresh what Shelley meant. The vivid evidence lies all about you:

Yellow, and black, and pale, and hectic red,

Pestilence-stricken multitudes.

And you half determine to pick up some lurid illustration of his lines to take with you to Peters Hall, to help bring to life the imagery of his poem—even as his poem has more exigently brought home to you the startling beauty and variety of the driven leaves.

Or you find yourself repeating, as you proceed, the ten-minute bell keeping slow pace with the words,

Where are the songs of Spring? Ay, where are they?

Think not of them, thou hast thy music too,

While barred clouds bloom the soft-dying day,

And touch the stubble-plains with
drowsy sickle

And sure enough, that same afternoon if you were to drive into the sunset for even a few miles, there are the barred clouds, and the soft-dying day, the rosy hue and the fields of stacked corn.

The very Campus has an Arcadian look about it these days, what with the College workmen heaping huge forkfuls of leaves into the waiting truck while all about them, blurring the outlines of their activity, leaves and sunlight filter down upon them through the trees. You could easily persuade yourself, moreover, that these youths and maidens on their way to library and laboratory are in reality members of an enormous play-cast intent on a collegiate version of *As You Like It*.

Perhaps, after all, they are. Perhaps the producer of the play intends a comedy.

The programme reads: Time, October, 1934; Place, Oberlin. What better beginning could any play hope for?

Book Reviews

REACTION AND REVOLUTION 1814-1832.
By Frederick B. Artz. Harpers, 1934.
Pp. 317. \$3.75.

Professor Artz's new book is one of a series of twenty volumes soon to appear under the editorship of Professor Langar of Harvard, covering "The Rise of Modern Europe" from 1250 to the present day. The purpose of this very extensive project is not to duplicate such detailed chronicles as the *Cambridge Modern History*, but to "emphasize the dominant factors" which have created modern Europe. Mr. Artz is well qualified to deal with the period after 1814, since he has already published a valuable study of *France under the Bourbon Restoration*. In the present volume, he adopts the same many-sided approach that made his former book so rich and interesting, but widens his survey to include the whole European

(Continued on Page 54)

scene. Much colorful detail is necessarily omitted, and many minor distinctions become blurred when viewed in such a broad perspective, but the main historical tendencies stand out with new clarity, when they are seen to be operative simultaneously in all parts of Europe. Briefly, it may be said that the whole history of this period is dominated by the struggle between the rising bourgeois class, influenced by English inventions and French ideas of liberty, and the old feudal aristocracy, which got a new lease of life in 1814 through the defeat of Napoleon and the partial restoration of the *Ancien Régime*.

The first half of the book (Chapters I-IV) is devoted to a description of European society after the Napoleonic wars, and an analysis of the main currents of thought, reactionary and liberal, which were contending with one another during the early years of the Restoration. Socially, the dominant factor in the situation is found in the "union of Throne and Altar," whereby the clergy and the government supported the landed aristocracy in its resistance to social change of every sort. In the realm of ideas, the conservatism of the age expressed itself in a reaction against the rationalism of the eighteenth century Enlightenment, in favor of a greater trust in religious emotion, poetic intuition, and authoritative tradition. Romantic idealism, the dominant philosophy of the period, at first allied itself with political reaction. Over against this dominant conservatism of the ruling classes was arrayed the liberalism of the bourgeoisie, expressed in the utilitarian philosophy of Bentham and the *laissez-faire* economics of Ricardo, the demand for constitutional government, opposition to clerical meddling in politics, and aspiration after national unification. Dr. Artz makes it plain that even in England, where industrialization was furthest advanced, and the enclosure of the common lands had dealt a severe blow to the old agricultural economy, the industrial bourgeoisie had no such power as it later attained. The "putting-out" or "cottage" system had not yet been replaced by the factory system.

The second half of the book (Chapters V, VI, VIII, IX) traces the history of the struggle between these opposing forces, pausing in Chapter VII to analyze the new tendencies which distinguish the generation of 1830 from that of 1815, and explain the success of the revolutionary movements of 1830-31, after the suppression of the abortive uprisings of 1820-22. In the early years of the period, the desire for peace and order at any price prevails over all liberalizing influences and an extraordinary concert of conservative governments (the Quadruple Alliance) led by Alexander I of Russia and Prince Metternich of Austria, dominates the whole European situation. Open opposition to this dominant conservative trend is silenced by repressive enactments—even in England, where public demonstrations and strikes are violently put down

by the Tory government—and secret societies like the German *Burschenschaften* and Italian *Carbonari* begin to develop a far more dangerous and explosive form of opposition. Fear of revolution drives many governments to autocratic measures which goad the populace beyond endurance, and the successful revolution of 1830, starting in France and spreading to many other countries, is the result. The peaceful revolution of 1832 in England (the Reform Bill) leaves Western Europe predominantly liberal in temper, while reaction still reigns uneasily supreme in the Hapsburg and Romanoff domains of Central and Eastern Europe. The widespread sympathy and aid extended to the Greeks in their revolt against the Turks is a symptom of a general change in the European situation. Reaction is waning, revolution gathering headway.

Professor Artz makes no secret of his own adherence to the liberal cause; and so his history is in no danger of lapsing into dullness, like a novel without a hero. But he pays generous tribute to the services rendered to philosophy and history by the apostles of political reaction, from Burke and DeMaistre to Hegel. "Their emphasis on the life of the group and their historical method were of positively revolutionary importance," he says. "They dwarf completely any contributions made by liberal theorists in this same period."

—Walter M. Horton.

"MAKE YOUR OWN JOB" by Violet Ryder and H. B. Doust '31. 217 pp. New York: The H. W. Wilson Company. \$2.00.

In this contribution to vocational studies dealing with occupational adjustments attendant upon the depression, the authors have presented a collection of brief narratives describing the experiences of fifty men and women who have succeeded in establishing themselves in self-created business enterprises. The cases cover many types of work, ranging from the simplest form of labor to quite professional services. There are also examples of interesting mechanical and technical work, and several instances of creative art as the basis of remunerative projects. The majority of the narratives stress the process by which the individual takes stock of his personal abilities and material assets and the main steps by which he formulates his plan for initiating his venture. (Criteria and standards for preliminaries to selecting and developing a personal business are briefly outlined in the Preface.) Not all of the cases represent people who have ingeniously developed a one-man business as a forced stand against unemployment. Some of the people were successful in devising occupational compensations for physical handicaps and for social maladjustments.

The informal presentation of the material and the factual data peculiar to the various trades, commodities and services treated are in keeping with the authors' purpose expressed in the dedication, "Dedicated to the Reader in the hope

that he may find in the pages of this book encouragement and assistance toward a more successful life."—Ivanore V. Barnes.

THE MORRISON STRING CLASS SYSTEM, for the Combined Class Teaching of Violin, Viola, 'Cello, and Bass, by Don Morrison. In two Vols., Oliver Ditson Company, Boston.

The astonishing growth of interest in school orchestras in the United States during the past twenty years has created an urgent demand for class teaching on a scale unknown to former generations. Gifted teachers of the stringed instruments, seeing the need of this kind of teaching and believing in its possibilities, have worked hard and long to provide the methods and materials best suited to insure its success.

Mr. Morrison, since 1921 Assistant Professor of Violin and Principal of the Violin Normal classes in Oberlin Conservatory, is one of the pioneers in the field of violin class teaching. He has devoted several years to the perfection of a method which he has successfully expanded to include the teaching of all the stringed instruments, singly or in classes in any combination whatever. In certain features of the work he has been assisted by Karl W. Gehrken and Arthur L. Williams as associate editors.

The appearance of these volumes from the Ditson press appears to the reviewer the culmination of a superior plan. The publishers have spared no expense in illustrations, plates, and general perfection of the press work. They weighed long and critically the various points in the Morrison Method, compared it with both published and MS competitors and having decided in its favor have given it a deservedly prominent place in their catalogue.

—Arthur E. Heacock.

Another Oberlin Centennial

The Congregational Church in Mount Vernon, Ohio, celebrated its centennial September 30th to October 7th, simultaneously with the centennial celebration of the First Church, Oberlin. Dr. Dan F. Bradley of Cleveland spoke at the fellowship banquet and Professor G. Walter Fiske of the School of Theology faculty preached the centennial sermon. Professor William J. Horner of the Conservatory faculty sang at the service and the student string quartet played two selections at vespers. Eleven of the former pastors of this church were Oberlin graduates, one of whom was Dean Edward Increase Bosworth, and at least four members of the church have served as Oberlin Trustees. It is not surprising that this center of loyal Oberlin interest has sent a continuous succession of students to Oberlin College, several of whom have become members of the faculty.

Yeomen Tie One, Lose Two

ROCHESTER 7—OBERLIN 6

On Saturday, October 6, Oberlin lost the first game of the season 7-6, to a strong Rochester team at Rochester, N. Y. Outweighed, frequently outplayed, and baffled by a passing attack that soared over the heads of Butler's willing but short backfield, the Yeomen yet managed to stem the tide, to get a touchdown themselves, and to fail by only one point of tying the score.

Oberlin scored first, early in the second quarter. After smashing line attacks by Smith, Pfaff and Ludwig had advanced the ball to within striking distance, a neat pass from Pfaff to Landis, who stood in the end zone, put it over. Woodward's kick for the extra point was blocked. In the same period the New Yorkers scored their touchdown, climaxing a series of successful tosses down the field.

During the second half, Rochester's greater weight and experience allowed her clearly to outplay Oberlin, but without being able to score. Only thirteen Yeomen saw service in this game.

DENISON 6—OBERLIN 0

On October 13, High School Day, Oberlin played her second contest of the season, losing to a fast and heavy Denison eleven by the score of 6 to 0. For three periods the Denison aggregation ranged up and down the gridiron, unable to tally; in the fourth, they finally pushed across for their lone touchdown.

The Big Reds began by taking a first down on three plays, only to lose the ball on a penalty. The rest of the first quarter was a punting duel, which finally ended in Denison's favor, and a threat to the Crimson's goal. The second quarter also saw Oberlin's goal threatened, and saved by a Denison fumble. In the third quarter, with the ball on Oberlin's 15-yard line and Denison held for downs, Pfaff performed the feat of the afternoon in a punt that finally rolled out on the Denison 3-yard line.

Oberlin was handed her one chance to score early in the fourth quarter, when a partially blocked punt placed the ball on Denison's 15-yard stripe. An intercepted pass, however, ended these hopes, and Denison began her uninterrupted drive for a touchdown. An Oberlin rally was too late to do more than crash through for first down as the final gun went off.

Dick Wickenden, sophomore tackle and the heaviest man on the line, received a leg-injury that put him out of the game and may cut down on his usefulness for several weeks. This represents a serious loss to Oberlin.

OBERLIN 12—MARIETTA 12

The following Saturday Oberlin tied a heavy Marietta team at 12-all before a large homecoming crowd there. Victory was exactly two inches away as Captain

Woodward's kick for the winning point hit the upright instead of clearing.

Oberlin opened the scoring with a touchdown in the first five plays. Receiving the opening kick-off Oberlin punted to Marietta's 22-yard line, recovered a fumble, and on three plays featuring two forward passes, pushed the pigskin across.

Marietta came back strong in the second quarter to make her entire score, the first touchdown on a power drive down the field, the second on a spectacular end-run.

During the second half the Yeomen managed to keep the ball for the most part deep in Marietta territory. In the third period Woodward, playing one of the best games in his career, crashed through the Marietta wall to block a punt; the ball bounded back across Marietta's goal line, and Cooper fell on it to knot the count. It was at this juncture that Oberlin barely missed her chance to edge her rivals.

In this game, Oberlin was seriously handicapped both by the lack of her regular tackle and by the extreme heat. Butler used two complete backfields, trying out his new quartet, Copeland, Rudolph, Zellers and Landis. In the line, Meese and Rogers were the only substitutions.

All in all, in the first three contests of the season, Oberlin has put out a remarkably game team, considering its lack of weight, height and experience. The boys have been on the alert for breaks, and have capitalized pretty well on what has been handed them in this respect. Each of the three games to date has been a real contest, in a schedule with no push-overs on it this year.

After playing the crack Wooster team before a homecoming crowd on October 27, Oberlin will face Allegheny at Meadville, Pa., on November 3; Case at Oberlin on November 10; Kenyon at Oberlin on November 17; and Reserve at Cleveland on November 24.

Morgan Speaks

Daniel E. Morgan '97, former city manager of Cleveland, spoke before the Oberlin Public Affairs Society on Thursday, October 23, on the Republican issues and candidates of the present campaign.

Cleveland Meets Miss McAfee

Miss Mildred McAfee, Dean of Women, was the guest of honor at the meeting of the Cleveland-Oberlin Women's Club on October 8. The meeting was held at the home of Mrs. Peter P. Evans (Mary Harvard '91), and Miss Corinne Evans '21 was chairman of the committee on arrangements. Between fifty and sixty members were present for a very pleasant evening.

Harriers Take First Meets

The Oberlin harriers began their 1934 season by a decisive win, 18-41, over Denison on the home course, Saturday, October 13. Captain Manlove and Fred Wing, sophomore ace, dotted over the finish line together, followed by Captain Taylor of Denison. Duncan, a junior, Webster and Richards finished four, five and six. The last Oberlin runner took eighth place out of twelve.

Especially significant was the time 22:12 on the course, which is better than second place time made over the same course in the Big Six end-of-the-season meet a year ago. For the first race of the season, this is extraordinarily fast time.

On the 20th, Oberlin trounced Mt. Union and Hiram in a triangular meet over the rolling Mt. Union course. Rallying from a slow start, the Yeomen were led by the Manlove-Wing combination, to make a nearly perfect score. Duncan of Oberlin finished third, while Dye, Richards and Webster crossed the finish line in the order named close behind two intervening Mt. Union runners. Hiram managed to place only tenth, eleventh and twelfth. The hills on the Mounts' course gave the Oberlin boys little trouble, and should provide valuable experience for the harriers during the balance of the season.

Shawn Dancers Come

Ted Shawn and his group of men dancers are appearing in Finney Chapel, Oberlin, the evening of Saturday, November 10. The program will be given under the auspices of the Oberlin Golf Club.

The Oregon-Oberlin Chapter

On Saturday evening, August 25th, the Oregon-Oberlin Chapter met at the Laurelhurst Park in Portland. About forty-five were present at the picnic supper and evening program. Mr. Pettibone of the Class of 1901 and president of the Spokane-Oberlin Chapter, made a speech in which he commended the Oregon Chapter for what it is doing. Mrs. Eva Dye of the Class of 1882 told in a brief, interesting manner about her new book, "The Soul of America." She has written other books relating to Oregon history and is a graduate of Oberlin of whom we are proud. Miss Amy Blachly of this year's class at Oberlin answered questions about the Oberlin of today. A report of a class reunion, Commencement and the National Council meeting was given by Alice H. Cole '09.—A. H. C.

Chicago Travelogue

On Saturday afternoon, October 13, the Oberlin Women's Club of Chicago held its first meeting for the year, 1934-35, in the Administration Building, Century of Progress Exposition. The program was a travelogue—one of a series, we hope—with Miss Elizabeth Hughes '10 speaker on the subject, "In at Leningrad, out at Odessa."

As we all know Miss Hughes as a forthright and fair-minded person, this seemed a good opportunity to get some facts about that country from whose bourne all travelers return to bedevil us with contradictions. Moreover the chance to meet in the Administration Building—ordinarily closed to the public—added to the attraction. We gathered in a portico overlooking Lake Michigan and held our formal meeting in the attractive and modernistic Directors' Room. Mrs. Adena Miller Rich '11 presided.

Miss Hughes was booked with a party conducted by the Bureau of University Travel sailing June 29 on the *Franconia*. En route, they stopped long enough for "tea" in London, a brief call on Mrs. Ruth Bryan Owen in Copenhagen, and in Helsingfors. Before completing the last lap of their journey, it seemed necessary to add some unusual equipment—crates of oranges, orange squeezers, and pans for the juice, quantities of Flit and guns to pour it out effectively. To move these awkward articles over one or two thousand miles of the U. S. S. R., blue string bags were procured. And thus encumbered, the party, now numbering one hundred and eight of all ages, arrived in Leningrad.

Miss Hughes' first impression was of the number of women working everywhere—in the custom-house, on the trains, sitting in the judges' chairs. There were striking contrasts on every hand bearing mute evidence to the forces that made the revolution—the Rembrandt collection, the palace of the Czarist regime with its walls of amber and lapis lazuli and all around it the hovels of his subjects.

In Moscow, there was a line-up of wholesome looking youth in Red Square. Miss Hughes stopped at Nizni Novgorod, traveled by steamer on the Volga and Don, narrowly escaped being wrecked in a washout on the Georgia Military Highway. Somewhere on the route she saw Anna Louise Strong '05. Not a tip was allowed on the whole trip and Miss Hughes insisted on explaining that she had no occasion to use the Flit gun!

The meeting was well attended, and between the graduating class of our gracious veteran, Mrs. Alice Norton Massa '46, and our youngest, Katherine Hughes '14, there stretch sixty-eight years!—L. S. P.

Alumni News

'75-'76—Arlington G. Reynolds, long a leading figure in Painesville and Lake County, Ohio, public life, died July 14. Jurist, educator and lawmaker from 1891 until 1928, Mr. Reynolds known throughout Northeastern Ohio as "Judge Reynolds" even after he had left the bench, was born in Mentor, Ohio, November 24, 1849. He was Lake County probate judge from 1891 to 1897, mayor of Painesville from 1896 to 1900, Lake and Geauga Counties' representative in the Ohio General Assembly from 1897 to 1901 and speaker of the House from 1899 to 1901. In 1909 he was appointed to the Common Pleas bench, was re-elected the following year and continued to keep his post until 1928. For many years Mr. Reynolds had been a trustee of Lake Erie College, Painesville. His only surviving relative is his daughter, Mrs. Luella Kinzel, of Columbus.

'76—Henry L. Bates reports that his chief excitement during the year just passing consisted of an auto trip from Oregon to Plymouth Rock, the Oberlin Commencement followed by the National Council meeting where Congregationalism in America "walking by faith boldly opened up a new frontier of Christian activity" in which he rejoiced to participate.

'79—Mary B. Rockwood spent the winter of 1933-34 in Winter Park, Florida, and last summer in South Bristol, Maine. She has also spent some time in Baltimore. She is planning to return to Winter Park this coming winter. Miss Rockwood read a paper, "Residuum," last May before the Baltimore Classical Club; in this article she tried to show what gold-dust remains for one who has spent a lifetime in the study and teaching of the Classics.

'80—Samuel Reynolds Singer died September 22 at the Cleveland Home for Aged Colored People. He was 82. Mr. Singer was for years a professor in Kentucky College at Covington, Ky. He had lived in Cleveland for the past eight years.

'82—Gertrude Cassell Bates has just returned from a three weeks' vacation. She spent one week at Mt. Vernon, Ohio, attending the 100th anniversary of the First Congregational Church, her girlhood church. Mrs. Bates spent one week in Cleveland with her son, Theodore, and his family. The remaining days were spent at Sullivan, Ohio, where Mr. and Mrs. Bates made their home for six years. While there Mrs. Bates enjoyed the annual church homecoming.

'84—Mrs. Frances Ensign Fuller, former state president of the W. C. T. U. and former state treasurer of the Union, and national publicity worker, died at her home in Madison, Ohio, September 26, after a brief illness. She was 74 years old, and most of her life since girlhood had been devoted to the cause of prohibition. Mrs. Fuller's worthy efforts on behalf of dry interests were the fruition of efforts of her crusading ancestors, including Revolutionary War forebears and Abolitionist grandfather, who aided Southern bondsmen in their struggle for freedom as early as 1838.

'84—Since February 11, 1933, Stella Davidson Ainsworth has had three months in Washington, D. C., spent the summer of 1933 in Michillinda, Mich., the winter in Northampton, Mass., with her daughter, Dorothy, who is director of physical education at Smith College. Last summer was spent at Michillinda. Mrs. Ainsworth is now at home to her friends in Moline, Ill.

'88—Charles J. Chamberlain, professor emeritus of botany at the University of Chicago, has been elected corresponding member of the *Kaiserlich Deutsche Akademie der Naturforscher*.

'90—Frank I. Carruthers is still advertising manager of the *Denver Post*, one of the great papers of America. This is his 44th year as advertising manager of Denver papers. He writes that his health is perfect, and hopes to be in the harness many years more. He would like to see Oberlin students when they are visiting "Colorado, the playground of the Nation," and would be happy to show them a real newspaper in operation.

'90—Mr. and Mrs. Louis J. Loethi are making an extended trip through the West and Southwest.

'95—Rev. C. Rexford Raymond has been minister of the Church of Wide Fellowship (Congregational-Christian) at Southern Pines, N. C. He was installed in a most impressive ceremony on October 13. Mr. and Mrs. Raymond (Estella R. Landon '98-'99) and their younger daughter, Ruth, are living in their new home among the long-leaf pines of the famous southern resort. They went there from Nashville where Dr. Raymond had been professor of church administration and executive vice president of the Atlanta Theological Seminary Foundation, now called the Southern Seminary Foundation and affiliated with the School of Religion of Vanderbilt University.

'96-'02—After an illness of several years, Miss Ella Louise Leonard died in Oberlin September 30. She was a sister of the late Dr. Fred E. Leonard '89 and had been a resident of Oberlin most of her life.

'97—The most thrilling incident in Wm. G. Phelps' experience lately was a surprise visit by his class-mate, Merrill Ambrose Peacock, of Yakima, Wash. They hadn't seen each other since the day they received their sheepskins in Old First Church—37 years ago. Mr. Phelps reports that they are both still young and "cravin' to go." Mr. Phelps is trying to keep the even tenor of his way as professor in Centenary College at Shreveport, La. His spare time is occupied in teaching a Sunday school class of about 40 men, and by occasional addresses on educational or religious themes within a radius of a hundred miles of home.

'97-'00—Mr. and Mrs. Frank M. Cathcart (Mabel Crossman) have moved back to Chicago from Detroit and are living at 1310 Elmdale Avenue.

'08-'08—Mrs. Helen Wallian Dresser, wife of F. J. C. Dresser, former Cleveland contractor, who is now a special assistant to Public Works Administrator Harold L. Ickes in Washington, died August 31 in her home in Washington.

'98—When we survey the year just past,
Dear friends, is our face red?
We have not won a doggone Prize
Except our daily bread.

We've mowed and trimmed and cut
and pruned;
We've shovelled snow and ice.
We've cursed the politicians much—
Perhaps that is not nice.

We've studied balanced budgetting,
Our own and Uncle Sam's.
We've called down fire on F.D.R.;
We've had our Hoover dam's.

We've shot a lot of rotten golf,
And taught a church school group.
We've sweat to save a debt-cursed
church
Which still is in the "soup."

Oh what a mess, a glorious mess!
No heroes, surely, we;
But just a much bedevilled pair.
The end we cannot see.

Still, midst this regimented stress,
We have our "family" friends.
We wish you all more hope and
cheer;
And, thus, this "headache" ends.
Fraternally and eternally yours,
Charles Z. and Martha Aughenbaugh.

ex'02, c'16—Robert Kerp Clark and Eunice Whipple were married June 11 at the home of the bride's brother, Dr. Allen O. Whipple, Riverdale, N. Y. They are now at home at 6040 Woodlawn Avenue, Chicago, Ill.

'03, '05—Dr. Frank W. Vincent and Frances Knox Vincent announce the marriage of their only daughter, Elizabeth Frances, to John H. Gleason on September 10 in New York City. Robert K. Vincent (M.B.A. '34, Harvard Graduate School of Business Administration) is employed by the Kendall Company, Walpole, Mass. Frank, Jr., is in the class of '36 at Harvard. After twenty-one strenuous years in the Philippine Islands, "Doc" and Frances have retired to the very simple life of the Michigan country-side in Oceana County, near Hart.

'06—Dorothy Hess is located for a time at her brother's home, 6727 Merrill Avenue, Chicago, Ill.

'06—The most exciting things Mrs. Henry H. Skinner (Dora Davis) has to report for the past year are just her flying trips. She has flown her own airplane across the Cascade Mountains (considered the most hazardous trip in the country) sixteen times this past year. A year ago this fall she flew to New York and back—and had a week, including Thanksgiving, with her mother in New York—and was gone from home only ten days. Mrs. Skinner reports that she looked down on the lights of Oberlin at about 1:00 a. m. just as they were landing in Cleveland—so fast are distances eaten up at 180 miles per hour; and she was strongly reminded of how it used to be "some trip" into Cleveland! Mrs. Skinner sends in a plea for more fliers from the "co-ed" class.

'10—William E. Clegg was married July 5 to Miss Gwendolyn Fritts of Danville, Ill. The service was read by Dr. Anderson, pastor of the Fourth Presby-

terian Church, Chicago, Ill., the ceremony taking place in the John Timothy Stone Memorial Chapel. "Bill" is the sales representative in Illinois for the Investment Department of the Harris Trust & Savings Bank, Chicago.

'11—Bessie M. Jones has nothing much to report except she is still getting pleasure out of her job as school librarian, and has traveled around a bit in the summer time. Last summer it was a 3800 mile auto trip to the Carolinas and Florida, Bessie having been the sole driver.

'12—C. D. ("Chuck") Giauque is managing editor of the *Physical Education, Health and Recreation Digest*, a new publication which is being edited at 29 Exeter Street, Boston, Mass. The *Digest* is published monthly from September through June and contains condensed versions of leading articles by prominent authorities in the field indicated, selected and edited by a competent staff of physical educators. It will contain helpful information for instructors in physical education, teachers, school principals, doctors, nurses, coaches of athletic teams, and all devotees of health through exercise and recreation. Jay B. Nash '11 of New York University and Jesse Feiring Williams '09 of Columbia University are members of the advisory board of the *Digest*.

'12—"It would take a book," writes Susan E. Armstrong, "to prove the world is round! Foochow, China, June 28, 1934—Hongkong, the Pyramids, the Holy Land, Constantinople, Greece, Vesuvius, Rome, Florence, Venice, Milan, Lucerne, Passion Play, Munich, Paris, England, Ireland—Statue of Liberty, September 28, 1934. To think of my having all this opportunity after seven years in China! Now I'm here until next August I expect. I hope no longer for I want to go back. It is great to be in U.S.A. once more. It looks grand to me in spite of the newspapers—were they always so full of tragedies? My address is Mount Hermon, Mass., although I'm skipping around New England most of the time with Boston as a second focus—14 Beacon Street."

'13—Leroy Griffith is moving his family to the environs of New York, after almost three years in Buffalo. He has been appointed to take charge of the New York State Employment Office situated in the Bronx.

'13—Mr. and Mrs. Henry C. Swearingen (Helen Smails) and their son, Gerret Van, are living at 2152 81st Street, Jackson Heights, L. I., New York. Mr. Swearingen has been made vice president and general sales manager of the Kelly Springfield Tire Co.

'15—Major and Mrs. Edgar M. Whiting (Helen Hudson) moved last summer from Fort Riley, Kansas, to 418 West Clifford Street, Winchester, Va. The arrival of a son last May brings their family total to eight: one daughter and seven sons.

'15, '26—Mr. and Mrs. George Brewes (Katharine Sternberg) announce the birth of their second child, Alice Elizabeth, on July 29.

'16—Dr. E. Cowles Andrus, the assistant dean of John Hopkins Medical School, is also managing editor of the *Bulletin of the Johns Hopkins Hospital*

The Bulletin is issued monthly, two volumes per year, with about 400 pages per volume.

'17, '14—Dr. and Mrs. Gordon E. Davis (Ada Blair) are spending the month of November in the South. Doctor Davis has been invited to present a paper before the American Society of Tropical Medicine at San Antonio, Texas.

'19—Mr. and Mrs. Harold W. Baker will be established early in November at their new address, 7013 Clinton Avenue, Cleveland. Wallace James (2 years) and Doris Gale Baker will aid in keeping life merry. Doris arrived on October 10 to celebrate the 78th birthday of her grandfather, Rev. Wm. H. Baker '91 at Wellington, Ohio.

'20—Paul E. Gush, professor of music and college organist at Grove City College, Penna., for the past five years, spent seven weeks abroad after summer school. He toured Palestine and Egypt and attended the Passion Play at Oberammergau en route. In Jerusalem he was entertained by Rev. and Mrs. Douglas H. Decherd (Rebecca Bargner '22) of Aleppo. Mrs. Decherd is organist at the new Austin in the YMCA.

'24—Joel W. Hopkins has divided his time between farm management, bank liquidation, and corn-hog contract work this past year. He finds it has been an interesting combination. Two trips added interest to the period—one to Berea, Ky., in April to visit his sister, Eleanor Hopkins Bent '22, and her family (George R. Bent '20 and three youngsters). He was joined on this trip by Mr. and Mrs. Irvin Houck '24 of Oak Park, Ill., and a fine time is reported. The second trip took Joel to Oregon during May, and then down the coast route as far as Sacramento, Calif. Both trips were made by auto and were a most interesting diversion from regular duties. Joel reports a pleasant week-end recently when Mr. and Mrs. Joe Stocker '24 (Genevieve Noble c'27) and Tommy, Mr. and Mrs. Irv Houck '24 and Dickie, Sallie Whitaker Maze '24 and Joel Whitaker '23 spent the week end at his country home. Joel's principal regret of the year was missing out on the 10th reunion of his class—but Sallie Maze brought him a fine report, which helped some.

'25—Norman C. Smith is an instructor in history at the Plymouth Normal School, New Hampshire. He is still working part time on a Ph.D. in government at Harvard. Norman also writes that he is living in the White Mountain section with his wife and two children.

'25—Dr. Eleanor Hamilton has opened an office at 667 Madison Avenue, New York City.

c'27—Mr. and Mrs. E. Philip Ellenberger (Ella Pope) have a son, Eugene Richard, born May 16. They are now living at 12115 Milverton Road, Shaker Heights, Ohio.

'28—Winifred Zinniger is teaching violin and public school music, and leading the orchestra at Bethel Women's College, Hopkinville, Tenn. She is also directing an orchestra and glee club at Cadiz, twenty miles away, and giving private lessons in violin and piano.

c'27—A daughter, Nancy Elizabeth, was born to Mr. and Mrs. Joseph T. Hurgate of Oberlin on September 2. Mrs. Hurgate, before her marriage, was Dorothy Elizabeth White.

'28—On Tuesday, October 16, at high noon, Old First Church was the scene of the wedding of one of Oberlin's graduates, Miss Margaret Storer of Lakewood, Ohio, to Mr. Hugh Runkle, also of Lakewood. The attendants were Miss Katherine Olderman and Mr. Willard C. London. The ceremony was performed by Dr. Walter M. Horton of the Graduate School of Theology. Professor Bruce Davis was the organist. A wedding breakfast was served at the Oberlin Inn.

'28, m'32, '32—Mr. and Mrs. Wallace S. Baldinger (Ellen Nichols) spent last summer in Chicago attending classes at the University of Chicago, Wallace doing work towards his Ph.D. in the history of art under the direction of Dr. John Shapley. During the course of the summer the Baldingers met, as might be expected, many Oberlin friends. They are back on the job again trying to manage a department of art in Washburn College, Topeka, Kansas.

'29—Margaret Bane forsook summer school and her Master's thesis this year, and took a glorious trip West: Yellowstone, Pikes Peak, Mt. Rainier, Grand Canyon, Hollywood, Catalina Islands, Mexico—all crammed into one grand vacation! She now agrees with Washington Irving: "Never need an American look beyond his own country for the sublime and beautiful of natural scenery." Margaret is once more back in Connellsville, Penn., teaching English and dramatics in the high school.

'29, '32—"No news from Bill and Marjorie Richards Ashe is good news. Marjorie, that's the *frau*, is a social worker. Bill is still staggering through medical school at Reserve; and Jimmy, that's the kid, is the head man of the family—not working."

'31—Nancy Marks was married June 30 to Norman Stitt (University of Chicago '23). Her summer has been spent getting used to living in Chicago and Nancy finds the city can't hold a candle to Oberlin and Milwaukee. She extends a cordial invitation to all Oberlinites who are in Chicago, or ever go there, to visit her at 1714 East 72nd Street. Nancy would love to see you all—but not all at the same time as the Stitts have only four rooms.

'31, '32—Beatrice Farrell and William C. Gaige were married in Grand Rapids, Mich., on August 25. A reception was held at the home of the bride following the ceremony. Charles Gaige ex'34 was best man for his brother, and Nancy Marks Stitt '31, who was Bea's roommate for three years in Oberlin, was matron of honor. Robert Kilmer '32 and Elliott Crabill '32 were among the ushers. Mr. and Mrs. Gaige are now at home at 58 Holmes Street, North Quincy, Mass.

'33—Clara DeGaut is a school teacher, and a grade school teacher at that. "It's really fun and funny," she writes. "One has to be a doctor, a school teacher, a disciplinarian, a songbird, and a walking dictionary, besides a bear for hard work. Teaching a combination fifth and sixth grade, and music to fourth, fifth, sixth and seventh grades is so cinch. It keeps one busy day and night but not too busy to remember Oberlin and long to be back. Good luck to all you '33ers. I hope you get a *high school*." Clara's address is 3795 Jefferson Street, Bellaire, Ohio.

1934 Class Directory

Prepared by Miss Bonita M. Leininger of the Bureau of Appointments

The College of Arts and Sciences

- Adams, Richard W.
Graduate student in Physics, Oberlin College. Ad.—207 E. College St.
- Albrink, Frederick S.
Student in Law, Duke University, Durham, N. C. Ad.—1007 Dacian Ave.
- Baierle-Price, Carolyn E.
Student apprentice, The Cleveland Playhouse, Cleveland, Ohio.
- Baldinger, R. Duira
Student in Secretarial Science, Galbraith School, Bellevue, Pa. Ad.—41 Peshurst Rd., Ben Avon Heights, Pittsburgh, Pa.
- Barrick, Virginia F.
Graduate assistant in Botany, Mount Holyoke College, South Hadley, Mass. Ad.—Edwards House.
- Beckett, Grace L.
Graduate student in Economics, Oberlin College. Ad.—119 Woodland Ave.
- Bell, R. William
Teaching Mathematics, Geography and English, High School, Leavittsburg, Ohio. Ad.—Burghill, Ohio.
- Benbow, Alice C.
Studying Bookkeeping, Stenography and Typing, and doing substitute teaching, High School, Sharon, Pa. Ad.—119 Euclid Ave.
- BenDure, Mary L.
Volunteer teaching of swimming and sports, North Side High School, Fort Wayne, Ind. Ad.—809 Archer Ave.
- Benson, Virginia C.
Volunteer work, Jamestown Public Welfare, Jamestown, N. Y. Ad.—16 Broadhead Ave.
- Bethea, Philip
Graduate student in Education, Western Reserve University. Ad.—1453 Wyandotte Ave., Lakewood, Ohio.
- Biro, George W.
Ad.—32-37 79th St., Jackson Heights, L. I., N. Y.
- Blachly, M. Amy.
Student in Organ, Oberlin Conservatory of Music. Ad.—May Cottage.
- Blackinton, Esther
Permanent substitute, Public Schools, Flint, Mich. Ad.—3714 Beecher Rd.
- Bottom, Doris V.
Case worker, American Red Cross, Bridgeport, Conn. Ad.—482 Central Ave.
- Bradfield, Sarah B.
Student in Violin, Oberlin Conservatory of Music. Ad.—Barrows House.
- Brewster, Florence L.
Ad.—32 E. Marion Ave., Youngstown, Ohio.
- Brickley, Bruce T.
Graduate student in Physical Education, and assistant in coaching of freshman athletics and in gymnasium work, Oberlin College. Ad.—33 E. Lorain St.
- Brink, Robert O.
Studying vocal music with Frank LaForge of LaForge-Berumin Studios, New York City. Ad.—53 W. 74th St.
- Brown, Adele H.
Student in Library Science, Carnegie Institute of Technology, Pittsburgh, Pa. Ad.—450 Maple Ave., Edgewood, Pittsburgh.
- Brown, Cicely M.
Case worker, Social Service Department of the Presbyterian Hospital, Chicago, Ill. Ad.—562 Forest Ave., River Forest, Ill.
- Brown, Earl B.
Student in Theology, Graduate School of Theology, Oberlin College. Ad.—Theological Quadrangle.
- Brown, Mary D.
Saleswoman, Woodward and Lothrop Company, Washington, D. C. Ad.—1519 Lamont St. N. W.
- Brown, Roger M.
Student in Law, University of Pennsylvania, Philadelphia, Pa. Ad.—3721 Locust St.
- Bryan, Robert F.
Graduate student in Economics, Yale University, New Haven, Conn. Ad.—2678 Yale Station.
- Burkholder, Ruth
Junior Visitor, Emergency Relief Board, Lancaster, Pa. Ad.—339 College Ave.
- Burrows, Mary Louise
Case worker, County Relief Bureau, Hackensack, N. J. Ad.—52 Hudson Ave., Englewood, N. J.
- Cade, Frances J.
Teaching English, Oberlin Shansi Memorial School, Taiku, Shansi, China.
- Carter, J. Elizabeth
Graduate student in English, Oberlin College. Ad.—58 E. College St.
- Chandler, Earl W.
Ad.—407 10th St., Elyria, Ohio.
- Clapesattle, Helen
Graduate student in History, University of Minnesota, Minneapolis, Minn. Ad.—519 Beacon St.
- Clapp, Hubert D.
Student in Medicine, Western Reserve University, Cleveland, Ohio. Ad.—11004 Wade Park Ave.
- Clapp, O. Frances
Classified Advertising—Telephone Solicitor, The Chicago Daily News Corporation, Chicago, Ill. Ad.—40 E. Oak St.
- Clements, Robert J.
Student, University of Bordeaux, Bordeaux, France. Ad.—21 Rue Cornac.
- Coates, Clara C.
Part-time Assistant in the Library, and part-time study, Oberlin College. Ad.—35 N. Cedar St.
- Coates, Ruth W.
Instructor for two children, Shaker Heights, Ohio. Ad.—2903 Broxton Road.
- Cochran, Marion
Ad.—Woodstock, Ulster County, New York.
- Cole, Doris C.
Graduate student in Classics, Oberlin College. Ad.—100 S. Professor St.
- Coleman, Virginia E.
Teaching Physical Education and Art, High School, Bethayres, Pa. Ad.—Huntingdon Valley, Pa.

- Cook, Catharine
Studying advanced typing, bookkeeping and shorthand, East High Evening School, Rochester, N. Y. Ad.—992 Culver Road.
- Cooper, Martin W. (As of 1933). Ad.—1321 W. 4th St., Ashtabula, Ohio.
- Correll, William M.
Visiting Investigator, Cuyahoga County Relief Administration, Cleveland, Ohio. Ad.—1739 Holyoke Ave., East Cleveland.
- Cotabish, Alice M.
Part-time study, Cleveland College, and substitute teaching, Public Schools, Lakewood, Ohio. Ad.—1241 Bonnie View Ave., Lakewood.
- Cox, C. Jeannette
Student in Secretarial Science, Business College, Marion, Ohio. Ad.—419 Forest St.
- Cox, Frances B.
Office Work, Wayne Colorplate Company, Detroit, Mich. Ad.—Highland Park Y. W. C. A., Detroit.
- Crafts, James S.
Teaching Art, Mechanical Drawing and Biology, Powell, Wyoming. Ad.—Box 383.
- Current, Richard N.
Graduate student in Law and Diplomacy, Fletcher School of Law and Diplomacy (Administered by Tufts College and Harvard University), Medford, Mass. Ad.—17 Fletcher Hall.
- Davis, K. Elizabeth
Teaching Third Grade, East Canton, Ohio. Ad.—Box 73.
- Denison, Edna B.
Girl Reserve Secretary, Y. W. C. A., Wausau, Wis.
- Dexter, Thomas H., Jr.
Bookkeeper, Dexter Drugs Inc., Canton, Ohio. Ad.—338 18th St. N. W.
- Dicken, Lois L.
Assistant in the Department of Physical Education for Women, Oberlin College. Ad.—40 N. Pleasant St.
- Dodge, Frances C.
Student in Sacred Music, Union Theological Seminary, New York City. Ad.—99 Claremont Ave.
- Dublo, Angelo J.
Assayer in Gold Mine, Frye-Rhea Development Company, Dadeville, Ala. Ad.—Blue Hill Mine, Dadeville.
- Durand, Robert Y.
Clerical, statistical and general work, Electric Rate Survey, Federal Power Commission, Washington, D. C. Ad.—3613 Norton Place N. W.
- Ebersole, Dorothy F.
Student in Household Economics, Simmons College, Boston, Mass. Ad.—104 Fletcher Road, Belmont, Mass.
- Eckert, James B.
Graduate student in Economics, University of Cincinnati, Cincinnati, Ohio. Ad.—139 W. University Ave.
- Eckford, Frederick R.
Working at the Y. M. C. A., Lima, Ohio. Ad.—128 S. McDonel.
- Eckler, Dorothy A. (Mrs. Frank E. Percy). Ad.—3159 S. Moreland Blvd., Shaker Heights, Ohio.
- Edwards, David H.
Graduate student in English Language and Literature, Cornell University, Ithaca, N. Y. Ad.—507 E. Seneca St.
- Edwards, Helen M.
Ad.—1863 Charles Road, East Cleveland, Ohio.
- Eisenhauer, Robert S.
Cashier, Hotel Cleveland, Cleveland, Ohio. Ad.—Hudson, Ohio.
- Ela, Adelaide E.
Ad.—Rochester, Wis.
- Ela, Benjamin
Ad.—Rochester, Wis.
- Ellis, Dorothy J.
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- Hoomstra, Gretchen
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son House.
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and Writing, Sixth Grade, Clarend-
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Gambier, Ohio.
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City. Ad.—321 Spring Ave., Ridge-
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- Sheehan, Isabel R.
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- Shilling, M. Arlee
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- Shollenberger, John W.
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- Shuman, W. Ruhl
Ad.—427 N. Oak Park Ave., Oak Park, Ill.
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- Dustman, Kenneth L.
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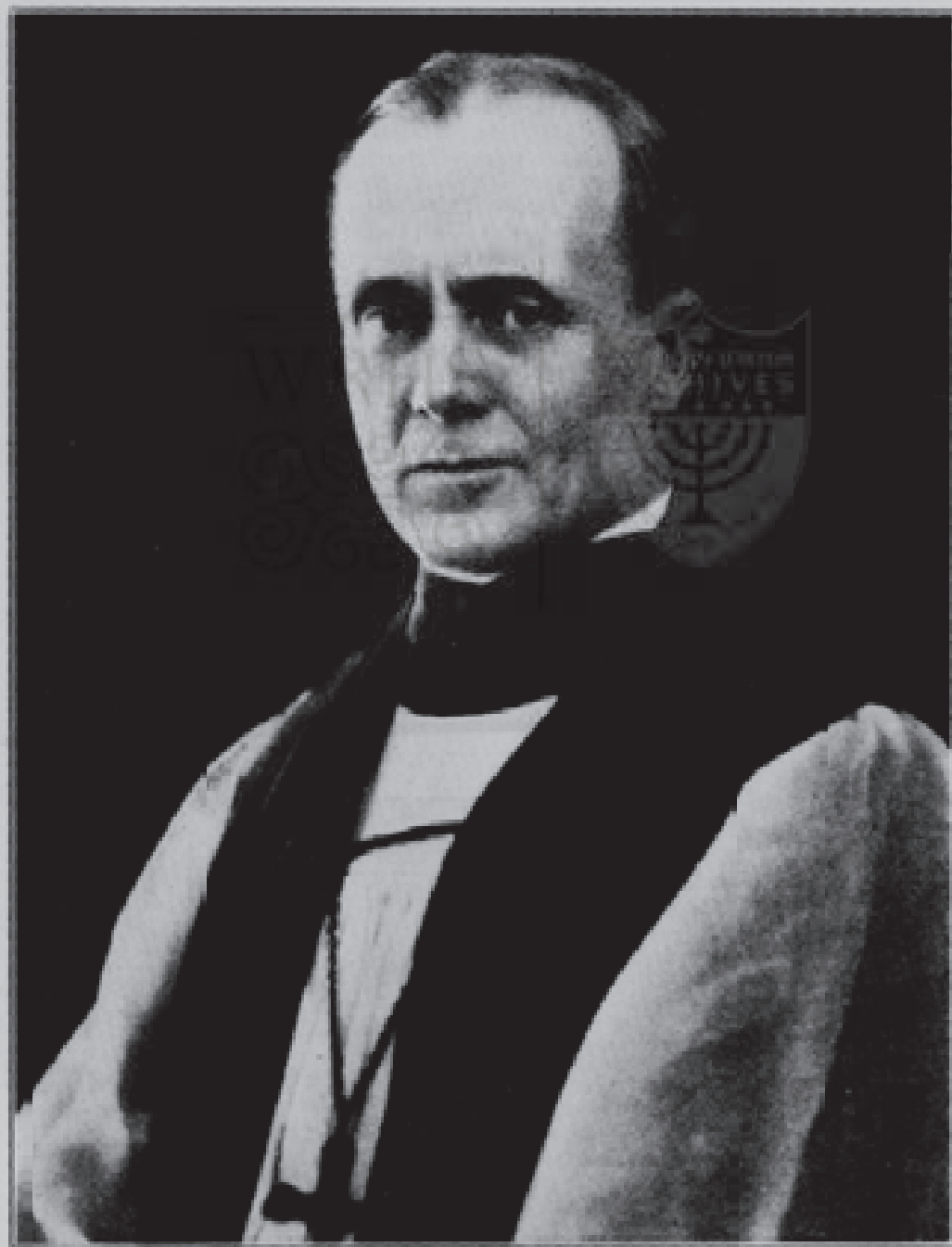
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P. 586

May 11, 1935

The Living Church



RT. REV. WILLIAM THOMAS MANNING, D.D.
Tenth Rector of Trinity Church and Tenth Bishop of New York

New York Sesquicentennial Number

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE,Editor
 REV. SMYTHE H. LINDSAY,Managing Editor
 REV. FRANK GAVIN, Th.D. }
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 ELIZABETH MCCracken }
 RY. REV. PHILIP M. RHINELANDER, D.D. }
Devotional Editor
 ELIZABETH MCCrackenLiterary Editor
 ADA LOARING-CLARKWoman's Editor



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Church Calendar



MAY

12. Third Sunday after Easter.
19. Fourth Sunday after Easter.
26. Fifth (Rogation) Sunday after Easter.
27. 28, 29. Rogation Days
30. Ascension Day, (Thursday.)
31. (Friday.)

Clerical Changes

APPOINTMENTS ACCEPTED

BRANNAN, REV. M. K. P., formerly curate at St. John's Church, Los Angeles, Calif.; is rector of St. Matthias' Church, Los Angeles, Calif. (L.A.). Address, 1830 S. Normandie Ave. Effective May 1st.

HUBBARD, REV. JAMES DEW., formerly on the staff of St. Paul's Church, Burlington, Vt.; is rector of the Church of St. Luke the Beloved Physician, Saratoga Lake, N. Y. (A.).

PROVOIR, REV. GEORGE W., formerly curate at St. Mark's Church, San Antonio, Texas (W.T.); is priest in charge of Trinity Mission, Baytown, Texas, effective May 1st.

RESIGNATIONS

BAKER, REV. WILLIAM, is vicar in charge of the Mission of the Transfiguration, Evergreen, Colo.; due to ill health.

BURROWS, REV. CHARLES D., rector of St. Matthew's Church, Jamestown, R. I., for the past thirty-five years, has retired. The Rev. and Mrs. Burrows sailed for England for a holiday.

COOPER, REV. HORACE N., is missionary in charge of St. Andrew's Church, La Junta, Colo., and stations in the Arkansas Valley. Temporary address, 715 E. 10th St., Denver.

DANFOLI, REV. FRANCIS SLADE, is associate rector of Holy Trinity Church, New York City. Address, 175 Riverside Drive, New York City.

PARIS, REV. PERCY A., is rector of Emmanuel Church, Little Falls, N. Y. (A.); to be dean of the Pro-Cathedral, and rector of St. Luke's Parish, Sault Ste. Marie, Ont., Can. (Algoma). Effective May 15th.

SPENCER, REV. IRVING, is rector for seventeen years of St. Matthias' Church, Los Angeles, Calif.; to retire.

ORDINATIONS

PRIST

TEXAS—The Rev. E. PERCY BARTLAM was advanced to the priesthood by Bishop Quin of Texas in Trinity Church, Houston, April 11th. The ordinand, presented by the Rev. Thomas N. Carruthers, is assistant at Trinity Church, Houston, with address at 1911 Holman St. The Rev. Everett H. Jones preached the sermon.

DEACON

CENTRAL NEW YORK—JOSEPH FORSTER HOGREN was ordained to the diaconate by Bishop Fiske of Central New York in St. Paul's Church, Syracuse, N. Y., April 16th. The candidate was presented by the Rev. Claud H. Leyfield, and the Rev. Henry S. Sizer preached the sermon.

CALENDAR OF COMING EVENTS

MAY

13. Convention of Rochester.
14. Conventions of Bethlehem, Fond du Lac, West Missouri.
- 14-15. Conventions of Delaware, New York, Southwestern Virginia, Central New York.
- 14-16. Convention of New Mexico.
15. Conventions of Alabama, East Carolina, Eau Claire, Maine, Springfield, Virginia, Western Massachusetts.
20. Convention of Western New York.
21. Conventions of Connecticut, Erie, Long Island, New Hampshire, Rhode Island.
- 21-22. Convention of Quincy.
28. Convention of Minnesota.

CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

20. St. Peter's Church, Westchester, New York City.
21. St. Mary's, Salamanca, N. Y.
22. Our Lady of Grace, Cedar Rapids, Ia.
23. St. Elizabeth's, Philadelphia, Pa.
24. St. Andrew's, Rochester, N. Y.
25. Atonement, Laurel Springs, N. J.

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4. Because He has ascended there to our High Priest upon the Throne in the strength of all the sacraments of His Church on earth.
5. Because He is thereby established as our King, as well as our High Priest.

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The Church and Henry VIII

TO THE EDITOR: The letter of the Rev. Walter N. Bennett (L. C., April 20th) entitled "Editors and Henry VIII" suggests a very important thing. As I read it I could not resist a feeling of distress as I thought that if the public school had been as diligent in teaching American children that the Constitution of the United States could not have been formulated except by people who had been illumined by the Revelation that was shown in the Incarnate One, as in teaching that Henry VIII begot the Church in England, we should be reading a very different story now.

I do not know why, but it seems to be true, that everywhere American history is taught, the children are taught that Henry VIII is the father of the Church in England. The only way to combat this is for the Church to teach her own children what is true. It seems to me that this is a place where *THE LIVING CHURCH* could be of immense help.

(Rt. Rev.) ARTHUR S. LLOYD,
Suffragan Bishop of New York.

New York City.

TO THE EDITOR: Numerous as have been the comments of late in your columns regarding the Church and Henry VIII, perhaps the following will prove of interest as revealing a source of false teaching other than school text books, etc.

Time—A Sunday afternoon in August, 1934. Place—Lambeth Bridge, London. A sight-seeing bus filled with tourists. Conductor: "Yonder is Lambeth Palace, built by Henry VIII. He also founded the Church of England." A voice: "That's not so." Much even to his own surprise it was the voice of your correspondent, who quickly found himself engaged in an impromptu debate. It ended only when he decided it was not fair to hold up further the touring party with so much still to see. A little later the same conductor in Westminster Abbey seemed so correctly conversant with the history of various other King Henrys that I suggested, in parting, that he might well read us more on Henry VIII. But he didn't even smile. Well, after all, it had to do with a serious matter, both as to the falsity and uncalled for nature of the announcement, and the large number of tourists who annually hear it. To use a rather hackneyed expression, something ought to be done about it!

(Rev.) ALGER E. PHILLIPS,
Edgewater, N. J.

The C. P. F. and the Security Act

TO THE EDITOR: At the risk of being misunderstood I am venturing to comment on the letter of the Rev. F. H. T. Horsfield appearing in the issue of April 6th.

The writer of that letter expected criticism of it. He writes, "At the present time the Church needs to put forward a courageous opposition, even in spite of confused noise, and to stand on its own lights, asking no favors of anybody or anything."

I confess I am a little in the dark as to the writer's meaning. The proposed legislation

gives to people something which the Church Pension Fund does not give even to those who are members of the fund.

If by the Church the writer includes the lay people within the Church, then there might be some reason for Fr. Horsfield's criticism. But the fact remains that the Church Pension Fund gives a limited protection to a certain group within the Church. It is this group interest that the writer is anxious to protect apparently caring nothing for the interests of the laymen who constitute the great majority within the Church.

If the Church Pension Fund operated to include all baptized members of the Church there might be some ground for opposition to the proposed Economic Security Act, but the Church Pension Fund does not so operate.

The Church Pension Fund has always denied that an unmarried priest has any equity in the fund except a pension at the age of 63, and a possible disability allowance. The Church Pension Fund claims to base the pensions paid on the assessments that have been paid for a certain individual, but if an unmarried priest dies it says it owes nothing to him, or to his estate, and makes no provision for a \$1,000 grant to his estate for funeral expenses. I believe the Church Pension Fund is technically right in its assertion.

At the same time this technical position is unjust and unfair. The Economic Security Act proposes to return to the estate of such deceased person all amounts which have accrued for the individual and to which such an individual might be entitled had he continued to live. It does not propose to appropriate them for the benefit of widows and orphans of married persons.

To oppose legislation which will give some measure of security to those who sit in the pews is to my way of thinking thoroughly selfish. What percentage of the baptized members of the Church can count on a pension of even \$1,000 a year at the age of 63? Why should we be so concerned about our rights, as clergy, to pensions at 63 and be indifferent to the rights of those who pay the assessments to the Church Pension Fund for the benefit of the clergy, their widows, and orphans? If, as I suggested, the Church Pension Fund operated to cover all the members of the Church, there might be some ground for opposition, but I have never heard of a group of clergy subscribing to a pension fund to give lay people pensions at 63 or at any other age.

The pension fund assessments are paid by people who have felt the depression to a far greater extent than the clergy safe in their cures. Let the clergy do something about their less fortunate brethren, and we shall have a firmer basis on which to stand—than that of the Church Pension Fund which protects a favored few of the members of the Church—in our opposition to the Economy Security Act which proposes to give some protection to those who sit in the pews as well as those who speak from the pulpit.

We want clear thinking in this matter. The lay people should not make all the sacrifices to insure the comfort and the well-being of married clergy, their widows and orphans, while the clergy at the same time are asked to oppose this legislation.

(Rev.) H. HAWKINS,
Stamford, Conn.

Easy Scholarship

TO THE EDITOR: There is a short and simple method to become a modern scholar, and some of the biggest names set us the example. Take any of the old assertions that centuries of sanctity and learning have approved, and deftly insert a "not." For instance, "the Gentile mission cannot have lain within the horizon of Jesus" (Harnack). "By making Christianity coterminous with the Church, St. Paul was unfaithful to our Lord's fundamental thought" (Kattenbusch).

At once there spring into the mind such ideas as The field is the world, Go therefore and teach all nations, O woman great is thy faith, Not in Israel have I found such faith, the Good Samaritan, the catholicity implied in the Pentecostal gift. Then come the interpretations of Jesus' mind, as exemplified by St. Peter dealing with the pagan Cornelius, and St. Paul dealing with Jewish legalism.

One advantage of this method is that it arrests the reader's attention, prods him awake long enough to decide with irreverent jeers that the writer is wrong. Another advantage is that it demonstrates the "untrammelled" modernity of the writer, and his "courage to face frankly" whatever he faces.

But one big disadvantage is that it adds to the confusion of these troubled days. In various places we need to have solid ground under our feet. You can argue away anything. An astonishing logic can be set up against "Thou shalt not steal." But theft, whether by gat or by government, is not really a good basis for communal life. Are there six people in the whole world who believe that the Gentile mission lay not within the horizon of Jesus? Serious times demand serious speech.

(Rev.) W. M. HAY,
Stepney, Conn.

Veteran Subscribers

TO THE EDITOR: In your issue of March 16th, I read with interest "Mr. Chester Wells had been a subscriber of *THE LIVING CHURCH* for 27 years." In counting back, I find I have been a subscriber since 1890, 45 years. (Miss) ALICE GRAHAM BOWDOIN,
Baltimore, Md.

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MISS HARRIETTE A. KEYSER

EXECUTIVE SECRETARY and organizer of the Church Association for the Advancement of the Interests of Labor for many years, Miss Keyser of the diocese of New York represented the Association on many memorable occasions, speaking before notable gatherings including General Convention, labor organizations, and state and federal legislative assemblies. Today, at the age of 93, she is recognized as one of the most distinguished women of the diocese and the general Church.



VOL. XXII

MILWAUKEE, WISCONSIN, MAY 11, 1935

No. 19

EDITORIALS & COMMENTS

New York and the General Church

MOST CHURCH PEOPLE are aware of the great influence of the diocese of New York in the life of the general Church. The size and position of New York City, the all but countless variety of racial and social groups living in that city, the immense number of visitors from all corners of the globe: these things make any organization in New York just a little more interesting to persons elsewhere than a similar organization anywhere else. This is true throughout the United States. And it is true far beyond these borders. People in England and Europe, and farther away still, take a special interest in what is done in New York. They may approve or disapprove; but they cannot be indifferent.

If this be the case with regard to ordinary affairs, how much more is it the case with the great matters of religion and the Church! Readers of the special articles in this number of *THE LIVING CHURCH* will be impressed by the magnitude and also by the nature of the influence exercised by the diocese of New York during the 150 years of its history now being commemorated. This is all the more striking for the reason that not one of the several authors has taken this influence as a subject nor directly touched upon it. Yet it is clearly seen.

For example, a number of significant events are cited as having occurred for the first time in the American Church in the diocese of New York. The first religious communities were formally begun in a church in New York City, the first altar guild was organized in New York, the first Church hospital for children was St. Mary's in New York. The Daughters of the King was founded in New York; the Church Mission of Help had its origin in New York. And these are only a few of the now nation-wide activities that made their beginnings in the diocese of New York. Other cities, other dioceses, willingly grant that they were influenced by the example of New York to establish or to support such good works as these in their own localities. Indeed, they are more likely to remember the leadership of New York than the diocese of New York itself.

Some of the pioneer work done in the diocese of New York has not only influenced the general Church but also has actually increased the respect with which that Church is regarded by those outside. The great example of this is the

Church Association for the Advancement of the Interests of Labor, or C. A. I. L., familiarly known (as it was pronounced) in many parts of the world as "Cail." This association was founded in 1887 by a group of clergy then in the diocese of New York, of whom Fr. Huntington and Dr. Floyd W. Tomkins (then rector of the Church of the Holy Apostles) were prominent members. Bishop Huntington of Central New York succeeded its first president, Dr. B. F. DeCosta, after a few months, and remained in office until his death in 1904. Bishop Henry Codman Potter succeeded Bishop Huntington, and was followed by Bishop Greer. Bishop Manning (then rector of Trinity Church) accepted the office when Bishop Greer died in 1919. C. A. I. L. grew until its membership extended to the far West and the far South. Many of the great names of the Church are to be found on its list: Dean Hodges, Dr. Jenkins Lloyd Jones, Dr. Randolph H. McKim, Dr. Floyd S. Leach, among them. They drew many others in. C. A. I. L. became a power in the land.

IT IS generally admitted that C. A. I. L. was the root from which sprang the Joint Commission on Social Service of the General Church, as well as the national department of Christian Social Service. Quite as generally is it recognized that the unique effectualness of C. A. I. L. as an organization was largely due to the personality and the tireless work of Miss Harriette A. Keyser, who for almost all the years of its life was the executive secretary of the association. Miss Keyser appeared before many groups and reasoned with many individuals on behalf of the needs and the rights of labor, including the General Convention. She remained in office until 1925, when C. A. I. L., its purpose now regarded as one of the purposes of the Church by many a diocese, parish, and individual communicant, disbanded. But even until today, at the age of 93, Miss Keyser still keeps C. A. I. L. and its principles a vivid reality to Church people in her own diocese of New York and afar. Many other distinguished persons contributed their share to C. A. I. L., but she gave the best years of her brilliant life to it.

Other enduring enterprises were begun in the diocese of

New York. It would take a long time and much space to list them all. Probably a complete list could not be made, even then. Very often an influence operates so silently, in such hidden ways, that more than fifty, or 150, years must pass before it becomes known. Every fine endeavor is influential. And there have been so many fine endeavors in the diocese of New York.

But there are other ranges of influence than the influence exerted by the pioneer. The influence of those who are quick to see and to follow the lead of others who are first is quite as potent. The diocese of New York has been notable here, also. In two or three of the articles in this number of *THE LIVING CHURCH*, mention is made of several organizations which did not originate in the diocese of New York, but were immediately supported by or incorporated into the diocese when their value to other dioceses was observed. This instant readiness to follow has been one of the factors in the influence of the diocese throughout the Church. The emphasis has invariably been, not on being either the leader or the led, but on the common work of all the dioceses, of the Church at large: the worship of God and the service of man.

It is often said that the diocese of New York has been peculiarly blessed in the number of notable men and women it has had and continues to have within its limits. And it has indeed been blessed. But the most prominent characteristic of those men and women has been and still is that they have simply given of their best and encouraged and inspired others to give of their best. All over the country, in every diocese and in every mission field, there are men and women notable in the same way and to the same degree. Sometimes they are heard to say they "look to the diocese of New York" for its example and its help. And they declare that they never look in vain. It would perhaps surprise them to hear New York say that it looks to them for their example and their help, and that it is never disappointed. This very circumstance is the real secret of the influence of the diocese of New York on the general Church: it gives, but it also receives. And the gift is the same: zeal for Christ and His Kingdom.

The National Council

WE ARE always amazed at the amount of business that the National Council is able to transact at its meetings. The one just concluded was no exception, several important matters of missionary policy being determined with wisdom and dispatch. It is significant that these represented in general an advance in the face of adversity—a confident moving forward all along the line against tremendous odds, but with a sound basis of solid support.

One of the most encouraging actions was the decision to reopen Julia C. Emery Hall, at Bromley, Liberia. The need for sound Christian education in the African republic for which our own nation and Church has a special responsibility is tremendous, and its importance for the future of that country can scarcely be overestimated. Moreover, Miss Meacham as principal of Bromley has proved herself an exceptionally able educator and administrator, winning an important place for herself in the life and development of the republic.

The approval of arrangements for the General Hospital in Shanghai also is important, as it consolidates and expands the notable medical missionary work that our Church has been doing in China. Communism has made, and is making, a tremendous appeal to the distressed people of that country, and its advance has been due largely to the fact that it has a practical and clear-cut program. The challenge of Communism can be

met only by an equally practical Christianity, the fruits of which are apparent to all observers in its active ministry to body and spirit alike, and its power to change souls and fill them with the love of Christ. Few symbols of practical Christianity at work in the world are so convincing as a well administered Christian hospital.

Financially the prospect is improving and there is ground for hopefulness, but not for false optimism. The clouds seem to be lifting, but they are still very much in evidence and the storm is not yet over. The emergency schedule has been met. The challenge schedule has been prepared and we hope to be able to publish the details of it next week, but the funds to meet the challenge are not yet in sight, and the response of the Church to this opportunity to carry her standards forward is not yet apparent.

We have held the line and that is to the credit of the Church, but the command of her Leader is to go forward and win the battle of the new day for Christ. It behooves each one of us to make his own the slogan of the Chinese Church: "Lord, revive Thy Church, *beginning with me.*"

The Idaho Bishopric

THE ACTION of the National Council in requesting the House of Bishops to defer the election of a new Missionary Bishop of Idaho until the next General Convention, in order to allow time for study of the diocesan boundaries in the Northwest, seems to us a wise one. We had intended to suggest this course ourselves some time ago but hesitated to do so in the face of the recommendation of the bishops of the eighth province that the position be filled at the next meeting of the House of Bishops.

We confess that we are not familiar with all of the problems involved and therefore are not in a position to make an intelligent recommendation. We do know, however, that Idaho was one of the missionary districts concerning which recommendations were made at the last General Convention by the Joint Commission on Aided Dioceses and Missionary Districts. The sense of General Convention was that if and when vacancies should occur in the episcopates of those districts there should be no election until a careful canvass had been made with a view to the possibility of combining existing jurisdictions, and opportunity given for action to this end by General Convention.

Since such a case has arisen, it seems to us that the determination of the question should be left to General Convention, and we hope that the House of Bishops will not take action that will make it impossible for the next Convention to take such action as it seems wise. It is unfortunate that this must mean a vacancy in the episcopate of the missionary district of Idaho for two and a half years, but that difficulty can be met in fairly satisfactory measure by appointing one or more of the neighboring bishops to exercise jurisdiction temporarily. Indeed if that temporary appointment be carefully and wisely made it may be found to lead to a permanent solution of the problem.

Dauntless Discipleship

THE devotion and determination of the Virginia Seminary student, William Franklin Draper, is a noteworthy example to the whole Church. Feeling that he was called to the foreign missionary field, Mr. Draper sought appointment by the National Council only to find, as so many other zealous young men and women have found, that the door was closed to him because of lack of funds. Undaunted, Mr. Draper went

about interesting his relatives and friends, with the result that he has raised a trust fund of \$15,000.00 to pay his expenses for five years. The National Council has accepted the trust fund for this purpose and has accordingly appointed him as a missionary in the district of Tohoku, Japan. Not every would-be missionary can follow Mr. Draper's course, nor perhaps would it be wise if this practice were followed on a wide scale, but we congratulate him on his refusal to let seemingly insurmountable obstacles block his answer to the missionary call. Mr. Draper is carrying on the noble missionary tradition of Virginia, which has given so many valiant leaders to that cause.

Bishop Saphore

IT IS a matter of satisfaction that the vacancy in the Arkansas bishopric, which has existed since the resignation of Bishop Winchester four years ago, has been filled by the election of Bishop Saphore. The new diocesan has served faithfully for eighteen years as Suffragan Bishop of Arkansas, and has won a high place in the affections of the diocese. Certainly he has amply earned this promotion and it is with pleasure and gratification that we wish him a happy and successful administration.

Through the Editor's Window

WHO IS the patron saint of lawyers? The *Commonweal*, noted weekly review of the Roman Catholic Church, recently expressed the opinion editorially that when Sir Thomas More is canonized by the Pope he will be officially designated as a patron saint for lawyers. A correspondent, however, points out that in his *Utopia* Sir Thomas does not speak too favorably of "proctors and sergeants at the law, which craftily handle matters and subtly dispute of the laws." This correspondent refers to St. Ives as a lawyer's saint but expresses some doubt in that regard, quoting the following delightful bit by Austin V. Cannon in a recent report of the American Bar Association: "It was this same St. Ivo, so the ancient story goes, who, on petition by the lawyers, was permitted by the Pope to choose the patron saint of the legal profession. The choice was to be exercised in this fashion. Ivo was to be blindfolded and turned loose in the Lateran to feel the statues of the saints. He was to embrace one statue and the saint whose statue was thus selected was to be the patron saint of lawyers. Ivo wandered about, lawyer-like, feeling the various statues until he came to the one of St. Michael overcoming Satan. Then, as fate would have it, he threw his arms about the statue of Satan, who thus became our patron."

ACKNOWLEDGMENTS

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Rt. Rev. Philip M. Rhinelander, D.D.

Editor

The Promise of the Father

THE PROMISE of the Father" is a promise of power. The Spirit is the Giver of power. In the Creed He is called "Giver of Life." This is His most descriptive title. His all-inclusive function is as "Life-Giver." Every other gift is a derivative. Power must be interpreted in terms of life. Increase of power comes from increase of life. The Spirit gives power by giving life.

Life is as familiar as it is mysterious. There is nothing we know so well or talk about so easily. There is nothing which so completely eludes definition. That is characteristic of all the "mysteries" of our faith. They reach beyond our understanding. We cannot "comprehend" them. We cannot grasp them in their fulness. We know only "in part." But we can "apprehend" them. We can take hold of them, making them familiar parts of life and thought. In thinking of the Spirit as Life-Giver, we are bringing Him into close touch with our experience, though words fail us in defining either the power, or the life, which comes from Him. Our bodies have power insofar as they have life. That is quite clear. A dead body, just after life has left it, is perfect as a piece of mechanism, fully furnished for its manifold activities and exercises. But power has fled instantly with life. It is as powerless as it is lifeless. And disease is death in process. Disease, in depleting life, decreases power. The cure of disease aims always at restoring life; clearing its way; stimulating its processes. As life returns, power comes with it. Life and power rise and fall together. On the physical plane nothing is more certain, nothing more familiar.

As with our bodies, so with our souls. The life of our bodies is the Spirit's gift. All life on every level comes from Him. As He works in and with our bodies, so He works in and with our souls. It is one process; one law. There is the same indissoluble union between life and power. Sin is spiritual sickness. Our faculties are weak, diseased, disordered. Our minds lead us into doubt and error. Our affections are distracted and degraded. Our wills are broken, so that we cannot do what we would. The Spirit effects our cure by giving us new life. With new life comes new power; power to use our faculties aright; power to know the truth; to love God and goodness; to accomplish righteousness. In the Creed, the Spirit is named as the Agent or Instrument of the forgiveness of sins. Forgiveness was won for us by our Lord. It takes effect in us as the Spirit gives us life. To be forgiven means to be set free, not merely from the fear of future penalty, but from the power of present sin. That is the Spirit's work. We can lead a "new life" in our Lord in the power of the Life-Giver.

All this, and more, is included in "the promise of the Father."

Apostolic Succession

WE DO NOT deny the possibility that the present episcopal succession may have developed out of an earlier presbyteral succession. Our point is that the succession, in our belief, was continuous and "Apostolic." Modern presbyteral successions, on the other hand, are fresh beginnings. —*The Church Times.*

The Anniversary of the Diocese of New York

By the Rt. Rev. William T. Manning, D.D.

Bishop of New York

THE CHURCH in the diocese of New York is observing a great event in its history. We are not celebrating the founding of our Church, Catholic and Apostolic, in this region for that goes back to the earliest beginnings of New York. As far back as 1664 the services of the Church of England were regularly held here and in 1697 Trinity Church commenced the great record of service and ministry which it still continues.



The 150th anniversary which we are keeping is that of the organization of the diocese after the close of the Revolutionary War, and the first meeting of our convention in 1785. Owing to the fact that Trinity Church had been destroyed by fire that first convention was held, we have full reason to believe, in what was then the new and stately St. Paul's Chapel and is now the oldest religious edifice of any kind in New York, still standing and carrying on its work at Broadway and Vesey street. The Church had been deeply shaken by the recent political events. At that convention there were present five clergymen and eleven laymen, and the diocese included the entire state. Today, after 150 years, there are in the state six dioceses, with a list of 956 parishes and mission stations, and 1,026 clergymen, according to the latest available figures, and the mother diocese of New York has on its roll nearly 500 clergymen canonically connected or licensed, 273 parishes, missions, and preaching stations, and more than 100,000 communicants.

But statistics alone are no certain measure of spiritual growth.

We need today in the Church everywhere an awakening to fuller faith and life in Christ. And this anniversary brings to our diocese a great message of responsibility and opportunity. It speaks to us of all that our Church has stood for in the past, the faithful lives, the great names, the noble examples, of those whose faith and devotion have entered into the life of this diocese; it reminds us of the steadfast loyalty of this diocese through all its history to the Faith and Order of the Catholic

Church as this has come to us from our Mother Church of England and is embodied in our Prayer Book, and it calls us to meet with faithfulness and courage the urgent problems, the new situations, and the great opportunities of this present time.

With these thoughts in our hearts we are linking our anniversary with the Forward Movement to which the whole Church is now called.

The Christian Church faces today one of the greatest crises, and one of the greatest opportunities which have come to her since the first days.

In many directions there is open apostasy and in others there is surrender of the vital reality of Christ's Gospel.

The forces of pagan unbelief, of stark immorality, of injustice and hate and fear, and of governmental tyrannies which threaten Christian life and freedom, show greatly increasing power in this world. But at the same time there are real advances toward the Kingdom of Christ.

There are things to give us encouragement and not the least is the deepening sense of brotherhood in our own spiritual household.

As the tenth rector of Trinity parish and the tenth Bishop of New York it has been my privilege to have part in the work of this diocese for more than one-fifth of the 150 years which we are now commemorating and I believe we can say that never in the history of the diocese has there been more unity of spirit, more mutual trust and confidence among men of differing views, more of the spirit of Christian brotherhood among us than there is at this time.

We ask our brethren all over the Church to share with us the inspiration of this anniversary and to join with us in the prayer that we may be strengthened in faith, in purpose, and in brotherly love, for so only can we hope to meet the complex needs and challenges of the present day.

This time in which we are living is a time for our whole Church to awake, it is a time for all of us, all Christians in all Churches, Catholic and Protestant, to turn to Jesus the Eternal Son of God and to ask for new faith and courage to do our part for the coming of His Kingdom in this world.

Samuel Provoost, First Bishop of New York

THE "patriot" rector of Trinity Church, and the first Bishop of New York, was born March 11, 1742, in New York City.

After graduating at King's College (now Columbia), Provoost, in 1761, matriculated at the University of Cambridge, England, and became a fellow-commoner at St. Peter's House (now St. Peter's College). He was ordered deacon in the Chapel Royal of St. James' Palace, Westminster, London, February 3, 1766, by the Bishop of London, Dr. Richard Terrick, and was advanced to the priesthood March 25th of the same year, by the Bishop of Chester, Dr. Edmund Keene, acting for the Bishop of London. On his return to his native land he became one of the clergy of Trinity Church, New York, to the rectoryship of which he was elected, on the final evacuation of the city by the British, by the patriotic vestry, who thus recognized his unflagging support of the American cause. In 1785 he was appointed one of the chaplains of Con-

gress, and in 1789 was made the chaplain of the Senate. After the public exercises of the inauguration of Washington, the President, having taken the oath of office, proceeded on foot to St. Paul's Chapel (Trinity then being in ruins), where Provoost read prayers, using, without doubt, the form as prescribed in the "Proposed Book," then in use in New York.

The doctorate in divinity was conferred on Provoost by the University of Pennsylvania, 1786. He was consecrated Bishop of New York at Lambeth Palace chapel, February 4, 1787, by the two Archbishops and the Bishops of Bath and Wells and Peterborough, at the same time with White.

Bishop Provoost resigned his see in 1801; but the House of Bishops declined to accept his resignation, and authorized the consecration of a Bishop Coadjutor for New York. He afterward only appeared in public at the consecration, on May 29, 1811, of Hobart and Griswold. He died September 6, 1815.

—William Stevens Perry: "The Episcopate in America."

The Church of England in New York

1664-1785

By the Rev. E. Clowes Chorley

Historiographer of the Diocese of New York

IN THE YEAR of our Lord 1664 the Dutch surrendered Manhattan, which had then a population of about 1500, to the British, and New Amsterdam became New York.

King Charles II turned over the management of American affairs to James, Duke of New York, who acted through a Commission headed by Colonel Richard Nicolls, a staunch Church of England man. Under the new government complete religious freedom was allowed. The Dutch were confirmed in their possession of "The Church within the Fort"; the Presbyterians were enjoined to see "that such who desire to use ye Book of Common Prayer may be permitted soe to doe without incurring any penalty, reproach, or disadvantage."

This period marks the beginning of stated Church of England services in New York. The names of the first ministers have not been preserved. That there were such is certain, for the Commissioners were directed to "carry with you some learned and discreet Chaplaine, orthodox in his judgement and practice, who in your own families will reade the Booke of Common Prayer and perform your devotion according to ye forme established in the Church of England, excepting only in wearing the surplesse which having never bin seen in those countryes, may conveniently be forborne att this tyme."

In 1674, when the English again regained possession of New York, Edmund Andros was sent out as governor. He brought

two other "Dominies"—a Lutheran and a Calvinist "who behav'd to each other so shily and uncharitably as if Luther and Calvin had bequeathed their virulent and bigotted spirits upon them and their heirs for ever." We are fortunate in having a contemporary account of one of Wolley's services. Two Labadist brothers who were in the city in 1679 wrote:

"We went at noon today to hear the English minister, whose services took place after the Dutch Church was out.



RT. REV. SAMUEL PROVOOST, D.D.
Rector, 1764-1800; Bishop, 1787-1815



REV. WILLIAM VESEY, D.D.
Rector of Trinity, 1697 to 1746

There were not above twenty-five or thirty people in the Church. The first thing that occurred was the reading of all their prayers and ceremonies out of the prayer book, as is done in all Episcopal churches. A young man then went into the pulpit and commenced preaching, who thought he was performing wonders; but he had a little book in his hand, out of which he read his sermon, which was about a quarter of an hour or half an hour long. With this the services were concluded, at which we could not be sufficiently astonished."

On his return to England Governor Andros testified that "the sd Mr Wolley hath in this place comported himself unblameable in his life and conversacon."

In 1683 Dongan, a Romanist, became governor. Though he had a Roman priest as his private chaplain, he brought also as chaplain to the garrison, Dr. John Gordon, a priest of the English Church. One of Dongan's instructions from the king read:

"You shall take especial care that God Almighty bee devoutly and duly served throughout yor government: the Book of Common Prayer, as it is now established, read each Sunday and Holyday, and the Blessed Sacrament administered according to the Rites of the Church of England. . . . Our

with him, as chaplain to the forces, the Rev. Charles Wolley, a graduate of Immanuel College, Cambridge, who, in 1701, published in London a book entitled *A Two Years Journal in New York, and Parts of Its Territories in America*. He states that in addition to himself there were in New York

will and pleasure is that noe minister bee preferred by you to any ecclesiastical benefice in that our Province, without a certificate from ye most Reverend the Lord Archbishop of Canterbury of his being conformable to ye Doctrine and Discipline of the Church of England, and of a good life and conversation."

So was the Church of England established by law in New York.

Dongan made an interesting report on the state of churches in New York:



TRINITY CHURCH
As Enlarged in 1737

Two Historic Churches

"New York has first a chaplain, belonging to the Fort of the Church of England; secondly a Dutch Calvinist, thirdly a French Calvinist, fourthly a Dutch Lutheran. Here bee not many of the Church of England; few Roman Catholicks; abundance of Quakers; Sabbatarians; Antisabbatarians, some Anabaptists, some Independents; some Jews; in short of all sorts of opinions there are some, and the most part of none at all."

When William III came to the throne the Rev. John Miller came to New York as chaplain to the two companies of Grenadiers and remained till 1695. On his return to England he wrote a book entitled *New York Considered and Improved 1695*. It is valuable as setting forth a scheme for the establishment of the Episcopate in the American colonies. He planned to unite the governments of New York, New Jersey, Connecticut, and Rhode Island; and station a bishop in New York who would be a suffragan to the Bishop of London.

THE NEXT STEP in the development of the Church in New York was to make provision for a settled ministry and provide an adequate church building. Both these were accomplished under the governorship of Benjamin Fletcher who took office in 1692. The former was no easy task. Fletcher, who was a strong Churchman, had on his hands an Assembly which was determined to thwart the plan. We cannot enter into details, but the dissenters were in the saddle in the Assembly. Fletcher recommended the passage of a bill for "the settling of an able Ministry, that the worship of God may be observed among for I finde that great and first duty very much neglected." After much contention an Act was finally passed pro-

viding for the establishment of "good and sufficient Protestant Ministers"; one in New York City; one on Staten Island; two each in the counties of Westchester and Queens. They were to be supported by a tax levied on the inhabitants by elective Vestries and Wardens. It should be noted that the Vestries were civil and not ecclesiastical bodies. In New York City the body was known as the "Town Vestry."

A new factor entered into the situation. There were in the city a group of stalwart Churchmen who forced the issue. In 1695 these men describing themselves as "Sundry inhabitants of the City of New York, Members of the Church of England," petitioned Fletcher for leave to purchase a piece of land "Lyeing without the North gate" . . . and thereon to build a church. The petition was promptly granted. This galvanized the Town Vestry into action and they sent for Mr. William Vesey and called him to "officiate and have ye care of Souls in this City of New York." Vesey accepted the call and proceeded to England where he was ordained Deacon and Priest.

Meanwhile Trinity Parish was incorporated on May 6, 1697. On Vesey's return he was inducted into the rectorship by Governor Fletcher, the service being held in the Dutch Church because Trinity was not completed. The church, however, was used for divine service on Sunday, March 13, 1698.



ST. PAUL'S CHAPEL
Commenced May 14, 1764

Fletcher's Act had made provision for ministers in Queens, Westchester, and Staten Island, but there were no ministers of the Church of England available. It is at this point that the English Society for the Propagation of the Gospel in Foreign Parts, organized in 1701, comes into the picture. From 1702 to the close of the War of the Revolution the S. P. G. provided every missionary in the Province of New York. The story is too long for its telling here, suffice to say that there is not a single parish in the State of New York which directly or indirectly does not owe its existence to the benefaction of money and men made by the S. P. G. Beginning with George Keith and John Talbot, it sent to New York fifty-eight missionaries and established the work of the Church in such places as Rye, Westchester, Yonkers—indeed in all the parishes which go back to Colonial times.

The development of the work was arrested by the outbreak
(Continued on page 580)

The Diocese of New York

1785-1935

By the Rev. R. Townsend Henshaw

President of the Standing Committee, Diocese of New York

AT THE CLOSE of the War of the Revolution, that group of churches which had been part of the Church of England in colonial days was certainly not dead, but was just as certainly *in extremis*. While many of the clergy, such as the Rev. Mr. Provoost, were loyal to the American cause, and many of the laity, like General Washington, had been leaders in the war, popular sentiment, fired by the passions that war always causes, was hostile to the Church, because many of its members had been outspoken in their support of England and the King. In consequence both churches and clergy had suffered. Trinity Church, New York, and Grace Church, at Rye, were in ashes, and it was freely stated at the time, though without adequate proof, that both fires had been set by the revolutionists. Dr. Seabury was kidnapped from his home in Westchester, and the Rev. Ephraim Avery, General Israel Putnam's Tory step-son, was found murdered before the door of his church, supposedly because of his pro-British sympathies.

No one would have been bold enough, or hopeful enough, to look ahead a century and a half, and prophesy the growth made in that time by our Church. Yet there was a remnant that remained, both clergy and laity, who were devoted to their Church, its orders, and its liturgy. They realized that the Church might change its head, without changing its heart. It had been Roman, and became English. It had been English, and could become American. It was the task of this group to gather up the fragments that remained, and here the miracle followed rather than preceded that gathering, for since that day an ever-increasing multitude has been fed.

The first convention of the Church in the State of New York was held on June 22, 1785, and this is the year that has been chosen to mark the beginning of the diocese, though it has been maintained that the diocese really began when the independence of the United States was established, and the Church thereupon passed from the jurisdiction of the English Church. It has also been pointed out that the organization of the diocese was not complete until its first Bishop had been consecrated. At this first convention there were present five clergymen, the Rev. Samuel Provoost, rector of Trinity, with his two assistants, the Rev. Abram Beach and the Rev. Benjamin Moore; the Rev. Joshua Bloomer from the united parishes of Jamaica, Newtown, and Flushing, Long Island; and the Rev. John H. Rowland of Staten Island. There were also present eleven laymen. This meeting did nothing but elect delegates to the General Convention, called to meet in Philadelphia, September 27, 1785.

The second diocesan convention was held in New York City, in May, 1786, when a report from the General Convention was made, and an adjourned session was held in June.

At the General Convention, 1785, the Rev. Samuel Provoost was recommended as first Bishop of New York. He was endorsed as such by the New York diocesan convention of 1786. With the Rev. Dr. White, he sailed for England, and was consecrated in Lambeth Chapel, February 4, 1787. The next day he started for home, and arrived on Easter Sunday, 1787. So the new diocese was completely equipped, with both a Bishop

and a convention. In 1791 there were fourteen clergy on the rolls.

But the clouds again descended and settled down darker than ever. The prophecy was often made that the Episcopal Church in America could not survive more than a generation. Continued disputes with England revived feelings of hostility against this branch of the Church. Bishop Provoost also was more of a scholar than an ecclesiastic. He resigned his position as rector of Trinity in 1800, and his jurisdiction as Bishop in 1801. He was succeeded by the Rt. Rev. Benjamin Moore, who was consecrated September 11, 1801.

THE biographies of the bishops furnish the most fruitful source for a diocesan history, but in a brief sketch of the happenings of one hundred and fifty years there is little space for detail. Only the general aspects of growth and development can be touched on. When the diocese of New York was formed its boundaries were those of the state, but the parishes that composed the diocese were concentrated in and around New York City. The Mohawk Valley had been thrown open for settlement, and the veterans of General Sullivan's army had spread the news of the beauty and fertility of that region, so that the tide of immigration set in, mostly from New England, however, bringing with them their Puritan traditions. It was a time for vigorous missionary action on the part of the Church. The third Bishop, Dr. John Henry Hobart, furnished this leadership. He was consecrated May 29, 1811. At the convention of 1815 thirty-six clergymen were present, compared with thirteen in 1805, and there were thirty-six parishes represented as compared with fourteen ten years before. When Bishop Hobart died the clergy list numbered 127.

The Rt. Rev. Benjamin Tredwell Onderdonk, fourth bishop, was consecrated November 26, 1830. In spite of the cloud that hung over his last years, the growth of the diocese was remarkable. In 1825 the convention met in Utica, when the clergy numbered 193, with sixty-three parishes represented. So rapid had been the growth of the Church in the western part of the state that a division of the diocese seemed necessary, and in 1838 the diocese of Western New York was formed, with the territory now included in the three dioceses of Western New York, Central New York, and Rochester. Long Island and Albany remained with the original diocese until 1868. But while the area was thus reduced by successive division the number of clergy and parishes continued to increase, so that there were 185 clergy and 174 parishes in 1845.

The scholar Jonathan Mayhew Wainwright served as provisional bishop less than two years and was succeeded by the Rt. Rev. Horatio Potter. It was at the convention of 1872 that Bishop Potter, in his annual address, recommended action with respect to founding a cathedral, when a committee of fifteen was appointed to take the subject into consideration.

October 20, 1883, the Rev. Henry Codman Potter was consecrated in Grace Church, and became Assistant Bishop to his uncle. Shortly after this the diocese celebrated its one hundredth anniversary at the convention commencing Wednesday, September 30, 1885, which was held in St. Augustine's Chapel.

At that time there were 330 clergy connected with the diocese, of whom 207 were entitled to seats, while 170 were actually present. The parishes and mission chapels numbered 195.

IN THE fifty years just past the diocese has gone from strength to strength under the wise and able leadership of Bishop Potter, Bishop Greer, Bishop Burch, and Bishop Manning. There has been no further division of territory since 1868, and with the development of the automobile and the building of roads and parkways, all parts of the diocese are within reach of its center at the cathedral. This can be seen at such a service as that held every spring for the presentation of the missionary offering, when choirs and delegates from every part of the diocese come pouring in by the bus load.

The building of the cathedral, which has been the outstanding event of this last period, has done far more than provide the diocese with a beautiful edifice. It has given a sense of unity and of corporate entity to the diocese as a whole. In the old days the conventions met as the guests of various parishes, as our archdeacons meet today. The Synod Hall gave the diocesan convention a habitation of its own, and there, in the same spacious grounds, is the Bishop's House, the Deanery, offices of the Suffragan Bishops, and of the various secretaries who handle the business of the diocese. There is no doubt that as the fabric of the cathedral approaches completion, its influence and inspiration will increase, and that it will strengthen the spiritual life of every parish, no matter how remote.

Another fascinating study is the origin and growth of the great metropolitan parishes. While Trinity, mother of them all, has stayed securely on the ancient site, while all around has changed, other churches moved with the changing centers of residence. There is Grace Church, second only to Trinity in historic importance; St. Bartholomew's, celebrating its one hundredth birthday, and St. James', marking 125 years from the time it began as a little country church. The beauty of St. Thomas' and of the Intercession attract lovers of architecture.

With the urban population pushing into the suburban parishes, those churches formerly rural, have grown in importance and strength, so that frequently they surpass the city churches in such things as Sunday school enrolments and Mite Box offerings.

The last Journal of the diocese shows that it numbers three bishops, 408 priests, 15 deacons, a total of 426 clergy, with 274 parishes and chapels. And in the original area owned by the diocese when it began in 1785, there are now six dioceses, with eleven bishops and bishops suffragan. When the mind turns from the desperate beginnings after the Revolutionary War, to the size, power, and importance of the Church today in the State of New York, there comes not only a sense of thankfulness, but a desire to maintain in the future the progress made in the past.

WE SUGGEST that people be in their pews at least five minutes before the service. Kneel and offer your act of worship to God; pray for all who minister and all who worship. Then make your intention for that service. Join in all the hymns. Make all the responses in a clear, audible voice. Always say or sing the Amen at the end of the prayers. At the end of the service kneel in silent prayer—ask forgiveness for wandering thoughts; recall your intention; pray that you may carry God's Presence with you.

—Rev. Carl I. Shoemaker.

The Church from 1664 to 1785

(Continued from page 578)

of the War of the Revolution which bore heavily upon the Church of England in the American colonies. It had the reputation of being a "tory church." The truth is its allegiance was sharply divided. Seabury was a tory of the tories; William White was a trusted adviser of Washington. In the main, the clergy of New York leaned to the British side—that was true of Benjamin Moore, Charles Inglis, and others, but Samuel Provoost was an ardent Whig. Many of the churches were closed; not a few of the clergy perforce fled; some of those who remained suffered persecution. The first Trinity Church was destroyed in the great fire of 1776 and lay in ruins for several years, and so the story runs.

The treaty of peace by which Great Britain formally recognized American Independence was signed in 1783. The Church then set herself to the task of restoring the waste places of her Zion. In New York City the work centered in St. George's Chapel which had been opened in 1752 and in St. Paul's Chapel which still stands on its original site and is the oldest church building in New York.

The Church at large, to preserve her catholic heritage, needed a central organization, the Episcopate, an American Book of Common Prayer, and a Constitution. The first steps had to be taken by the Church in each state (the word diocese was then unknown). Accordingly a convention was summoned to meet in New York on Wednesday, June 22nd, 1785. The place of meeting was St. Paul's Chapel. The following is a transcript of the minutes of that memorable gathering:

The Reverend Mr Provoost was elected President, and the Reverend Mr Moore, Secretary.

The State Convention having associated agreeably to the recommendation of the General Convention held in this city on the 6th and 7th of October, 1784, proceeded to take into consideration the matters recommended by the said General Convention; thereupon

Resolved, That three Clerical and the three Lay Deputies, be appointed to represent the Protestant Episcopal Church in the State of New York, in the General Convention which is to be held in Philadelphia on the Tuesday before the Feast of St. Michael next; and that any one or more of each order form a quorum.

Resolved, That the Reverend Mr Provoost, Reverend Mr Beach, and Reverend Mr Moore, of the Clergy; and the Honourable James Duane, Daniel Kissam, and John Davis, Esquires, of the Laity, be appointed for the above mentioned purpose; and they are hereby authorized to proceed on the necessary business which may be proposed for their deliberation at said Convention, so far as they conform to the general principles which are established to regulate their conduct in this matter.

Resolved, That the President be requested to call another Convention, at such time and place as he shall deem most conducive to the interest of the Church.

Two years later Samuel Provoost was consecrated first Bishop of the diocese of New York. The good Lord had brought his Church in the Province of New York through fire and water into the wealthy place.

Difference in Radicals

THE difference between a Christian radical and a merely secular radical is the difference between a service of worship in a Cathedral and a brass band concert in the open air.

—Dwight Bradley in "Advance."

Social Work in the Diocese of New York

By the Rt. Rev. Charles K. Gilbert, S.T.D.

Suffragan Bishop of New York

NO REVIEW of the life and work of the diocese of New York would be complete without some mention of its notable achievements within the field of what today is known as "social work."

It is one of the outstanding characteristics of the Church's history that from its earliest days the love and loyalty of its people have found practical expression in terms of helpful human service. The Church has been the pioneer in every effort for the relief of distress and privation.

This spirit of Christian helpfulness is impressively demonstrated in the long list of homes, hospitals, and similar relief-giving institutions which owe their origin to the Church in the diocese of New York. Behind each of them, could it be told, stands a story of understanding sympathy and willing sacrifice, of feeble beginnings and obstacles overcome, of expanding usefulness and increasing efficiency. These are stories that combine in a veritable romance of love—God's own love reaching out through the consecrated service of His followers to ease the burden that life lays upon the unfortunate.

Some of these institutions, dating back to the beginnings of the diocese, today stand among the foremost in their field. Others, having served their purpose, have yielded their functions to state or community agencies. There are others, again, which, though they still remain, have unfortunately lost any specific Church connection. Originating in the Church and supported in large part through endowments provided by Church people, they are now classed as "non-sectarian" institutions. Even for these, however, the Church may justly claim credit. It was the Church that saw the need and moved to meet it.

That they are no longer intimately associated with the Church's life and administration may be due, in some measure, to lack of foresight, and in part, perhaps, to neglect or indifference on the part of the people of the Church. It raises a serious question, not within the scope of this article, as to whether or not we have kept faith with those who gave themselves and

of their means for the establishment of institutions which they expected to function in the name and under the auspices of their Church.

Space does not permit the enumeration of these numerous agencies, many of which are recognized as pre-

eminent in their field. Splendidly equipped and housed for the most part, and in some instances, generously, it not adequately endowed, they are instruments through which the compassion and concern of the Church reaches out a helping hand to every form of human need—the aged, the blind, the sick and infirm, the friendless and the orphaned. Their ministry may well be a matter of pride and thankfulness to the people of the Church in whose name they serve.

Special mention should be made of two agencies which give the diocese of New York a unique distinction: the Protestant Episcopal City Mission Society and the Church Institute for Seamen. Perhaps nowhere in our own Church, or in any other, can their work be duplicated.

The City Mission Society was founded September 29, 1831, and received its charter from the state legislature in April, 1833. Its original object

was "to provide, . . . at different points in the City of New York, churches in which the seats shall be free, and mission houses for the poor and afflicted; and also to provide suitable clergymen and other persons to act as missionaries and assistants in and about the said churches and mission houses."

Its purpose, as thus defined, seems to reflect a condition that has since been corrected. "Churches in which seats shall be free," are, happily, no longer lacking in New York. After this need had been provided for, the society extended its endeavors to the neglected thousands housed in the public institutions of the city. And it is here that we find the society engaged today in its most important ministry, the scope and character of which has no equal anywhere. Some twenty-five full-time chaplains canvass the wards of all the city hospitals and many of the larger private institutions; they have daily access to every prison and correctional institution under city control. To these chaplains is officially committed the care of all the Protestant inmates. They serve and represent not only our own Church but every other non-Roman, non-Jewish denomination. The services and sacraments of the Church are regularly provided and personal contacts are maintained through which many thousands of despairing and forsaken men and women find new hope and courage. It is a ministry which must fill the hearts of all Church people with pride and gratitude. Over it all one somehow sees the familiar words: "I was sick and in prison and ye visited Me."



AT ST. BARNABAS' HOUSE

Bishop Manning (right) and Dr. Sunderland visit one of the younger Churchmen.



THE SEAMEN'S INSTITUTE



HELPS JOBLESS SAILORS

Constructive service to these harassed minds in prisons and hospitals led the society's trained workers to the homes from which they came and the needs there disclosed has prompted the inauguration of a service through which, today, hundreds of worn-out mothers and under-nourished children are given the benefit of country air and wholesome food and recreation. Institutions for this purpose are maintained at New Milford, Conn.; and, at the present time, a large estate near West Park on the Hudson, recently presented to the Bishop of the diocese,



FRESH AIR AND GOOD FOOD

These two essentials of healthy child life are plentifully available at the Sarah Schermerhorn Home.

is being developed for the use of convalescents and for the benefit of men and boys stranded by unemployment.

Among numerous other similar activities of the society is the notable work of St. Barnabas' House—a comfortable hostel where homeless women and little children may come at any hour of the day or night assured of a friendly welcome and at least temporary care and shelter.

The facilities of the society and the skill and devotion of its staff have been subjected to a severe test by the unprecedented want and suffering which have resulted from the present busi-



AT WORK IN THE SHOP

Men and boys, victims of unemployment, find useful occupation here.

ness depression; but it has risen to the emergency with a highly efficient service. No statistics can disclose all that has been accomplished for the rehabilitation of the broken lives and fear-burdened families that have sought out the Church in their hour of need.

Mindful of the plight of the thousands of Church families left destitute through prolonged unemployment the Bishop of the diocese, in the early days of the depression, set up a special

committee to secure funds for their relief. To date more than \$300,000 has been raised for this purpose; and this at a time when the people of the Church, out of depleted incomes, were being called upon to meet parochial deficits and to support various "drives" for community relief. It is the Social Service Department of the City Mission Society that has been responsible for the administering of this fund, providing work relief and home relief with a sympathy and understanding that have given many an unfortunate a new appreciation of his Church.

THE LIMITATIONS of space forbid any adequate recounting of the origin and development of the Seamen's Church Institute. The seed sown by a young men's missionary society back in 1834 has had its fruitage in an institution gratefully known to seamen the world over. Its splendid building on South street, which must ever be recognized as a monument to the vision, faith, and courage of the late Dr. Mansfield, for 38 years superintendent of the Institute, houses thousands of sailors every day who learn through its varied ministrations that the Church is not unmindful of the needs and problems of those who "go down to the sea in ships." The Institute



WILTWYCK

This English village of cut-stone, ivy-clad houses, is where the City Mission Society maintains a work-training and convalescent center for unemployed men and boys.

has made a valiant and effective fight against those who prey upon the sailor in port. It provides him with food and shelter and wholesome recreation. It cares for his health; it guards his savings; it keeps him in touch with home and family and, through it all, he is persuaded that there is a God who cares for his soul.

To the diocese of New York must go the credit for the establishment of one more pioneer agency in the field of human service—an agency that has put the Church at the side of the unadjusted girl who finds difficulty with the problems which life presents. This agency, known as the Church Mission of Help, inaugurated under the leadership of Bishop Manning and Fr. Huntington, now has behind it nearly a quarter-century of trail-blazing usefulness. Combining the technique of the most approved modern case-work methods with wise and consistent emphasis upon spiritual values and influences it has restored many hundreds of the Father's troubled children to a normal and useful place in society. Recognition of its usefulness is found in the fact that a similar service has been organized in 18 other dioceses.

Not the least significant of the developments which the diocese of New York has seen in the field of social betterment is that which has sought to focus the mind and conscience of Church people upon the problems which beset our social order. Back in 1888 when a group of our diocesan clergy undertook to concern themselves with conditions affecting the welfare of the laboring classes, the Church was startled. When

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Missionary Work in the Diocese of New York

By Harrison Rockwell

IN CONJUNCTION with the 150th anniversary of the organization of the diocese of New York it will, no doubt, seem strange to some to feature this sesquicentennial observance with an article having to do with our diocesan missionary work. For it may be asked, is actual missionary work a really important department of the Church's activity in this metropolitan area? To many Churchmen, probably to a majority of them, the diocese of New York designates a jurisdiction comprising several of the boroughs of the City of New York together with many of the flourishing suburban communities immediately adjacent to the city. Because of this widely-prevailing concept of the nature of our diocese it is important to state that there is carried on here a distinctly rural missionary work, such as is common in many other parts of our Church in this country, especially in what are called our missionary districts.

The jurisdiction of the Bishop of New York extends considerably beyond the boundaries of the city of that name. Including Staten Island at the south, the diocese continues north on both sides of the Hudson River for approximately 125 miles, to the northern boundaries of Dutchess and Ulster counties; eastward to the Connecticut state line; and northwestward, along the line of the Erie Railroad for 147 miles, past the larger communities of Middletown and Port Jervis to the sparsely-settled region at Long Eddy. Within this extensive area there are homes and hamlets as isolated as any missionary district can produce. This is true, especially, of the mountainous sections in the Ramapo district, where in some places the influence of civilization seems scarcely to have penetrated, where something akin to the "hill-billy" type of life yet continues. Missions and preaching stations, some 50 in number, little known and seldom heard of beyond their own communities, exert an influencing ministry in these remote places. Of the service of the faithful and self-sacrificing clergy who minister in these out-of-the-way places, too much can hardly be said by way of tribute. They are among the ablest and most devoted of the clergy of the diocese, and the work they are doing is influential far beyond our reckoning. In an article of this limited extent it is impossible to make such mention of this field as one would like and as its importance would warrant. It must suffice to describe but two and those briefly.

Hopewell Junction is a railroad community in Dutchess county, southeast of Poughkeepsie, and therefore on the eastern side of the Hudson River. Some four or five hundred people live in this rather remote hamlet, and to their spiritual needs three churches minister. These are the Dutch Reformed, with which the majority of the townspeople are affiliated, the Roman Catholic, and our mission Church of the Resurrection. The priest in charge, the Rev. Carl J. Ljunggren, serves not only the people of his cure at Hopewell Junction, where now there

are a little over 200 baptized members and about 80 communicants, and a Church school of some 40 members, but his pastoral care extends out into neighboring communities within a radius of ten miles, taking in places unknown to the average New York City Churchman. These places include Stormville, Green Haven, Gayhead, Fishkill Plains, Noxon, Wicopsee, Swartoutville, and Arthursburg. In these settlements the priest-missionary sometimes coöperates as seems best with the clergy of other communions in Union Chapels in his endeavor to overcome the narrow and often fanatic prejudices, frequently

characteristic of such regions, that he may teach and preach the faith as defined by the Church and bring the sacraments in due time to those wishing them. It is missionary work in the truest and highest sense of that term, this ministration to our brethren in isolated portions of our diocese.

On the west side of the Hudson, in Sullivan county, not far from the well-known town of Liberty, is the community of Turnwood. There another distinctly missionary type of work is being carried on very successfully under the direction of

Capt. Clarke of Church Army. In this neighborhood, during the past three years, a considerable work has been developed, and now a chapel is in course of construction. The schoolhouse has been the meeting place up to the present time. The work of Church Army at Turnwood, notably among young people, has won high commendation from Roman Catholics and Protestants alike. In April of last year 33 persons received the sacrament of holy baptism, as one of the results of our representative's splendid work in that field. It is another instance of the Church reaching out into isolated parts of the diocese with the Gospel message of Catholic truth, because of the support of missionary work by our people throughout the diocese.

THESE MISSIONS of today are the successors in their field of works now grown to parochial size and influence. Long before 1785, the year of diocesan organization which we are now commemorating, a considerable number of parishes were functioning. Among the group may be cited Trinity, New York; St. Andrew's, Richmond; St. Peter's, Westchester; St. Paul's, Eastchester; Trinity, New Rochelle; Christ, Poughkeepsie; Christ's Church at Rye, and Trinity, Fishkill, to mention only a few of them. Our work in practically every good-sized community has long since become established as independent parishes, many of them of great prominence because of communicant strength and financial wealth; yesterday missions themselves. Today the guarantors of missionary extension throughout our diocese.

A notable feature in our missionary work is the annual presentation of the Lenten Offerings of the children of the diocese made each May at the Cathedral. Throngs of children



SYNOD HALL

Where the convention of the diocese of New York will be held next week.

come by train, motor cars, and buses, each group marked by its banner, some bearing names of prominent parishes, some of mission stations rarely heard of. Some of the children who come to this great gathering have never before been in the City of New York. Their feeling is illustrated by the amazement of one child who, as she entered the Cathedral and saw the vast number of boys and girls assembled there, exclaimed, "Teacher, are all these Episcopalians?"

TO TURN from the distinctly rural areas to the urban field, notably New York itself, first of all tribute should be paid to the vast and exceedingly well done work of our City Mission Society. Under the superintendency of the Rev. L. Ernest Sunderland, 30 clergy, comprising a staff larger than in some dioceses and missionary districts, lead in the ministrations to people in the hospitals and institutions of the city, serving all those not cared for by Roman Catholic and Jewish chaplains. Sixty-seven full-time salaried workers and 40 part-time, also 122 paid helpers, make up the great staff of workers in this type of missionary work. The society maintains chaplains in 34 hospitals in and around New York. And that is a great many hospitals! Eight asylums and homes, 18 prisons and reformatories, three New York City chapels, two convalescent homes, God's Providence House—a community center, St. Barnabas' Home—a shelter for women and children, Goodwill Industries with workshops and four stores, workers at Ellis Island, in the Courts of Family Relations, and parole workers at Westfield Farm, Bedford; all these are maintained by the City Mission Society. And that is a diocesan agency, responsible to and supported by the diocese of New York, a missionary work of which every informed Churchman here is justly proud.

Within this metropolitan area there are calls upon the Church for ministrations, many in number and most varied in character. There is a work for the destitute blind, for the deaf and dumb, for young boys committed to city or state institutions, and notably a work among seamen which is the most extensive of its kind anywhere in the world. The Seamen's Church Institute of New York, on the water-front at No. 25 South street, is another institution of the diocese. The great buildings there, including hotel facilities, chapel, hospital, post office, and store and other necessary departments pertaining to the life of the sailor while in port, have for a long time exercised one of the most potent missionary activities to be found anywhere. The character of the water-front of lower New York has been thoroughly changed by the spiritual influence of this diocesan institution. Among other agencies of missionary nature, sponsored by this jurisdiction of the Church, are the many homes and hospitals caring for the aged and infirm, for the incurable sick, for orphans, and needy children, where chaplains and lay workers including members of religious orders, serve Christ and His Church in ministering to those who may seem to be the least of His brethren.

IN THIS cosmopolitan area with its representatives in our midst from every nation upon earth there is many a parish work that may be described as a "Church of All Nations," yet in addition to these there exist separate works for many foreign-born groups, such as congregations of Swedish people, French, Italians, Syrians, Spanish, Puerto Ricans, and others.

Notable, indeed, is the work being done by our missionary leaders among the colored people. The nation knows of the vast Negro population in the Harlem district of Manhattan, where it is said there are more colored people than in any

Southern city. It is to the credit of our valiant workers in that area that it can also be said that there are more Negro communicants of our Church in this diocese than there are in the fourth province which includes nine Southern states.

Worthy of particular attention was the confirmation class of 200 candidates which was presented to Bishop Lloyd on March 3d at St. Martin's Church, Lenox avenue in Harlem, by the vicar, the Rev. John Howard Johnson. One hundred and eighty were presented there last year to Bishop Manning; altogether nearly 1,000 have been confirmed in this one parish during the seven years of Mr. Johnson's ministry in a comparatively new work. St. Martin's is one of nearly a dozen parishes and missions in the city ministering entirely to colored people. St. Philip's in Harlem, the mother parish of local work among the Negro people, has one of the largest communicant lists in the American Church. The coming to New York of so great a number of colored people has presented to the diocese a missionary challenge of extraordinary nature and of unprecedented size. Judging by the fruits of their labors our missionaries in this field are responding to this challenge in a way that should be gratifying to each contributor to missionary work within the diocese.

ALL the work in our missions and preaching stations is under the direction of the Board of Managers of the Diocesan Missionary and Church Extension Society. The Bishop is the president of this society, and at its meetings he is unfailingly present. The six archdeacons of the diocese (Richmond, Bronx, Westchester, Dutchess, Hudson, and Ramapo) are represented on this board by their elected members and by the suffragan bishops who are the archdeacons.

In the diocese of New York, the responsibility for the work of the general Church has always been emphasized. In this present year with the great responsibilities resting upon the diocese for the maintenance of its own missionary work, New York has accepted as its goal for the general work of the Church the full amount tentatively accepted by its Bishop and deputies at the General Convention, and is striving to raise the sum of \$200,000 for the general Church and also a like sum of \$200,000 for the maintenance of its own work.

The missionary challenge that confronted the newly-organized diocese in 1785 has not diminished with the years. A century and a half later finds us with like problems, greater in scope, more diverse in character, yet withal the same in essence, the carrying out of the Saviour's command to preach the Gospel to everyone. However, not so much a command as a permission, a license, for he whom the Christian religion truly has reached must preach it if he may.

AN ANSWER

THE ATHEIST said, "Go to the woods, and learn
To worship Nature in her great and true
Cathedral home." But meditating through
Those Gothic arches there, I find this urn
Of natural prayer—"As the leaves fall, discern
My many frailties, O God, and strew
Them far. And when the autumn tones accrue
And turn, may Thy pure Love more warmly burn.
And as the trees that sway stand firm, so make
My faith to reconcile, but not agree
With wrong. Like as the deepest shadows break
Where trees emit the light, so may they flee
As Calvary's Tree defines the road I take
To Thee: Who made the woods, and then made me."

CURTIS B. CAMP.

Women's Work in the Diocese of New York

By Harriet Philips Bronson

WOMEN as an integral part of the Church have shared directly and indirectly in all its life, but here we are to consider the work of women more or less apart from the whole. In these days we are prone to feel ourselves superior to those of earlier times, but I venture the opinion that the most efficient and up-to-date woman of today might find herself a bit nonplussed if she were suddenly expected to meet the requirements of a day in the life of a woman of 1785. When ready-made clothes and canned or prepared foods were unknown; without running water, gas, or electricity, days must have been busy for all but the privileged few. Yet no one can read the biographies of that period or the old family letters, without being impressed with the generous spirit in which these women found time to clothe and provide for their less fortunate neighbors and care for the sick and dying.

Of "Church work" specifically we have few records, but we may be very sure that each parish or struggling mission had its faithful women doing their part. They did make the linens for the Holy Communion service and also those long full surplices (some of these opening in the front to permit of being taken on and off without danger to the wig!) used in those days.

So for the early years we can only depend on our imagination and pass on well into the nineteenth century before we find women organizing themselves in groups for Church work.

In this brief sketch we can only cite certain outstanding pieces of work and no attempt will be made to do this in chronological order—rather just as they come naturally to mind.

We think first of the Cathedral of St. John the Divine, very really the center and heart of the diocese. The diocesan Auxiliary to the Cathedral, composed of women representing many parishes was organized in 1907 under the leadership of Mrs. Richard Irwin, to aid in the maintenance of, and link the parishes to, the Cathedral. Later Mrs. Henry W. Munroe was president for over twenty-five years until her resignation in 1935, when Mrs. Courtlandt Nicoll became president. The Auxiliary provides the altar linen, vestments for the clergy and choir; flowers for the altars throughout the year; and from time to time has made other beautiful gifts to the Cathedral.

When the great work of building the Cathedral was undertaken the women of the diocese pledged themselves to build the north transept. So far as is known this is the first time in history that women have built a definite part of a great Cathedral.

Ground was broken on December 5, 1927. There have been some necessary delays in the work, but now it is going forward with every confidence that there may not be another halt until this great transept is completed. The walls now rise 26 feet above the floor level (31 above the street).

The windows of the transept will depict the lives of great women throughout the history of the Church. The rose window will be a memorial to Mrs. Hamilton R. Fairfax, the first chairman of the "Women's Division." (Mrs. Edmund L. Baylies is now chairman.)

Another window will be designated "The Nurses' Window," being given by nurses. One of the prominent annual services in the Cathedral is the "Nurses' Service," held each

year in May, near the birthday of Florence Nightingale, which is attended by about two thousand nurses, all in uniform. This is a thrilling sight and a most impressive service.

The Cathedral Lenten Sewing Class meets usually at the Bishop's House and sews for the children of the Fresh Air Home at Tompkins Cove. Mrs. Greer, wife of Bishop Greer, opened this house in 1915 and it has been continued ever since.

Early in 1935 "The Friends of the Cathedral" was organized. Men, women, and children may become members by making an annual gift to the Cathedral. The women are enrolling with characteristic enthusiasm.

In the Cathedral Close stands St. Faith's House, the Training School for Deaconesses. In 1890 the ancient Order of Deaconesses was revived by the Rev. William Reed Huntington, D.D., then rector of Grace Church. At first in Twelfth street, deaconesses and students moved into this present house in 1910. From small beginnings here in New York the order has so increased that deaconesses are working all over this country and in many foreign mission fields.

THE WOMAN'S AUXILIARY to the Board of Missions had its beginning in 1871, and the following year headquarters were established in New York. The New York branch was organized in 1896 by the merging of four committees, foreign, domestic, the Niobrara League for Indians, and St. Augustine's for Colored People, all of which had been at work since 1874. Mrs. Charles B. Curtis was the first president. In 1919 the branch became Auxiliary to the National Council; Mrs. J. Ralph Jacoby is now president.

The numerical strength and untiring zeal and work for missions of this body of women is too well known to need description, the majority of churches in the diocese have their parish branches and in many parishes there are also evening branches.

Many women not otherwise actively associated with the work share in the great United Thank Offering presented at each triennial General Convention.

ON THE feast of the Purification, 1865, very quietly one of the most far-reaching and dramatic events in the American Church occurred in St. Michael's Church.

On that day the Rt. Rev. Horatio Potter, Bishop of New York, received the vows of Harriet Starr Cannon and her four companions; which was the beginning of the Sisterhood of St. Mary, the first religious community of the American Church.

"This was the first instance of the profession of a religious by an Anglican bishop since the suppression and confiscation of the monasteries by Henry VIII in those terrible days of the Reformation, nearly four hundred years ago." *

England had indeed revived the religious life long before this time. But it was only as individual men and women bravely offered their lives in sacrifice, the Church held aloof and had not given her blessing.

In 1866 Sister Agnes was professed in St. Luke's Church on Hudson street, and the first chapter of the Community of St. Mary was held immediately after in the old sacristy

* Quotation from address by the Rev. S. C. Hughes, O.H.C., at the semi-centennial of the Community of St. Mary.

when Sister Harriet was elected Mother Superior. These events are there commemorated with deep pride and joy.

Bishop Potter asked the sisters to take charge of the House of Mercy which had been founded in 1854 by Mrs. William Richmond. This work is still carried on by the sisters. Originally at the foot of 86th street it was moved to Inwood in 1890 and in 1920 to new buildings on large grounds at Valhalla where it is now called "St. Mary's-in-the-Fields" and is doing an unsurpassed work not only with women and girls who have come under the law, but also with a separate group whose presence there is only preventive.

It is not possible here to even touch on the various works undertaken by the sisters. *Harriet Starr Cannon* by the Rev. Morgan Dix, D.D., rector of Trinity (to whose wise counsel the sisters owed much), gives this story, more thrilling than any novel. The early days of the House of Mercy and the Sheltering Arms, the heroic service of the sisters at Memphis during the yellow fever, the foundation of the work in the Tennessee mountains, the work at St. John's Hospital, and Trinity Mission House; the formation of the western province, and the convent and schools. In 1870 St. Mary's Free Hospital for Children was opened, the only hospital exclusively for children. It has rendered an inestimable service until it was closed in 1935 owing to the financial situation. It is soon to be reopened as a convalescent hospital, together with the houses in Peekskill and Norwalk. The adjoining building, formerly the nurses' home, is now a hostel for women and retreat house. So again the sisters are leading in a field in which the American Church is far behind England, where it is considered quite normal for any communicant to make a retreat periodically.

From 1868 until 1909 the sisters maintained St. Mary's School in 46th street. Then it was merged with St. Gabriel's School, near the convent which had been built on Mount St. Gabriel overlooking the Hudson at Peekskill. From the beginning the schools of the community have measured up to the highest standards of secondary education.

In 1917 sisters were sent to Sagada, Philippine Islands, where they are working with the Igorots. There are now about one hundred sisters in the community.

THE COMMUNITY of St. John Baptist was founded in this country in 1874 by Sister Frances Constance (Miss Frances Paine, of Boston) who had taken her novitiate and been professed at the Convent of St. John Baptist, Clewer, England. Two young English sisters came over with her and the first convent was at 220 Second avenue, formerly the home of the Folsom family. In 1875 Sister Helen Margaret (Miss Frances Stuyvesant Folsom, of New York) having completed her novitiate at Clewer, joined the group, and in 1881 these sisters became affiliated with Clewer as an independent branch, and Sister Frances Constance was the first Mother Superior.

For over forty years the sisters were at Holy Cross Mission on the East Side, with the adjoining Holy Cross House. Among the early works, still carried on by the sisters, are the Convalescent Hospital in East 17th street (with its summer home at Woodcliff Lake, N. J.), and St. Michael's Home for Girls in Mamaroneck. Now the mother house is the beautiful convent at Ralston, N. J., where are also St. Anne's for less privileged girls, St. Marguerite's, and the St. John Baptist School, a fine college preparatory school. There is also St. Helen's Hall, Portland, Oregon. Several sisters of the Holy Nativity have for many years been in residence at the Mission

House adjoining the Church of St. Mary the Virgin in 46th street, working in that parish.

The Sisters of St. Margaret are in charge of Trinity Mission House in Fulton street, and the Trinity parish summer home at Great River, L. I.

Each of these sisterhoods has a considerable number of "associates." Women who while living their normal lives in the world are pledged to a simple rule of life, and to help the sisters by their prayers and alms, and work, as may be possible; always upholding the standards of the religious life. A very large number of the women of the diocese of New York are associates of one or another of these sisterhoods.

IT WAS IN 1903 that Mrs. J. Kemp West and a friend visiting the Tombs Prison were shocked at the dreary unkempt condition of the little chapel there. They consulted the superintendent of the City Mission Society and shortly after Mrs. West and a few friends formed the New York Altar Guild. Mrs. West was the first and only president until her death in October, 1930, when Mrs. John S. Sutphen succeeded her as president.

The sad little chapel at the Tombs was first furnished and provided with altar linen and other things necessary for the reverent celebration of the Holy Communion. The members increased and the work of providing for the chapels of hospitals and institutions was carried on with energy and enthusiasm, many pathetic appeals being received from mission priests.

The guild (with the very substantial gifts of one or two members) built the chapel on Ward's Island and that of the Metropolitan Hospital, Welfare Island, and St. Simeon's Church and St. Mary-of-the-Angels, Italian Mission, in the Bronx. But the work to which the guild is dedicated is providing for the altars of the City Missions and when possible, those of other missions which need help.

The New York Altar Guild was the first diocesan altar guild; similar guilds for mission work have been formed in other dioceses and in 1928 at the General Convention in Washington, with the approval of the Presiding Bishop, a National Committee on Diocesan Altar Guilds was appointed to encourage the formation of an altar guild for mission work in each diocese. While this hope has not yet been realized, there are now eighteen diocesan guilds and three more are now organizing.

IN 1851 an elderly Churchwoman found herself in dire need and appealed to the Rev. Isaac Tuttle, rector of St. Luke's Church, Hudson street. Being a man of action, he provided temporary quarters for her on Barrow street and then preached a sermon in which he so fired others with his conviction that a home should be provided for elderly Churchwomen, that a group of his vestry and friends took up the matter at once, and St. Luke's Home for Aged Women was incorporated in 1854. Several ladies were by then living in temporary quarters. In 1857 St. Luke's Home was opened in the spacious house at No. 487 Hudson street, adjoining St. Luke's Church.

From the beginning women had assisted with the domestic arrangements in the temporary home, but in 1855 Dr. Tuttle turned the management of the home over to them and in that year the board of managers was organized, composed of women representing various parishes.

In 1872 the home was moved to a larger building at Madison avenue and 89th street. In 1899 a second move was made to the present building at 114th street and Broadway. This

house accommodates 84 beneficiaries. It is a thoroughly modern building, charmingly furnished, with a chapel affording the privileges of the Church to those unable to go out, and a faithful chaplain who ministers to the household. A solarium on the roof and a library, kept up to date, are among the features which make this a contented family.

Trinity Chapel Home on Bussing avenue in the Bronx is a very real home for a small group of aged Churchwomen.

THE DAUGHTERS OF THE KING had its beginning on April 4, 1885 in the Sunday school class of Mrs. Margaret J. Franklin at the Church of the Holy Sepulchre in East 74th street (now the Church of the Resurrection). A simple rule of prayer and service was adopted with the object of strengthening the spiritual life especially among women and girls. Other groups were soon formed and these were welded into a National Order. The first national council was held at St. Bartholomew's Church, New York City, in November, 1891. From this small beginning in New York the order has spread through Canada, England, France, and Switzerland, as well as the foreign mission fields of the Episcopal Church. The golden jubilee was celebrated in April, 1935.

The first branch of the Girls' Friendly Society in this country was organized in Lowell, Mass., in 1877. New York was not far behind for in March, 1880, a branch was formed in St. Anne's parish and the second in November, 1880, at St. John's, Waverly Place.

It would be impossible to touch on all the Girls' Friendly Society in New York has done during all these 55 years and it is too well known to need repetition.

In 1885 Mrs. Mortimer Fargo, encouraged by her rector, the Rev. Henry Mottet, of the Church of the Holy Communion, called a meeting at which the Church Periodical Club was organized, with the purpose of providing reading matter for those who could not afford it. And the secondary purpose of expressing a missionary spirit and friendliness by the exchange of letters.

On Mrs. Fargo's death in 1892 Mrs. J. L. Chapin (who had been interested from the beginning) succeeded her, and in that same year the club was incorporated and Mrs. Charles B. Curtis was the first president. Branches were rapidly formed in other dioceses and the organization took a definitely national position at the General Convention in Washington in 1898 when Bishop Talbot presided at the meeting. On the death of Mrs. Chapin, Miss Mary E. Thomas, the present executive secretary, succeeded her. New York may be justly proud of this work, originating here and literally reaching to the uttermost parts of the earth.

ST. FAITH'S HOUSE, Tarrytown, deserves to be more widely known. In 1904 Miss Lena McGhee opened this house for the care, protection, shelter, and training of young unmarried mothers. Here the Church can, and does, minister to her own children (many of whom are here through no fault of their own), unhampered and unhindered. The girls and their babies remain at St. Faith's at least a year, frequently longer, if very young. Mrs. William Usher Parsons is the president and worker-in-charge, and is doing a work the value of which cannot be overestimated. The Rev. Fr. Huntington, founder of the Order of Holy Cross, is chaplain.

From this we naturally come to think of the Church Mission of Help because Fr. Huntington, through his long experience as chaplain of St. Faith's House, and his work at Holy Cross Mission on the East Side, felt tremendously that the Church should do this work.

In 1911 his appeal to Bishop Manning, then rector of Trinity, brought the characteristic instant response, and Bishop Manning called the first meeting of men and women at Trinity rectory, (now the Church Mission of Help headquarters), and started the Church Mission of Help. Men and women have always served on the board, but the preliminary survey and accumulation of facts, which convinced Church people of the need of this work, was done by a devout Churchwoman, Miss Emma L. Adams. She was a trained social worker and became the first secretary. Mrs. John M. Glenn of New York, who is now president of the national organization, was at the first meeting and has been actively interested in the work from its beginning. The Church Mission of Help is now working in 18 dioceses.

THE National Church Club for Women was organized in 1919, "for women in good standing in the Church and loyal to the Constitution of the United States of America, and obedient to the canon laws of the Church." Mrs. Howard Townsend Martin was the first president. She was succeeded after some years by Mrs. Haley Fiske. The present president is Mrs. Samuel Seabury.

The first home of the club was No. 9 Park avenue. In 1922 the club moved to its present charming quarters at 130 East 57th street, where its spacious and homelike lounge on the 17th floor, with unlimited sun and the view over the city, serves as a delightful setting for a great variety of activities.

The club each year sponsors a valuable program of talks, lectures, and classes on subjects vital in the Church's life today. There is a Lenten Sewing Class each year and for five years the members have maintained emergency relief work for a group of women. Rooms are available for members or guests who wish to live there for a brief or longer period.

To the vision and initiative of Miss Agnes Emily Warren and the inspiring leadership of Mrs. Hamilton R. Fairfax, the first president, the Churchwoman's League for Patriotic Service owes its existence. It was organized in April, 1919, to conserve the energies of the women who had proved their ability in war work. Mrs. Henry Gansvoort Sanford is the president of this group of women who are carrying on a program of activities too numerous to be touched on here.

Among other organizations through which women work in New York is the Guild of St. Barnabas for Nurses. This guild has a large opportunity in the diocese of New York.

The Orphans' Home and Asylum on Convent avenue is another old institution which owes its beginning to the Rev. Dr. Tuttle of St. Luke's, Hudson street. In 1851 two little children were left to his care. Unable to place them in either of the existing homes, he started this one. He served on the board until 1859 when the management was transferred to a board of women.

Hope Farm, Dutchess county, for children was founded by Bishop Greer, but he frequently said that without the zeal and indefatigable efforts of Miss Florence Rapollo there would have been no Hope Farm.

The Peabody Home for the Aged; and several houses where all that skill and love and spiritual ministrations can do for the incurably ill is done; the House of the Annunciation, the House of the Holy Comforter, and the Home for Incurables, all have women on the boards and in most of them women have almost the entire management.

In every parish and mission there is at least one guild of faithful women. Their work not only meets pressing parish needs, but also serves others farther away.

The Rights of the Individual

By Rabbi Abba Hillel Silver

Rabbi of The Temple, Cleveland, Ohio

IT IS quite possible that in the new era organized religion will have to assume the rôle of the sole surviving champion of the rights of the individual.

In the face of the amazing pretensions of the state, religion may have to insist, and religious spokesmen in Nazi Germany have already had to insist, that man possesses certain rights, over which the state, however noble its purposes and however exalted its program, has no power whatsoever. There are sovereign rights which are man's own by virtue of his humanity and not by virtue of his citizenship in any given political group.

It is clear that the new era is being ushered in by way of dictatorships. Whether these are passing or permanent, it is impossible to say. These dictatorships, wherever established, have so far been characterized by their utter ruthlessness. This is true both of capitalistic and of communistic dictatorships. They are equally unscrupulous when they get into action. Both have no compunction whatsoever about trampling upon the prostrate body of human rights. For both, the end justifies the means. Both raise political violence to a principle. In the fury of class struggle the mandates of personal morality and basic human decencies and amenities are entirely lost sight of. We have entered an age of sanctified ruthlessness and exalted cruelty. The Dark Ages could offer no comparable records of mass brutality.

But even more alarming than the toll of victims of dictatorship's physical violence is the tragic roll of victims of its spiritual and intellectual violence. Men are driven into terrified silence. Conformity is prescribed. Men dare not dissent. All opposition, all parties, all dissenting opinion in press, pulpit, classroom, platform, and book is stamped out. The threat of all this to man's spiritual life is clear. It tends to dry up the main-springs of his spiritual creativeness. When man is not allowed to stand alone, to dissent from the majority, to proclaim the truth which has been born in him through his own soul's travail, his spiritual life is destroyed.

The new era may thus burden the Church and synagogue with another task—to save man from the dark, ghastly heresy of sanctified ruthlessness and brutality, to preach anew and with increased fervor the mandates of reasonableness, tolerance, and charity, and to safeguard man's spiritual freedom and autonomy in a world constricted by encompassing walls of dictatorships.

The new era is likely to witness the intensification of racial and national intolerance. Bitter economic distress is leading to national economic isolationism. Each nation is attempting to become economically self-sufficient. Nations are entrenching themselves behind tariff walls and other artificial economic barriers. The world is becoming fractionalized to a degree unknown in the past. The Universal idea which fired the imagination of men in the eighteenth and nineteenth centuries, the idea of a federated world, of an integrated humanity has been pushed out of man's mind by the demands of a blatant, militant, and provincial nationalism. The youth of the world is

THE MISSION of the Church and the Synagogue is to save man from sanctified ruthlessness and brutality and to safeguard his spiritual freedom and autonomy in a world constricted by encompassing walls of dictatorships, says Dr. Silver.

being taught to think not in terms of international solidarity and humanity, but in terms of exclusive, aggressive, and competitive nationalism. In countries like Germany, nationalism is even further restricted to a fantastic race cult, and in its name citizens not

of the majority race are being disfranchised, degraded, humiliated, and the very means of livelihood denied them. Here race idolatry has run riot to a point where all human virtues have been sacrificed to it.

What is required in our day is not super-heated race or national apologetics nor mystic yearning after social or cultural coördination, but a generous and tolerant way of life which will give each race and nationality the opportunity to live its own life, to express its own soul, and to contribute its unique values to the commonalty of human life. Our age needs a form of good will which will not only tolerate differences but which will gladly use them for the enrichment of life.

Judaism and Christianity have a message and a mission which overleap national boundaries and race barriers. They speak not to the racial man or the national man, but to the man *qua* man. They speak of truths and values which all men need for their spiritual and moral sustenance and which all men may cherish regardless of their color, their station, or their nationality. Neither Judaism nor Christianity has always been faithful to the universalistic, international implications of their respective teachings. In the new era they will have an historic opportunity to confront the rampant, nationalistic, and racial aberrations of a confused and disintegrated world with their strong, ancient gospel of "One God in Heaven and one humanity on earth."

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Social Work in the Diocese of New York

(Continued from page 582)

they resolved themselves into a Church Association for the Advancement of the Interests of Labor they encountered opposition in spite of the fact that Bishop Henry Codman Potter was its friend and sponsor. It is out of this pioneer movement that there has come the social service commission of the diocese and a recognized Department of Christian Social Service within our National Council.

The diocesan commission, organized under a canon adopted in 1911, has from that time had the services of a full-time executive. It has been the function of the commission to provide to the people of the diocese an accurate appraisal of proposed welfare legislation; and through conferences, study groups, and the distribution of literature it has sought to inform the minds and quicken the conscience of Church people with respect to needs and problems which thwart the Father's purpose for the life of our world. It has served to demonstrate that the Church is at least not unmindful of the burdens which life lays upon the underprivileged and that it seeks, as it prays, for a more Christian way of life.

C. C. C. Camp Chaplains

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

Bishop of Washington

THE C. C. C. CAMPS, begun nearly two years ago, largely as an experiment, have proved of such value as an emergency measure that they have been increased in number and we now have some 1,650, scattered over the country, with approximately 350,000 young men working at a nominal salary of \$30 per month. Contemplated at first as an emergency measure to furnish employment for the unemployed youth, these camps have been continued and it is evident the time of their operation may be indefinitely extended. They present both a problem and an opportunity to the Church that is altogether unique. In some respects they present an opportunity greater than that afforded by the army camps during the war period.

It is refreshing to note with what readiness and generosity this opportunity has been seized and responded to by the clergy generally of the Church. The need for volunteer service by clergymen was immediately recognized by the federal authorities with an allowance for automobile use at the rate of five cents per mile. A special arrangement was effected with the Roman Catholic Church and Jewish bodies, by which priests and rabbis doing part-time work were allowed \$30 per month. When the question of a like allowance to other contract clergymen was considered by the Committee of the Federal Council of Churches, the committee was compelled to recognize the fact that, under the mileage allowance basis that engaged the ready service of a very large number of volunteer clergymen, a better and more extensive service was guaranteed than under a system by which a smaller number of contract clergymen could be secured at the nominal salary of \$30 per month. After long deliberation of the matter and with abundant evidence of the quality and extent of service rendered under the purely volunteer system, the committee decided that it would be unwise to accept the small allowance made at \$30 per month, thereby depriving the camps of many of the volunteer clergymen who were rendering valuable and conspicuous service on an automobile mileage basis. The committee, of which I was chairman, strongly urged more regular, whole-time chaplains and its recommendation was acceded to by the federal authorities with the result that, chaplains from the reserve list were selected in the several corps areas and appointments are being rapidly made thereby assuring to the camps a more permanent and efficient service, supplemented by that rendered by volunteers. These appointments, as in the case of the army, are not made on a proportionate basis to the several communions, but by those in authority in the several corps areas, without regard to denominational affiliation.

It must be remembered that these C. C. C. camps are still regarded as an emergency measure; it must also be remembered that were the ministers of Churches other than the Roman Catholic and Jewish communions to be put on the \$30 a month basis the number of consecrated men now volunteering for service would be greatly reduced in number and the limited service rendered by the volunteer clergymen be greatly impaired. Upon the urgent request of the committee a considerable number of full time chaplains at a consistent wage have been appointed, twenty of them being clergymen of our own Church, with the possibility of other appointments in the near

future. This proportion of our own clergy, in the light of other appointments, seems just and fair. The Methodist Church (North and South) has thirty-three men; the Baptist (North and South) has forty-nine; the Congregational, four; the Roman Catholic, thirty-nine; the other bodies fewer. May I repeat that all these appointments are made by the commanding generals of the several corps areas from the ranks of chaplains already holding the reserve commission. Were these camps to be regarded as permanent, another and possibly better method of assignment of chaplains and clergymen might be made. Certainly a finer service is being rendered by the great number of responsive volunteer clergymen than could be secured by a more limited number receiving the nominal and wholly inadequate wage of \$30 per month; at least that was the unanimous opinion of those who have given long and careful consideration to the matter and who have been in close contact with those in authority. These volunteers, scattered all over the country, have selflessly given their time to a piece of emergency work, that is worthy of the highest praise.

IN THE CASE of army and navy chaplaincies, appointments are made on the basis of the membership strength of the participating communions. That basis applied to appointed chaplains in the C. C. C. camps, pursuant to the foregoing figures, is both consistent and fair. I am confident that the clergy now serving in a volunteer capacity and in larger numbers than could be secured on a \$30 per month basis, and with lessened numbers, feel that the service they are rendering has compensations far greater than can be measured by the small allowance of \$30 per month.

A close observer of the work done by the volunteers has well said:

"The activities of our religious workers in the C. C. C. have received very little publicity. In justice to the excellent and even heroic service that is being rendered generally by these chaplains and volunteer and contract clergymen it would seem that generous space should be given both in the secular and religious press that the public may receive substantial information concerning this unique and successful religious work now being carried on in our some 1,650 C. C. C. camps. These chaplains and other clergymen traveling narrow trails over snow clad mountains, through forests, visiting camps in all kinds of weather, often at the peril of their lives, are rendering a service comparable to that of the American circuit riders of a hundred years ago. Perhaps some day the story of this work will be written, and if the story is truthfully told it will be an inspiring and immortal contribution to the history of our country. The good Lord is leading in this work, and it will not fail."

I commend to the bishops in the several dioceses personal interest in this important work and urge that they contact officers and full-time chaplains and through them gain a better understanding of the needs as well as the opportunities. Our own Church Army and Navy Commission has no power it can exercise over the appointment of full-time chaplains; it is, through its chairman and executive committee, doing everything it may to keep in touch with federal authorities here in the capital and it has found them at all times altogether responsive.

Books of the Day

By Elizabeth McCracken

The Medieval Carver

THE MEDIEVAL CARVER. By M. D. Anderson. With a Preface by W. G. Constable. Illustrated. Cambridge University Press. Imported by Macmillan. \$3.00.

THIS BOOK has been much needed. Miss O. Elfrida Saunders has a chapter on sculpture in her *English Art in the Middle Ages* (Oxford, 1932); but it covers only twenty-seven pages,



NOAH BUILDING THE ARK
From "The Medieval Carver"

which are necessarily descriptive rather than interpretative. Miss Anderson's book is the result of sound scholarship and tireless search. She has not only classified but also drawn definite conclusions from what she has found in books and in actual examples. One of her conclusions will greatly interest all medievalists who are concerned with the part the monks played in medieval building.

Miss Anderson calls attention to the fact that the subjects of the great body of carvings in English churches are literary: from the Bible, from romance and legend, very few indeed being from every-day life or likely products of the uneducated mind. She comments on this: "If we grant the improbability of a monk's acquiring the technical skill in masonry required to carve these elaborate sculptures, we must also grant the improbability of a mason's acquiring sufficient literary knowledge to design them." This furnishes a sound basis for the erection of a theory of co-operation between monk and mason.

The book is well documented, and there is a good index and a varied bibliography. The illustrations are particularly fine. Each one is directly related to an important point in the text.

Good Sermons

MORNING AND EVENING. By the Rev. J. D. Jones, Minister of the Richmond Hill Congregational Church, Bournemouth. Harper. Pp. 319. \$2.00.

THIS IS a collection of twenty sermons, straightforward and convincing. I was very much impressed by the sermon on *Life's Inevitabilities*, and the wholesome, healthy advice which it contained:

"In life there are some things we have just got to accept. We can't escape them. We can't alter them. And half of the art of life lies in learning to accept things with a brave and cheerful spirit. Half the misery of life is caused because people, instead of accepting cheerfully and bravely things which they cannot either change or escape, rebel against them and fret and fume and repine."

The author complains that much of the thinking and preaching of today treats too lightly the witness and experience of the Christian Church throughout the centuries. Many of the younger preachers "think and speak as if they were the first to look frankly at the Christian faith." As a matter of fact, we cannot think rightly about Christianity unless we think of it in the context of the history of the Christian Church. "Any re-statement of the Christian faith which, for example, reduces it to an ethical system, and Jesus to a kind of glorified teacher, is simply hopelessly inadequate."

EDGAR L. PENNINGTON.

A Missionary Book

JESUS CHRIST AND WORLD EVANGELIZATION. By Alexander McLeish. Winston. \$1.50.

THIS BOOK is clear and forceful, and a timely consideration of facts. The author's purpose is to lead the reader back to the Bible, and let it explain itself. It is a missionary book and gives us Christ's prophetic outlook.

The original misconceptions, that Christ did not look beyond His own generation, and that He denied knowledge of the time of His return, are based on man's own interpretation, which in this case was too limited. The prophetic outlook must be a world view, and it was a world task that was laid upon the apostles.

The author traces the development of this idea through Acts, the Epistles, and brings it to a climax in the emphasis of St. John and the Revelation on the necessity of a spirit-filled life for the individual. Only by personal and individual regeneration, purity of life, and fellowship with Christ, can the Kingdom come.

Present-day needs demand that every Christian should found his faith on a living fellowship with the living Christ. Christianity must be organic and dynamic, building up and integrating the personality from within, Christ's world outlook supplies to every one of His followers the great adventure of faith.

DOROTHY VAN ESS.

Two Parish Histories

A HISTORY OF TRINITY CHURCH, WOODBRIDGE, N. J., FROM 1698 TO 1935, by the Rev. Edward Randolph Welles. Pine Tree Press, Southborough, Mass.

PARISH HISTORIES have an honorary place in the annals of the Church. To gather up the early records of a parish and weave them into a story that accurately preserves the integrity of the original documents, is a painstaking task but it is well worth while, for from such materials alone can the larger history of the Church as a whole be written. In the present book Fr. Welles, who was rector of Trinity Church, Woodbridge, N. J., from 1931 to 1934, has traced the story of the growth of this colonial parish from the first service in 1698 to the present. He has done a worthwhile piece of work and has done it well.

AN HISTORICAL SKETCH OF THE CHURCH OF THE GOOD SHEPHERD, Rosemont, Pa. By E. Osborne Coates. Privately printed.

THE HISTORY of this parish reminds one of the bishops' journals of a by-gone day, or of the journals of missionary bishops in the domestic field of this present day. The parish of the Good Shepherd was organized in 1869, but the first church was not built and ready for use until 1872. The old records reveal that services and sessions of the Church school were held in a school house and in a farm house. The first church, at Radnor, was the home of the parish until 1894, when the present beautiful church at Rosemont was built. The story of the parish is well told. Especially good is the account of each rectorship, most particularly that of the Rev. Charles Townsend, Jr., who was rector from 1912 to 1930.

Provincial Manhattan

FAREWELL TO FIFTH AVENUE. By Cornelius Vanderbilt, Jr. Illustrated. Simon & Schuster. \$2.75.

THIS BOOK will amuse most of those who may pick it up out of curiosity. It is so naive and so provincial. The two lists of persons invited by the "leaders of society" to social functions will amuse them most. One of these lists contains seventy-five names, and was known, so the author tells us, as "The Backbone of American Society"; the other list, containing about one hundred and fifty names, was designated "The Outer Fringe of American Society." Mr. Vanderbilt describes visits to and from kings and queens, emperors and empresses. But the most remarkable visitor was Theodore Roosevelt, whose knowledge of children, learned from his own boys and girls, made him very kind to the little Vanderbilt boy and girl.

NEWS OF THE CHURCH

Chicago Celebrates 100 Years as Diocese

President Roosevelt Sends Message
to Church People Attending Cen-
tennial Dinner

CHICAGO—Nearly 1,500 Churchmen and women assembled at the Hotel Sherman the evening of April 30th for what proved to be one of the outstanding events in the history of the diocese. The occasion was the centennial dinner of the diocese of Chicago.

Messages from President Roosevelt, Governor Henry Horner, and Mayor Edward J. Kelly were among the features on the program. In his message, President Roosevelt said:

"I take this opportunity of expressing to Episcopalians throughout Illinois my heartiest congratulations and best wishes upon this centennial occasion. The Church has in the past and must continue to go hand in hand with the progress of the state. Where there are strong churches there will be strong citizens and strong government. In upbuilding our churches we are upbuilding one of the important factors in our American life. May the next century bring to the Church in Illinois renewed life, intensified vigor, and withal a larger service in her field of labor."

The Rt. Rev. John Chandler White, S.T.D., Bishop of Springfield, represented that diocese on the occasion, and the Rev. William L. Essex, rector of St. Paul's Church, Peoria, represented the birthplace of the diocese.

Bishop Stewart, of Chicago, principal speaker at the function, threw out a definite challenge to the diocese to "lighten the ship" by "shifting the cargo of debt."

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CANON STACY WADDY

One Killed in Hold-up of Seamen's Institute

NEW YORK—Two men wearing masks and carrying revolvers held up the Seamen's Church Institute on Friday, May 3d, and demanded the pay roll. Institute police killed one man in self defense but the other man escaped. The man killed was later identified as a former employe of the Church Institute. Crowds of seamen in the building at the time were very orderly and no one else was injured. The Rev. Harold Kelley, superintendent of the Institute, joined with Inspector Mooney in praising prompt and effective action of the Institute police.

S.P.G. Missionaries Arrive for New Jersey Celebration

NEW YORK—Capt. Sir Edward Colpoys Midwinter, K.B.E., and the Rev. Canon Stacy Waddy, D.D., both of London, England, have arrived in the United States to participate in the celebration of the 150th anniversary of the diocese of New Jersey. Both are officers of the Society for the Propagation of the Gospel in Foreign Parts, which is the oldest organization in the Church of England which sends missionaries to foreign fields.

Sir Edward Midwinter has been Controller of the Sudan government office in London since 1925. During the World War he served in the Nile campaign, including the battle of Omdurman. From 1906 to 1925 he was general manager of the Sudan Governmental Railways and Steamers, and from 1913 to 1925 he was a member of the Governor-General's Council.

A distinguished layman of the Church of England, Sir Edward is secretary of Archives of the S. P. G., having in his care priceless records of early missionary activities of that Church, including records of the early Church of England missions to the American colonies.

Canon Waddy was formerly Archdeacon of Palestine and chaplain of the Order of St. John. He is a member of the missionary council of the Church Assembly, and is secretary of the S. P. G., which office accounts for his interest in the New Jersey anniversary celebration. The S. P. G. was founded in 1701 to meet the religious needs of English folk who had settled in the American Colonies, and in the West Indies, and most of the early parishes, including St. Mary's, Burlington, N. J., owe their origin to the efforts of the early S. P. G. missionaries.

During their stay in the United States, both Sir Edward and Canon Waddy will address various bodies and organizations of the Church. On Sunday morning, May 5th, Sir Edward made an address by radio, through the Episcopal "Church of the Air," over the Columbia Broadcasting System.

National Council Acts on Important Matters

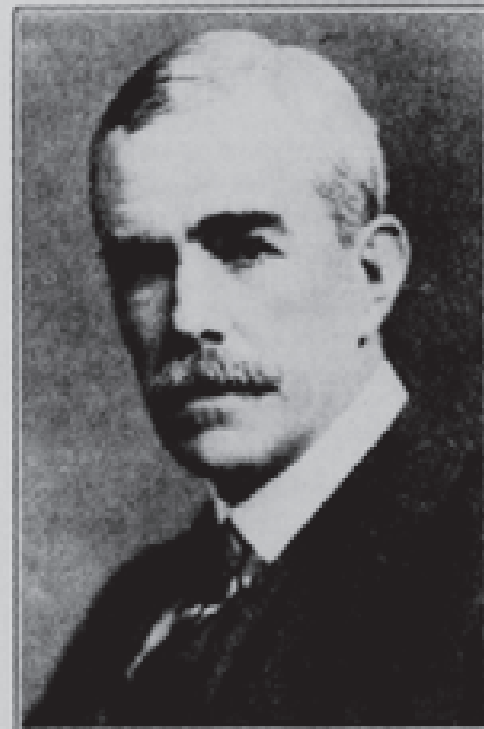
To Continue Emery Hall in Liberia;
New Hospital in Shanghai; Chal-
lenge Schedule Adopted

NEW YORK—Action on three matters of very great interest to the whole Church was taken by the National Council at its meeting, April 30th and May 1st and 2d, in addition to other business of importance. One of these was the continuance of Julia C. Emery Hall at Bromley, Liberia. Another was the approval of arrangements for the General Hospital in Shanghai. The third was the adoption of the Challenge Schedule, which proposes to restore salary cuts of missionaries and to resume certain work relinquished for lack of funds.

Bishop Campbell, in a letter dated March 27th, writing from Liberia made an urgent plea for the restoration of sufficient funds to the Liberia budget to permit the replacing of Bromley School on its former footing. He said:

"As for the usefulness and need of Bromley, I am sure that the discharged principal, Miss Olive Meacham, can supply you with data at once convincing and accurate. If all the missions closed their schools at such a reckless rate as we are doing, the Republic would be left with practically no educational facilities at all. Add to this the really remarkable piece of work done by Miss Meacham, and it is a public disaster to make impossible the continuance of the splendid program begun. The program included not only ten grades of school, but out-of-doors industrial and agricultural work and in-doors domestic science and general housekeeping. All this made a deep impression on the Liberians

(Continued on next page)



SIR EDWARD MIDWINTER, K.B.E.

and won public praise not only from responsible officials in the Republic, but also special commendation for us from Dr. Thomas Jesse Jones, of the Phelps Stokes Fund, when he visited Liberia in 1933."

It was voted to continue Bromley Hall beginning July 1, 1935, and to authorize Miss Meacham, who is in the United States, to return and resume her position as principal. The funds required will come partly from "Liberia specials" at the discretion of Bishop Campbell, there being \$5,000 now in hand; from interest on trust funds; and from the Liberian appropriation.

Bishop Graves of Shanghai and M. P. Walker, treasurer, reported to the National Council that sufficient money (actual cash) was in hand to buy the land, build to completion and fully equip the General Hospital in Shanghai, with ten per cent margin of safety. Plans for the hospital, made by the firm of Kwan Chu Yang, architects who have done work for the Rockefellers, have been submitted to the president and treasurer of the National Council and Dr. Wood, to be approved by them after consultation with hospital experts in the United States. The Council voted to approve the plans and authorize Bishop Graves to proceed with the work.

This General Hospital represents one of the most notable enterprises in the foreign field. It will take the place of the two hospitals now in Shanghai, St. Luke's and St. Elizabeth's. The proposal is to build and maintain not a large hospital but a perfect one. While St. Luke's and St. Elizabeth's had a total of 332 beds, the General Hospital will have 270 beds. But the gain will be in the higher grade of care given. The hospital will be on an entirely new site. It is expected that the sites of St. Luke's and St. Elizabeth's will be sold, and the money thus obtained used for further endowment.

At present there is a very considerable endowment. This amounts to \$176,000 (Chinese dollars) at St. Elizabeth's, and \$33,000 (Chinese dollars) at St. Luke's. A large percentage of the building fund came from the Chinese themselves. In the estimate for the building and equipment of the General Hospital is included the Nurses' Home. The Birthday Thank Offering of the children of the Church for the Triennium goes to build the Children's Ward in the General Hospital.

The Challenge Schedule, which will be published in detail, resumes salary cuts and resumes work dropped during the worst of the depression. The schedule was adopted by the National Council in fall. But its actual carrying out will depend upon the financial response to the Challenge.

Ask Bishops to Defer

Idaho Election

NEW YORK—The National Council adopted a resolution, introduced by Dr. Paul Roberts, asking the House of Bishops to defer the election of a bishop of Idaho until next General Convention, in order to allow time for study of the diocesan boundary lines in the northwest.



MISS OLIVE MEACHAM
Principal of Bromley School

REPORTS RECEIPTS LOWER

In respect to the financial status of the National Council, the treasurer, Dr. Franklin, reported that the receipts to date are lower than at the same date in 1934. This is to be attributed partly to the late date of Easter, owing to which the receipts show nothing as yet from the Children's Lenten Offering. However, even with the prospects in view, the margin of safety is exceedingly small. Dr. Franklin said that every member of the Church must give to the utmost, in order to meet the Emergency Schedule and attain the Challenge Schedule.

A missionary was appointed to the district of Tohoku in Japan under unusual circumstances. Bishop Binsted of Tohoku wrote a short time ago that so long as Tohoku remains a missionary district, it will require the services of at least five or six foreign priests. At that time, three were in the district, only two of whom were engaged in evangelistic work, the third preparing for such work by the study of the Japanese language. William Franklin Draper, a senior in the Virginia Theological Seminary, aged twenty-seven, offered himself for appointment, all his expenses for five years, including travel, outfit, rental allowance, pension premiums, and salary to be paid by a trust fund provided by a special gift of \$15,000 for this express purpose. Mr. Draper desired appointment by the National Council, in order that he might be a full and regular representative of the Church. When he was told, after offering himself, that his appointment was unlikely, there being no money for new appointments, he succeeded in raising this fund, actual cash, to be deposited in a bank subject to remittances in his behalf as missionary by Bishop Binsted. Mr. Draper will be graduated this commencement from Virginia. He expects to be married in June to Miss Helenora B. Withers, who looks forward to helping him in the mission field. It is a matter of great significance that a young man of twenty-seven should be so eager to give himself to missionary work that he induces his friends to provide all the necessary expenses and enlist his fiancée as his enthusiastic assistant.

Important action was taken relative to Hua Chung College, located on what was known as the Boone Compound. Hua Chung is an affiliated college, the work of which is well known in this country through the recent visit of its president, Dr. Francis C. M. Wei. Boone Middle School, situated on the Boone Compound, is an effectual feeder to the college. In order to give Hua Chung College the sense of security of tenure it requires, its present quarters were voted leased to it for 40 years, at the nominal annual consideration of one dollar (Chinese) a year, subject to the approval of the Bishop of Hankow. The exact terms of the lease were left to the discretion of the president and the treasurer of the National Council and Dr. Wood.

An increase of salary in the amount of \$600 was voted to Bishop Demby, Suffragan Bishop of Arkansas. In connection with this action, appreciation of the fine work done by Bishop Demby was expressed.

An addition of \$1,000 a year was made to the discretionary fund of the Bishop of Honolulu. When Honolulu was recently put on a domestic rather than a foreign status, the allowances for children's education were automatically cancelled. Bishop Littell is put to great expense in extending the hospitality of the district to visitors, of whom thousands visit Hawaii weekly. The additional \$1,000 is made to help him meet this expense, which is regarded as necessary and desirable, Honolulu being one of the particularly strategic points of the Church.

MISSIONARIES TAKE SALARY CUT

Bishop Colmore of Puerto Rico reported that, in order to balance the budget, in accordance with the required cut of \$9,600 in their appropriation for the year 1935, the missionaries in Puerto Rico and the Virgin Islands had joined with him in reducing their salaries four and one-half per cent. Bishop Colmore wrote in connection with this:

"Naturally this is a serious action, but without it there seemed to be no hope of securing this amount. The clergy, especially those on very small salaries, and the other workers, will distinctly feel the pinch of this cut, more so this year, since the price of food stuffs has risen considerably in Puerto Rico. We trust that this cut will not be necessary after this year and should be the first to be restored when possible."

The National Council accepted this self-imposed cut with appreciation and the hope that it would not be necessary in 1936.

Canon P. Stacy Waddy, secretary of the S. P. G., and Sir Edward Midwinter, chair-

(Continued on page 598)

National Council Votes

to Transfer Rural Work

NEW YORK—The National Council voted to transfer the Rural Work from the Department of Social Service to the Department of Domestic Missions, when an assistant to Bishop Bartlett, domestic missionary secretary, can be found and money for his salary can be secured.

W.A. Executive Board in April Meeting

Underlying Questions of Policy
and Character of Work as a Whole
Considered

NEW YORK—Many times in the past the executive board of the Woman's Auxiliary has wanted to get away from the always pressing needs for action on specific cases long enough to consider underlying questions of policy and the character of the work as a whole. This procedure was accomplished, or at least begun, at the April meeting. Of the seven morning, afternoon, or evening sessions, six were given to conference on the work as a whole. The desire for further exploration and study was so evident that the chairman asked the board members to continue their work all summer, for report and further conference at the October meeting.

Among the many subjects considered were: the aims of the executive board; the Auxiliary's relationships with missionaries; field work, past experience, present need, and future policy; the best use of field workers; the educational value of the whole program of the Auxiliary, a conception of education as much more than acquiring information or belonging to a study class; promotion of the United Thank Offering, what emphasis should be given to it now, what methods used; program-building; development of the Auxiliary's social service program; the value of professional women's work in education and social service; objectives of the supply department, its methods, its relation to the present-day desire of professional organizations, federal and state, to administer relief not by giving supplies but by giving money; college students and the Church's college workers, student needs and the character of the Church's work; standards for Church work, recruiting and training missionaries—even the precise question: What is a missionary?, is to come up for further clarifying.

URGES PERSONAL ACTIVITY

The Presiding Bishop in a brief address urged the continuing personal activity on the part of every Church member as the real basis of the Forward Movement, and Dr. Franklin voiced a warning against a dangerous complacency which may result from meeting the Emergency Schedule which is only a minimum for 1935.

Ratification of the proposed Child Labor Amendment was favored by a motion or which the roll call showed 15 in favor, one opposed, two not voting, and two absent. Women in states where the amendment is not yet ratified are urged to secure information on this subject from the National Child Labor Committee, 419 Fourth avenue, New York City, and, as opposed to the amendment, the National Committee of the Protection of Child, Family, School, and Church, 1218 Olive St., St. Louis, Mo. If, after study, they favor ratification, they are urged to take action. Attention was called again to the statement

Elect Bishop Saphore

Diocesan of Arkansas

LITTLE ROCK, ARK.—The Rt. Rev. Warren Saphore, D.D., Suffragan Bishop of Arkansas, was elected diocesan Bishop on the first ballot at the 63d annual convention of the diocese which met in Trinity Cathedral, Little Rock, on Wednesday, May 1st. The Rev. Dr. Charles H. Clingman of Birmingham, Ala., was the only other person nominated.

Bishop Saphore, who will be 81 in September, has been Suffragan Bishop of the diocese for several years.

adopted by the triennial meeting: "As citizens, we must display an active interest in the field of legislation, bringing our individual and group weight to bear on legislative bodies responsible for the enactment of measures for the common good, in accord with the principles of Jesus."

Immediate passage of the anti-lynching bill is urged in a petition to President Roosevelt which the board voted to sign. Further copies of the petition are to be sent diocesan presidents for such use as they can make of them. The petition summarizes the purpose of the bill: "To assure to persons within the jurisdiction of every state the equal protection of the laws by discouraging, preventing, and punishing the crime of lynching."

In accordance with resolutions passed by the triennial meeting on the subject of Christian citizenship, the board urged that effective action be taken in dioceses and parishes, on matters affecting international, interracial, or other social conditions. Execution of this action of the triennial falls normally within the province of the Auxiliary's diocesan social service chairmen. Dioceses where as yet there is no such officer are urged to secure action in whatever way seems most effective. (Out of 97 diocesan annual reports recently studied, 53 showed social service chairmen.)

Foreign branches of the Woman's Auxiliary, including those of the American Churches in Europe, now have a member of the executive board, Mrs. Beverly Ober of Baltimore, to keep them in closer touch with the board. This applies to branches not already under the care of a provincial representative on the board; Puerto Rico, for example, belongs to the Second Province, Alaska and Hawaii to the Eighth.

After struggling with a pasteboard ballot box at the triennial elections, Miss Elsie C. Hutton, who was chairman of the election committee, has presented to the board as a gift from the evening branch of her parish, St. Mark's Church, Mt. Kisco, N. Y., a handsome and durable ballot box of carved wood with brass-bound corners.

Young people's work and a new religious education department in Hawaii, and college work in general, were subjects briefly presented to the board by Leila Anderson, Woman's Auxiliary field worker, just returned from Hawaii and from visits to several colleges and universities.

Youth Organizations Council Hears Reports

Rev. Ernest Piper Elected Chairman
and Miss Dorothy M. Fischer
Secretary of Conference

NEW YORK—National Youth Week was observed April 27th to May 4th by young people's organizations throughout the Church. Plans for community cooperation were laid at the second meeting of the conference of representatives of youth organizations held here recently.

Reports were given from the various representatives as to the attitude of their respective boards regarding the feasibility of a council of youth organization. The feeling was that such an organization would be of great value.

Discussion followed as to the type of organization it should be. It was the general consensus of opinion that it should be an independent group self-constituted, meeting for consultation and projection of their own plans rather than an advisory group.

REV. ERNEST PIPER CHAIRMAN

The Rev. Ernest Piper was elected chairman and Miss Dorothy M. Fischer, secretary. Two questions of major interest were brought up: Have the existing youth organizations outlived their usefulness? Or is there a field of usefulness for them which is not now being used? Has the time come when all these organizations should be abandoned in favor of a single young people's group with a program for Christian youth which can function in any section of the country? The council recognized that there were many major complications in such a procedure but also recognized this as a trend.

The second question that was raised was that of a closer cooperation between Church and community groups.

The material of the United Youth Movement sponsored by the International Council of Religious Education under the theme, Christian Youth Building a New World, was discussed. It was interesting to learn that many youth groups are participating in this movement. The Brotherhood of St. Andrew is using this as the basis for its program for next year. It was felt that through this United Youth Movement there was an excellent opportunity for community cooperation. The council went on record as approving this movement and suggested that each representative call the attention of his constituency to the United Youth Movement and suggest it as a means of cooperation in community activities.

The question of a young people's magazine to be supported by the various youth organizations was discussed. It was suggested that this magazine might present a program for Christian youth instead of specific organizational programs. The feeling was that such a magazine would be of great value to the young people's work.

The Council of Youth Organizations will meet again on October 3d and 4th, 1935.

Church Work in Race Relations Summarized

Federal Council Department Gives Graphic Description of Activity in Various Fields

NEW YORK—A graphic description of the work of the Churches on the problems of racial adjustment during 1934 is contained in *Stepping Forward in Race Relations*, the 13th annual report of the Department of Race Relations, Federal Council of Churches.

In the foreword the Churches are challenged to a sense of deep responsibility in bringing a square deal to Negroes under the New Deal and in stepping forward rather than side-stepping the economic and civic issues of today.

In its work for economic justice the department loaned part-time services of its executive secretary to the Joint Committee on National Recovery which under his chairmanship has made studies of the various phases of the recovery program and its effects upon Negroes, with proposals of non-segregation policies and prevention of discrimination.

In the field of agriculture the department made pioneer studies of cotton-growing communities in Alabama and Arkansas in the interest of share-croppers and share-tenants with recommendations for remedial measures. The services of agricultural extension agents were enlisted to acquaint Negro ministers through their conferences and conventions with information on benefits from the government available to Negro farmers. Informational bulletins on land ownership of Negro farmers have had wide circulation in rural sections of the South. Interracial conferences held in several western cities dealt with local community problems and suggested steps for follow-up constructive work. Those communities wrestling with economic problems have been supplied with discussion study outlines which have had wide use in local study group discussion. In its anti-lynching campaign the department has issued its annual honor roll of states free of lynching, and has promoted wide circulation of leaflets giving historical facts about the evil and what Churches should do to bring about the passage of anti-lynching legislation. The Scottsboro case is held up to the Churches as one example of the need for Church activity in re-moulding public opinion to bring justice to the boys in this case and to pave the way for a sane and Christian procedure in civic justice rather than allow communities to be torn in their feelings by radical propaganda agitators. Race Relations Sunday has become a fixed annual observance of the Churches with growing popularity and wider interracial participation in the churches, on the radio, and through state and local official channels.

In its conclusion the report emphasizes that "the Churches cannot escape their responsibility for the interracial conditions which conflict with the ideals of Christian brotherhood."

C.I.J.D. to Take Part in "No More War" Parade

NEW YORK—(NCJC)—The Church League for Industrial Democracy will be one of more than fifty religious and secular organizations sponsoring a "No More War" parade on Saturday afternoon, May 18th. It is expected that more than 20,000 people will march in the parade. Last year 10,000 marchers participated.

A call sent out by the general committee declares: "The citizens of this country do not want war but America is again insanely rushing toward international conflict. Nationalism, greedy imperialism, economic insecurity, competitive armaments, and ancient fears are pushing the nations blindly, unwillingly into war. These forces must be opposed by an aroused populace and an organized workers' movement which knows the cost and futility of war and is prepared by virtue of numbers and organization to demand peace."

Synod of Polish National Catholic Church Meets in Chicago

CHICAGO—Fraternal delegates representing the Old Catholic Churches of Europe and the American Episcopal Church joined with 1,500 clerical and lay delegates of the Polish National Catholic Church in the Solemn High Mass at All Saints' Cathedral which opened the sessions of the General Synod April 30th. The Most Rev. Francis Hodur, of Scranton, Pa., Presiding Bishop, was the celebrant.

Participating as representatives of the Episcopal Church were the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee, attended by the Very Rev. Henry W. Roth and Dr. Anton A. Mueller, as deacons of honor, and the Ven. Frederick G. Deis, representing Bishop Stewars, and attended by the Bishop's chaplain, the Rev. William B. Stoskopf. Several other clergymen and laymen of the Episcopal Church took part in the service.

Following the Mass a reception was held in the Cathedral Hall at which each of the four Polish Bishops spoke briefly and Bishop Ivins and Archdeacon Deis brought the greetings of the Episcopal Church. Roma Szkiewicz of Chicago, president of the Polish Alliance, most powerful Polish group in the country, also spoke.

The synod continued throughout the week and considered matters of importance to the future work of the Polish National Catholic Church.

Evangelical Minister Uses Discipleship Folder

PLATTSMOUTH, NEBR.—The Rev. G. A. Pahl, minister of St. Paul's Evangelical Church, Plattsmouth, regarded the Forward Movement leaflet, *Discipleship*, of such devotional value that he used it as a Wednesday evening course at his mid-week services during Lent.

Detroit Church School Plans Are Announced

Daily Vacation Schools to Use Manual, "The Master's Way," Sequel to 1934 Book

DETROIT—Formal announcement was made by the Ven. Leonard P. Hagger, archdeacon of the diocese of Michigan, of the 1935 Daily Vacation Church school plans of the diocesan department of religious education. Archdeacon Hagger is the chairman of the committee responsible for the schools, and states that last year more than 40 such schools were conducted in the diocese.

The response to the manual prepared by the Committee last year, *The Story of Worship*, was so enthusiastic as to lead the committee to prepare another manual along a similar plan for 1935. In one way this year's manual, *The Master's Way*, is a sequel to the 1934 book, as *The Story of Worship* was drawn from the Old Testament, and the 1935 manual deals with the earthly life of Jesus. It can, however, be used independently.

The material is arranged to meet the needs of a school operating from two to three hours a day over a period of 10 days, but can be used in other ways. The 1934 and 1935 manuals may also be used together to provide a four-weeks' school. The main plan in both manuals is the provision of dramatized Bible scenes, and the daily program consists of worship, note-book work, hymn practice, rehearsal for the next day's scene, manual work (for which explicit directions and helps are given), and recreation. The material is suitable for all children eight years of age and over.

Archdeacon Hagger states that the committee is prepared to arrange for demonstrations of the vacation school in different parts of the diocese if requests are made for such demonstrations. The other members of the committee are Miss Elizabeth S. Thomas, diocesan director of religious education; and the Rev. Messrs. L. E. Midworth of Trenton; C. C. Jatho of Royal Oak; Edward Green of Tecumseh; A. E. DuPlan of Port Huron; Van F. Garrett of Flint; and Harold McCausland of Bay City.

Memorial Gifts Dedicated

VALDOSTA, GA.—The silver Communion service that was stolen from Christ Church here a few months ago has been replaced and was dedicated on Easter Day by the vicar, the Rev. Armand T. Eyler. Several members of the church contributed toward the purchase of the new service.

The bread box was given by Mrs. Carlos Griffin in memory of her father, Ebenezer Milton Saunders, 1853-1933.

In the afternoon the Rev. Mr. Eyler dedicated two chancel Prayer Books and a Hymnal in St. James' Church, Quitman, of which he is also vicar. The books were the gift of the Rev. James Wright, a retired clergyman. A pair of seven-branch candelabra, the gift of Mrs. Everitt Young, was also dedicated.

River Mission Boat Planned by Arkansan

Rector of St. John's Church, Helena,
Organizes Project, Obtains Boat
and Pilot for Work

LITTLE ROCK, ARK.—Plans for a mission boat to carry the Gospel to the people of the neglected Mississippi River territory were explained recently to the Arkansas legislature by the Rev. E. W. Mellichampe, rector of St. John's Church, Helena.

Several months ago the Rev. Mr. Mellichampe made a trip into the White River country with some friends. While passing the way he had occasion to observe hundreds of children, who literally know no other world than what is in a sense Arkansas' "last frontier."

VISION OF SERVICE

After seeing the children in all their forlornness and musing the fact that near his own city there were many children who in a way were little better off than these, he had a vision of a mission boat that would ply up and down the river and carry the story of God and His goodness, together with some of the things that children of the "outside" know and love.

The Rev. Mr. Mellichampe is not just a dreamer. To vision such a project was to act. He enlisted the aid of the local press in explaining his plan to the city and the surrounding country. He wanted help, he said, not only from the churches and people who were enlisted in Christian work but from all others who believed in his plan.

BOAT AND PILOT OBTAINED

His first need was a boat and pilot and these were soon given. Then the need for some sort of organization to sponsor the work arose. Realizing that this must of a necessity be a non-sectarian project, he called together representatives of the various churches of Helena and formed a working group. This group has actual charge of planning the work and expending the contributions that have already and will be made to the undertaking. Headquarters have been opened in a building located in Helena, and a man and woman have been put in charge.

The boat is to be equipped with a small portable organ and Hymnals donated by persons interested in the enterprise. When stops are made services will be conducted, the Rev. Mr. Mellichampe donating his services to the cause. Magazines, toys, and other things foreign to the children of the lowland country, where the boat will cruise, will be distributed so that they may get a conception of what is going on in the outside world. Later, if interest continues to develop it is planned to take a teacher on the voyages of the boat in order to teach those who are interested, or more particularly the children of those parents who are interested in the work.

The boat will cruise down the Mississippi and up the White River. It is an undertaking that spells adventure.

Church Firm Celebrates Tenth Anniversary

NEW YORK—J. M. Hall, Inc., distributors of stained glass windows, vestments, etc., is celebrating the tenth anniversary of its founding. The firm has expressed to the clergy, especially in the diocese of New York, its appreciation of their confidence and thanks for the many courtesies it has received from them during that period.

Memorial Dedicated in Norfolk, Va., Church

NORFOLK, VA.—A beautiful paschal candlestick was dedicated and used at the mid-day festival service at Christ Church, Norfolk, on Easter Day.

The candlestick was converted from gas



GIFT TO NORFOLK CHURCH

The paschal candlestick dedicated and used on Easter Day at Christ Church, Norfolk, Va.

candelabra which were presented to old Christ Church in 1883 by Miss Minnie Leigh Tunis. With the approval of the donor's family the change has been made as a gift of the old St. Andrew's Brotherhood group in the church.

The Very Rev. H. Dobson Peacock, D.D., rector of Christ Church, conducted the service.

Observes 25th Anniversary

PHILADELPHIA—On Wednesday evening, May 8th, a reception was tendered to the Rev. Charles L. Steel and Mrs. Steel in the parish house of Calvary Church on the occasion of his 25th anniversary as rector of the parish.

Bishop Taitt attended as did many of the clergy, former parishioners, and several of the clergy of the neighboring churches.

Under Fr. Steel's ministry Calvary Church has been a worthy exponent of the Anglo-Catholic communion, not only in West Philadelphia, where it is located, but in Philadelphia and the Church at large.

Rhode Island Liberals Upset by Address

Agitated Intellectuals Now Wonder
Why Anglican Priest Should be
Member of Club

PROVIDENCE, R. I.—A storm swept through the Universal Club, composed chiefly of liberal clergy from about all the Protestant sects in this part of New England, when the Rev. Anthony R. Parshley, a member and the rector of St. Michael's Church, Bristol, recently read before it his now celebrated paper, *The Illimitability of the Supernatural*.

The religious editor of the *Providence Journal* was present, and through him the whole state heard about it. Later the essay was published word for word in the Rev. Mr. Parshley's *Parish Monthly*.

The Illimitability of the Supernatural argues that God's powers are unlimited, all the miracles of the Bible are possible, God can step in and interfere in the affairs of the world whenever He chooses, "the sun may have stood still for Joshua, an angel may have provided Joseph Smith with miraculous spectacles, and the soil from the grave of Fr. Powers may have healed a thousand ailing bodies."

Many sides of this meeting the agitated intellectuals are now discussing. First they are asking why the Rev. Mr. Parshley with his theology should be a member of a liberal Protestant club. That question the author answers convincingly in his editorial. He is drawn to the club by the intellectual fearlessness of its members. Further the essayist did such a fine job on his thesis that the part of the reading public that can understand what it is all about is waiting for some modernist in the group to reply.

Mrs. Hulse Greatly Improved: News of the Church in Cuba

HAVANA, CUBA—Mrs. Hulse was sufficiently recovered so that the Bishop could take her north the middle of April. He has left her in Asheville, N. C., and is traveling about in the interests of the missionary work of the Church and expects to return to Cuba in time for the 29th annual convocation of the district, to be held in Havana June 15th to 17th.

Conditions throughout the island have improved greatly since the last attempt at revolution was put down and everywhere the clergy report especially fine Holy Week and Easter services.

On Easter Day Archdeacon Townsend opened for use the new Holy Trinity Church in La Gloria, Province of Camagüey, which, when finished, will be consecrated by Bishop Hulse later in the year.

After being stricken off the list of active missions for a number of years, the congregation of British West Indians at Sola has reformed and requested the ministrations of the Church again which they are now receiving regularly.

Laymen's Missionary Movement Sponsors Congress in Chicago

CHICAGO—With representatives from every major missionary field in the world in attendance, the national congress of young men sponsored by the Laymen's Missionary Movement opened at the Stevens Hotel here Friday, May 3d. Bishop Stewart was among the speakers.

The economic and political upheavals in the present world were termed "signs of God shaking the earth" by Bishop Stewart in his address.

Several thousand delegates from all parts of the country were in attendance at the congress which lasted through Sunday, May 5th.

Service for King George Held in Washington Cathedral

WASHINGTON—At the time of the celebrations in St. Paul's Cathedral, London, commemorating the 25th anniversary of the accession of King George to the English throne, special services were held in Washington Cathedral on May 6th, especially for British subjects in the capital city. The Bishop of Washington was the speaker. Special reservations were made for the following organizations: the British Club, the English Speaking Union, St. David's Society, the Clan MacLennan, and the Daughters of Scotia.

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St. Stephen's, New York, Observes 130th Anniversary

NEW YORK—On May 7th St. Stephen's Church, the fifth oldest parish on the Island of Manhattan and in the city of New York, celebrated its 130th anniversary. The church was organized in 1805 when the population of New York City was only 47,000. The Rev. Dr. N. A. Seagle is rector of the parish and the Rev. E. L. Baker is curate.

Early Riser

PLATTSMOUTH, NEBR.—In order to attend the 6:30 celebration of Holy Communion at St. Luke's Church, Plattsmouth, on Easter Day, Edward Egenberger, a filling station attendant and former acolyte, got up at 3:30 A.M., and completed the delivery of his paper route.

Granddaughters of Bishop Meet at Chicago Centennial

CHICAGO—An interesting moment in the centennial dinner of the diocese of Chicago was that when two great-granddaughters of Philander Chase, first Bishop of Illinois, met for the first time. Neither knew of the presence of the other at the function and neither knew of the whereabouts of the other.

The two were Mrs. James Trotman of Milwaukee, and Mrs. Charles T. Hull, wife of the Rev. Charles T. Hull of Chicago.

When it was learned the two descendents of Bishop Chase were present, they were called together by newspaper photographers and met outside the dinner room for the first time.

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Orthodox in Turkey Reported Persecuted

**Archimandrite Charges Government
Trying to Drive Patriarchate from
Constantinople**

LONDON—The Archimandrite Virvos gave a gloomy description of the present position of the Orthodox in the Turkish republic, in an address recently at St. Michael Royal, College Hill.

Since 1922, he asserted, the Ecumenical Patriarchate, which has always been regarded as the spiritual center of the Orthodox world, has been in a most critical condition. It is subject to a methodical oppression at the hands of the Turkish government, with the object of extirpating Orthodox Christianity in the Turkish republic and of driving the Patriarchate from Constantinople.

The Treaty of Lausanne, damaging though it was to the prestige of the Orthodox Patriarchate, at least recognized its right to be the spiritual and religious authority of the Orthodox Christian minority remaining in Turkish territory. Nevertheless, the Turkish government has forbidden many metropolitans and bishops to reside in Constantinople. Religious teaching in the schools has been suppressed, and some of them have had to be closed because it was impossible to pay the high taxes imposed on them.

According to a new government bill, Angora priests are forbidden to teach, not only in state schools, but also in the few private Orthodox schools which remain open. Orthodox philanthropic institutions have been secularized or subordinated to local Turkish officials, and churches have been seized or given into the care of instruments of the government. After June 1st, priests will be forbidden to wear clerical dress outside the doors of their churches.

Portrait to Seminary

CHICAGO—The "centennial" portrait of the Bishop of Chicago, Dr. Stewart, painted recently by the Chicago artist, Ernest S. Klempner, has been purchased by Mr. and Mrs. John D. Allen and presented to Seabury-Western Theological Seminary.

The formal unveiling and presentation of the portrait occurred at the centennial meeting of the diocese. The Very Rev. Frederick C. Grant, president of the Seminary, received it.

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Western Michigan W. A.

in Annual Convention

MUSKEGON, MICH.—Considerably over 100 women were registered at the 53d annual convention of the Woman's Auxiliary of Western Michigan which met April 30th and May 1st in St. Paul's Church here. Many of the diocesan clergy also attended.

Speakers from outside the diocese were Bishop Roberts of South Dakota, Miss Winifred Moore of the Librarian Mission, now on furlough, and Mrs. W. L. Torrence of Detroit. There was a quiet hour on Tuesday afternoon conducted by the rector of the parish, the Rev. John K. Coolidge, and on Wednesday morning there was a celebration of the Holy Communion conducted by Bishop McCormick. On both days prayers were said for the Forward Movement and in all the addresses and discussions the Forward Movement was kept prominently before the convention. The convention also resolved to cooperate fully with the diocesan summer conference to be held the last week in June at Rochdale Inn.

All the meetings and services were of unusual interest and the hospitality of St. Paul's parish was most adequate and gracious.

Mrs. M. V. Burlingame of Grace Church, Grand Rapids, was re-elected president, and St. Mark's, Grand Rapids, was chosen as the meeting place for next year.

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Tennessee Mission Revived

NASHVILLE, TENN.—The Church of the Redeemer, Shelbyville, dormant for several years, has been revived, and 26 communicants now resident in the town have made application for admission as an organized mission. A well located lot with a good brick church, originally built by the Roman Catholics and later used by the Northern Methodists, has been purchased by the diocese from funds realized when the former property was sold. The Rev. Henry J. McGehee of Tullahoma is ministering to the mission.

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(God, make us want to live, instead . . .)

May we clothe by charity:

(O, give us back our faith in Thee!)

For our sick bodies, give us care:

(God, save our souls from this despair . . .)

Shelter us from the wind and rain:

(O, help us learn to smile again . . .)

Grant that our babies may be fed:

(But what of hopes forever dead?)

Father in Heaven, give us bread:

(O, give us back our dreams instead!)

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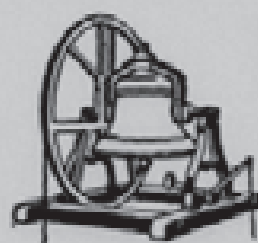
Bishop Gilbert Leads Social Service Conference of Second Province

BERNARDSVILLE, N. J.—Under the leadership of the Rt. Rev. Charles K. Gilbert, D.D., its chairman, the Social Service Commission of the province of New York and New Jersey held its annual meeting at the House for Retreats and Conferences, at Bernardsville, April 24th to 26th. The opening quiet hour, conducted by the Rev. Thomas A. Conover, was followed by a vital paper, *The Church's Part in Developing a Christian Social Order*, presented by the Rev. Dr. D. A. McGregor, executive secretary, national Department of Religious Education.

The question of the Church's responsibility in a period of financial stringency for direct social service to her own members and members of other or no Church affiliation was outlined in a paper by the Rev. C. Rankin Barnes, executive secretary of the National Department of Christian Social Service. Other speakers on this theme were Miss Marguerite Marsh, executive secretary, Church Mission of Help, diocese of New York, and the Rev. Harold P. Kaulfuss of Trinity Church, Whitehall, N. Y.

The theme, *How Can Diocesan Social Service Departments Help Parish Clergy Find and Use Available Social Resources?*, was discussed by the Rev. Dr. Floyd Van Keuren, executive secretary, Social Service Commission, diocese of New York, and the Rev. George W. Dawson, canon missionary of Social Service in Newark. The Rev. Dr. Robert W. Searle, newly appointed general secretary of the Greater New York Federation of Churches, presented the subject, *Practical Methods of Cooperation With Other Religious Groups for Social Betterment*.

Plans were laid for the social service conference which will be held in connection with the next meeting of the synod of the province, to be held within the diocese of Newark at a date not as yet announced.



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National Council Acts on Important Matters

(Continued from page 592)

man of the Finance Committee of the S. P. G., landed at New York on the second day of the meeting of the National Council, May 1st. They were met at the pier by the Rev. Thomas A. Conover of Bernardsville, N. J., and escorted to the Church Missions House. The Presiding Bishop had sent a radiogram to the ship, asking Canon Waddy to address the National Council at noonday prayers, one of the regular daily services at the Church Missions House. Canon Waddy, in his address, which was necessarily brief, stressed the fact that the Church must work in the

world as it is. The world today, he said, is migratory. People are on the move, whereas, not so many years ago, people stayed at home. Where once new ideas and anything else from outside was regarded as suspect, now it is welcomed. The Church must have representatives stationed on the main travel routes of the world, to minister to the people of the world.

Numerous matters of detail were discussed and settled at the sessions, which were all open. Twenty-eight of 32 members of the National Council were present.

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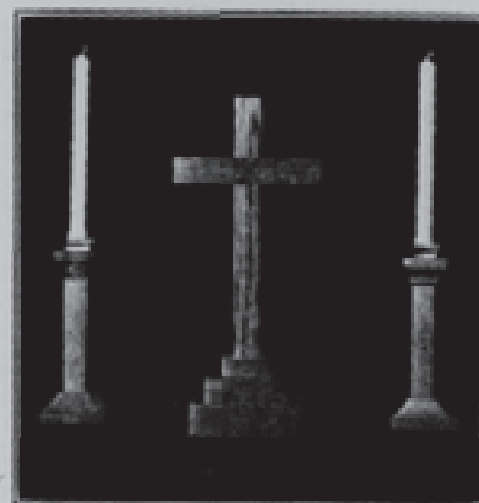
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No. Indiana Celebrates Bishop's Anniversary

SOUTH BEND, IND.—The celebration of the tenth anniversary of the consecration of the Rt. Rev. Campbell Gray, D.D., was the chief event in connection with the 37th annual council of Northern Indiana, meeting in St. James' Church, here, April 30th and May 1st.

More than 200 persons attended a reception and banquet in honor of Bishop and Mrs. Gray, April 30th. As an expression of esteem, James H. Haberly, treasurer of the diocese, presented Bishop Gray with a purse from the members of the diocese, which will be used for the purchase of a new automobile.

Clifford P. Morehouse, of Milwaukee, the principal speaker at the banquet, presented the Forward Movement. The deans of the three deaneries in the diocese, the Rev. Lawrence C. Ferguson, of South Bend, the Rev. Dr. Earl Ray Hart, of Michigan City, and the Rev. J. McNeal Wheatley, of Fort Wayne, and Mrs. Robert G. Happ, president of the diocesan Woman's Auxiliary, presented felicitations to the Bishop. Bishop Brown of Harrisburg related reminiscences of college days with Bishop Gray at the University of the South. The Rev. Theophilus Mazakopakas, pastor of St. Andrew's Greek Orthodox Church, South Bend, brought the greetings of his congregation.

The diocesan council met May 1st. There was a requiem for the Rt. Rev. John Hazen White, D.D., fourth Bishop of Indiana and first Bishop of Northern Indiana. At a corporate Communion of the delegates, Bishop Brown, who was celebrating the fourth anniversary of his consecration the same day, was the celebrant. Bishop Gray celebrated the conciliar Eucharist.

Officers and committees of the diocese were generally reelected.

Deputies to the Provincial Synod:

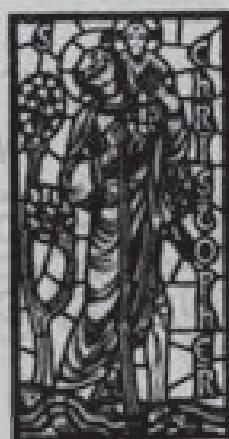
Clerical: The Rev. Messrs. E. R. Hart, Michigan City; Robert J. Murphy, Howe; Peter Langendorff, Hammond; A. I. Drake, Mishawaka. Alternates: The Rev. Messrs. Henry L. Evan, Marion; A. L. Schrock, Goshen; W. Edward Hoffenbacher, Logansport; Earl T. Jennings, Howe.

Lay: James H. Haberly, Fort Wayne; Glen R. Sawyer, Elkhart; Archie Price, Marion; E. S. Grant, Michigan City. Alternates: F. H. Whitmore, East Chicago; A. F. Peddie, Fort Wayne; H. E. St. Clair, Hammond; C. H. Redding, Elkhart.

The annual meeting of the Woman's Auxiliary was held at the same time and place as the council. The principal speaker was Mrs. Paul H. Barbour of the Rosebud Mission, South Dakota, and a missionary in China for many years.

Becomes Delaware's Cathedral

WILMINGTON, DEL.—On May 1st St. John's Church, Wilmington, became the Cathedral church of the diocese and diocesan offices were moved to the parish house. The Rev. Hiram Bennett, recently elected rector of St. John's Church, also officially assumed his duties on May 1st.



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The Gifford Lectures for 1932-1934, delivered by William Temple, Archbishop of York, at the University of Glasgow. "The most impressive defense of theism which has appeared for a very long time."—The Literary Supplement of the London Times. \$6.00

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This description of the holy places of Palestine associated with Christ is probably the most complete statement of the geographical facts of the New Testament ever published. Profusely illustrated with maps. By Gustaf Dalman. \$1.50

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Pacifist Calls on Virginia Students to Fight War

John Nevin Sayre Urges Six-Point Policy for Christian Peace Drive

ALEXANDRIA, VA.—The Church's part in war resistance was the subject of an address delivered to students of the Virginia Seminary by John Nevin Sayre, chairman of the Fellowship of Reconciliation, April 26th.

The program of a Christian Church "dead in earnest" in its resistance to war will consist of six points, according to the leader of Christian pacifists and former minister of the Church.

First, "such a Church must recover the pacifist standard of primitive Christianity."

Secondly, such a Church will be opposed to the methods of warfare. It is not a matter of whether a war be good or evil, or whether it be a war of defense or aggression, but the method. This method of arms, coercion of conscience, false witness, butchering of men—combatants and innocent persons—Mr. Sayre feels must be condemned.

Thirdly, such a Church will have to disentangle herself and completely dissociate herself from war and all military agencies. This, obviously, will not be easy. This will mean the Church will have to cast out military training from her own schools. It will mean reform in the chaplain service. Chaplains, he remarked, who are in the pay of the military service and wear its uni-

form, not the Church's, have a dual function, namely, to minister to the men in their spiritual needs and to serve as morale officers for the military machine.

Such a Church, fourthly, will have to support the agencies of peace and all who labor for the processes of peace rather than the butchery of war.

Fifthly, God's energies will have to be released into the struggle. The waiting energies of God, however, cannot be released into the struggle until men and women sufficiently consecrated appear to allow these divine forces to work through them. The Church confronts the choice, said Mr. Sayre, of being either an entertainment agency or really the Body of the living God, of Christ, of the redeemed humanity. If it is going to check the war menace, the Church will have to undergo the breaking of bodies and pouring of blood.

Finally, Mr. Sayre reminded his listeners of the power of minority groups and pioneers.

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W. A. of North Texas Parish

Observes Triple Anniversary

BIG SPRING, TEX.—The branch of the Woman's Auxiliary of St. Mark's parish, Big Spring, celebrated a triple anniversary on April 22d. It observed the 50th anniversary of the organization of the mission by Bishop Garrett in 1885, the 25th anniversary of the organization of the district of North Texas and the district branch of the Woman's Auxiliary, and the 10th anniversary of the consecration of Bishop Seaman.

The Rev. P. Walter Henckell, rector of the parish, and Bishop Seaman were guests of honor at the celebration.

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Program of General Seminary Commencement

NEW YORK—The commencement week program at the General Theological Seminary will open on the evening of May 20th, when Bishop Manning of New York will preach the baccalaureate sermon in the Chapel of the Good Shepherd, at 8 o'clock. On Tuesday, May 21st, Alumni Day, there will be a celebration of the Holy Eucharist in memoriam of departed alumni and former students, at 10:30 in the chapel. This will be followed by the business meeting of the associate alumni and the alumni luncheon. Immediately after luncheon, the alumni will gather in Seabury Hall Auditorium to hear the reading of the alumni essay. The essayist this year will be the Rev. C. Rankin Barnes, G.T.S., 1915, executive secretary of the Department of Christian Social Service of the National Council; Fr. Barnes' subject will be "Fresh Techniques in Pastoral Care." The board of trustees of the Seminary will meet at 2 o'clock in Jarvis Hall.

Wednesday, May 22d, commencement day, will be marked by the customary events. The exercises will be held in the chapel. The commencement speaker will be Dr. Clarence Whittlesey Mendell, dean of Yale College. Following the graduation will be the senior class luncheon.

Among the classes which have already made arrangements for reunion are those of 1910 and 1915. The Rev. Charles P. Otis, S.S.J.E., is in charge of the plans for the 1910 reunion and the Rev. Gregory Mabry is taking care of the arrangements for the reunion of the class of 1915.

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Parish at Little Rock, Ark.,

Observes 96th Anniversary

LITTLE ROCK, ARK.—On Sunday, April 28th, special services were held in Christ Church, Little Rock, commemorating the 96th anniversary of the founding of this historical old parish. These annual services constitute parts of the five year centennial program, the actual centennial taking place in 1939.

One of the leading features of the service this year was the sermon by Bishop Spencer of West Missouri. Another feature was the wearing of appropriate badges by the descendants of the founders and pioneer builders. Another feature still was special music, particularly a centennial hymn for Christ Church.

Telegrams and letters from descendants of founders and pioneers, as well as some of the pioneers themselves, were received from various parts of the country.

That evening a beautiful pageant, "The Holy Sepulchre," by Lyman Bayard, was presented by a cast of over thirty.

Altogether, the day was one of great inspiration and helpfulness to the parish and its people and friends.

SHRINE MONT
High in Virginia Alleghenies, 100 miles from west of Washington, nestled in Third Potomac, up the mountain road, Mount Mt. (Lakeside) house and lodge. Groups of ten cottages about Cathedral Shrine and Refectory Hall. Church owned and operated at cost. Tourist Church people and friends from North to South. Outings \$2.00 a day. Vacations \$1.50 a week. Also Church groups and conferences. Prospective, etc. Rev. Edmund L. Woodward, M.D., Director, Shrine Mont, Gracery Springs, Va.

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Chicago Celebrates Centennial of Diocese

(Continued from page 591)

speaking of the Centenary Fund campaign which started on May 1st. Now is the time to attack, charged the Bishop; there can be no standing still or retreat.

The Rev. Alfred Newbery, rector, Church of Atonement, represented the clergy of the diocese in a concise presentation of the centenary plan and its advisability at this time.

At the conclusion of the meeting, Bishop Stewart announced the first report on the centenary drive. St. Mark's Church, Glen Ellyn, three days previous had launched its campaign and at the first meeting nearly half of the \$15,000 sought was in sight.

Austin J. Lindstrom of St. Luke's Pro-Cathedral, Evanston, was named president of the Church Club of Chicago, sponsor of the centennial dinner. He succeeds John D. Allen, for six years the president of the club. Mr. Allen becomes chairman of the board.

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Week Days

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Midday Service (Except Sat-
urday), an informal gather-
ing for Praise and Prayer, 12:00 noon

Evening Prayer 3:00 P.M.

Additional Weekday Services The Holy Communion

Wednesday 7:30 A.M.

Thursday 11:00 A.M.

Holy Days 7:30, 8:00, 11:00 A.M.

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Young People and the Forward Movement

CINCINNATI—There is perhaps no group which is more challenged by an appeal to go forward than the young people. The diocese of Minnesota has chosen for the theme of its annual convention Youth and the Forward Movement. The diocese of Georgia and the diocese of Southern Ohio have organized a Young People's Division and The Young Churchmen respectively in which all the diocesan young people's organizations cooperate as a mean of going forward in more effective service.

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of the Heavenly Rest and of the Church
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the Heavenly Rest, organized in 1848,
formerly occupied a site on Fifth Avenue,
between 45th and 46th Streets, while the
Church of the Beloved Disciple, started in
1870, worshipped in the building on 19th
Street between Park and Madison Ave-
nues, which, upon the completion of the
new church building at Fifth Avenue and
90th Street, was sold to the Dutch Re-
formed Church of Harlem, whose mem-
bers now worship there.

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8:00 A.M., Holy Communion

9:30 A.M., Sunday School

11:00 A.M., Holy Communion, 1st and 3d
Sundays

11:00 A.M., Morning Service and Sermon,
2d, 4th, and 5th Sundays

4:00 P.M., Musical Vespers

Thursdays and Saints' Days:

11:00 A.M., Holy Communion

Candidates Presented

DANBURY, CONN.—Bishop Budlong of Connecticut made his annual visitation to St. James' Parish, Danbury, on Low Sunday and confirmed a class of 150 candidates. Of these, more than 100 were adult men and women. The class was presented by the rector, the Rev. Hamilton H. Kellogg. During the present parish administration, a total of 1061 persons have been confirmed at St. James'.

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Children's Service 9:30

Morning Prayer or
Litany 10:00

Holy Communion and
Sermon 11:00

Evening Prayer and Ser-
mon 4:00

Week-days:

Holy Communion 7:30

Also on Saints' Days
at 10:00

Morning Prayer 9:30

Evening Prayer (cho-
ral) 5:00

Organ Recital, Satur-
days 4:30

Bible Distribution 7,500,000 in 1934

American Bible Society Reports Circulation During 1934 in 148 Languages and Dialects

NEW YORK—A distribution of 7,517,548 Bibles, Testaments, and Portions of the Bible during 1934 in 148 languages and dialects and in more than forty countries was reported at the 119th annual meeting of the American Bible Society held in New York City on Thursday, May 9th. The report stated that since the institution of the Society in 1816 a total of more than 261,000,000 Scripture volumes had been placed in circulation.

General distribution in Bolivia, Ecuador, and Peru last year was fifty per cent greater than in 1933, and in both the Philippine Islands and the Near East the distribution of entire Bibles was larger.

In China, for the second year in succession, the circulation of entire Bibles, by all agencies, was larger than in any year since the beginning of missionary work in China. In Japan over 600,000 Scripture volumes were distributed. Over 18,000 Portions were placed in 359 Japanese hospitals. Altogether the society's colporteurs visited more than 270,000 homes and institutions in Japan.

The circulation in the United States was greatest in the middle west, more than a million copies of Bibles, Testaments, and Portions being distributed from Chicago. Over 30,000 New Testaments were supplied to the chaplains in the camps of the Civilian Conservation Corps. Circulation among the colored people was larger than in any year since the beginning of special recognition of the Negro population a third of a century ago. Distribution of complete Bibles throughout the entire United States was thirty per cent greater than in 1933. One colporteur reported having walked five miles over icy roads to deliver a single Bible. A saleslady was asked to "furnish the most interesting Bible in stock." In San Francisco, an order received from Alaska requested that the Bibles be packed in small parcels as they would be carried by dog-teams. A magistrate in a southern state made an initial purchase of 100 Bibles to give to persons arraigned in his court.

Of Scriptures in Braille and in other embossed systems for the blind, 5,069 volumes were sent out for use in the United States. Abroad 939 such volumes were distributed in nine different languages and systems, the bulk being in Japanese. Announcement was made that the entire Bible in embossed form is now available in English, Japanese, German, Arabic, and Welsh. The society has just completed 100 years of supplying the blind with Scriptures, and in the century has circulated over 115,000 volumes in 25 languages and systems, last year being the second largest year.

During the year the society published the New Testament for the first time in Cherokee for the Indians of Montana and

Oklahoma, and in Tai Lu for distribution in South China. A revised New Testament with Psalms was published for the Chinese speaking the Hinghua dialect, and an improved new ten-cent New Testament in bold face type was added to the society's new series of Scriptures in English.

Progress was reported in the translation of St. Matthew for Circassian exiles in Syria. A revision of the New Testament used in one of the Caroline Islands was completed, and progress was reported in the revision of the New Testament in two dialects of the Philippine Islands and of the Old Testament in a third, as well as the translation of the Old Testament in a fourth. The revision of the Luba Lulua New Testament, used in the Belgian

Congo, and of the Old Testament in Turkish were both stated to be advancing. Other projects reported under way were the translation of the New Testament in both the Mam and Quiche Indian dialects of Guatemala, and the publication of the Nyore New Testament for the natives of Kenya in Africa.

It was reported that the total number of languages and dialects in which Scripture translation has occurred now reaches 954, the entire Bible having been translated into 175 languages and the New Testament into 374.

Operating on a budget slightly over \$700,000, exclusive of funds received and expended abroad, the financial year ended without a deficit.

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Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8; Thurs. and H. D., 7:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW JERSEY

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Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays, and Holy Days.

NEW YORK

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

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5:00 Evensong.
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Gov. Clinton's Pew, South Aisle.
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NEW YORK—Continued

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Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

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11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

St. James' Church, New York

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THE REV. H. W. B. DONEGAN, Rector
Sunday Services:
11:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
1:00 P.M., Choral Evensong and Sermon.

St. Thomas Church, New York

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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;
Noontime Service 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

PENNSYLVANIA

St. Mark's Church, Philadelphia

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

WISCONSIN

All Saints' Cathedral, Milwaukee

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Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

Memorial Service to Bishop Faber is Feature of Montana Convention

MISSOULA, MONT.—The memorial service for Bishop Faber on the afternoon of April 29th was the feature of the annual convention of Montana which met in Holy Spirit Church, Missoula, April 28th to 30th. Speakers were Bishop Cross of Spokane, the Rev. James L. Craig of Miles City, who spoke of the early days in the diocese with Bishop Faber; the Rev. Lee H. Young of Great Falls, who spoke of Bishop Faber on his travels around the diocese; the Rev. George Hirst of Lewistown, on Bishop Faber as the successor to Bishop Brewer; the Very Rev. Henry H. Daniels of Helena on the subject of Bishop Faber as diocesan pastor; Mrs. Frank W. Haskins of Butte, president of the Montana branch of the Woman's Auxiliary, whose subject was the women of the diocese and Bishop Faber; and Judge Winston of Anaconda, who spoke of the layman's relation to Bishop Faber. There was also a memorial Eucharist on the morning of April 29th.

The speakers at the convention dinner were Bishop Cross, who presented the Forward Movement, and Mrs. D. D. Taber, field secretary from the Woman's Auxiliary to the National Council. Mrs. Taber has been working in the diocese for a month, and has done some very valuable work. At the meeting of the Montana branch of the Woman's Auxiliary, held at the same time as convention, there was effected a new set-up in the organization through Mrs. Taber's efforts and as a result of her findings.

The delegates to convention heartily endorsed the Forward Movement in the diocese, and a resolution was passed unanimously to the effect that the Forward Movement Commission be asked to continue the publication of their very helpful pamphlets next year.

Dr. Sherman Presents Forward Movement in Milwaukee

MILWAUKEE—A call to apply to Christian discipleship the zeal, vigor, and energy that Communist leaders require of their party members in Russia was sounded by the Rev. Dr. Arthur M. Sherman, speaking on behalf of the Forward Movement in the diocese of Milwaukee.

Dr. Sherman preached Sunday morning, May 5th, in St. Paul's Church, Milwaukee, and the same evening addressed a young people's rally at St. John's Church. On Monday he addressed the Milwaukee Clericus at noon and the Church Club, meeting at All Saints' Cathedral, in the evening.

"Every three months," said Dr. Sherman, "the Communist party members undergo a verbal examination. They are asked what books on Communism they have read, both general and technical, how many evenings they have given to study of party principles, and how many converts they have won. If their answers are not satisfactory, they are read out of the party in disgrace. How many of us would be

able to remain in the Church if similar tests of our Churchmanship were applied to us?"

Following his Milwaukee engagements Dr. Sherman spoke at meetings of the Woman's Auxiliary in Madison and White-water, Wis.

† Necrology †

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

AUGUST AHRENS, PRIEST

SCOTCH PLAINS, N. J.—The Rev. August Ahrens, former rector of Grace Church, East Rutherford, and All Saints' Church, Millington, died Tuesday, April 23d. He was retired and lived in Scotch Plains.

ARTHUR M. GRIFFIN, PRIEST

CANAAN, CONN.—The Rev. Arthur M. Griffin, Ph.D., rector of Christ Church, Canaan, and of Trinity Church, Lime Rock, died Tuesday, April 30th. Bishop Budlong officiated at the funeral service here May 2d.

WILLIAM S. NEILL, PRIEST

MAPLEWOOD, N. J.—The Rev. William S. Neill, a retired priest of the diocese of

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Newark, died here on Saturday, April 20th. He was ordained deacon in 1896 by Bishop Whitaker and priest in 1922 by Bishop Stearly. He was formerly assistant at the Church of the Holy Apostles, Philadelphia, from 1896 to 1920.

CHARLES HENRY SMITH, PRIEST

BUFFALO, N. Y.—The Rev. Charles Henry Smith, for sixty-two years rector of St. James' Church, Buffalo, died at the Deaconess Hospital in that city on April 11th.

Dr. Smith was born at Ridgefield, Conn., September 10, 1844. He graduated from Hobart College in 1870 and from the New York State Theological Seminary in 1873. He received his M.A. degree from Hobart in 1880 and in 1895 was honored by the degree S.T.D. In 1873 Dr. Smith took full charge of St. Peter's Free Mission in Buffalo and three years later was called to St. James' Church where he remained until his death.

Dr. Smith was the author of many theological treatises and books, his most widely known works being *Confirmation Necessary for Every Christian* and *Who are the Real Catholics?* For the past four years he had been the only living member of the class of 1870 at Hobart College and the fourth oldest alumnus.

The funeral was from St. James' Church on Monday, April 15th. Bishop Davis of Western New York, Bishop Ferris of Rochester, and Bishop Ward of Erie, officiated with the Rev. Dr. Murray Bartlett, president of Hobart College, and the Rev. Raymond A. Kurtz, Dr. Smith's associate at St. James'. The interment was in Forest Lawn cemetery.

JAMES W. VAN INGEN, PRIEST

NEWARK, N. J.—The Rev. James W. Van Ingen, a retired priest of the diocese of Newark, died on Monday, April 29th.

The Rev. Mr. Van Ingen was born on June 10, 1859, in St. Paul, Minn. He received his education at Hobart College and at the General Theological Seminary, being ordained deacon in 1884 and priest in 1886 by Bishop Cox. He had been chaplain at St. Luke's Hospital, New York City, curate at Trinity Church, Geneva, N. Y., a missionary in the diocese of Montana, curate at St. Paul's Church, New Haven, Conn., superintendent of St. Luke's Hospital, Chicago, rector at St. Stephen's Church, Milburn, N. J., chaplain New Jersey State Reformatory, Rahway, N. J., and a chaplain of the Newark City Mission Society.

ALFRED I. du PONT

WILMINGTON, DEL.—Alfred I. du Pont, 72 years old, organizer and former head of the du Pont de Nemours Co., explosive and chemical manufacturers, died suddenly on Monday, April 29th, at his estate just outside Jacksonville.

Mr. du Pont, who had been ill of influenza, suffered a heart attack on Sunday night and died a few hours later.

Bishop Cook of Delaware conducted the funeral services held at Nemours, Wilming-

ton, on May 2d. Twenty members of the choir of the Cathedral of St. John the Divine, New York City, of which Mr. du Pont was a communicant, sang. After the service the body was removed to a private mortuary where it will remain until completion of a crypt at the base of a carillon being erected on the du Pont estate in memory of Mr. du Pont's parents.

Surviving Mr. du Pont are his widow, the former Miss Jessie D. Ball; a son, and five daughters.

MISS CAROLINE STUCK

NEW YORK—All friends of the Church in Alaska who remember Hudson Stuck or who know of his work will regret to learn of the sudden death of his sister, Caroline Stuck, aged 68, at her home in Heathfield, Sussex.

For the past 25 years she had lived with a close friend, Miss Helen Smith. They went for a time as volunteer workers in a North African mission until ill health sent them home.

Books Received

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

ASSOCIATION PRESS, New York City:

Yearbook of American Churches: 1935 Edition. Edited by Herman C. Weber. \$2.00.

THE BRUCE PUBLISHING COMPANY, Milwaukee, Wis.:

Blind-Dreached Aliens. Illustrated. By Francis Clement Kelly. With Documentation and Notes by Eber Cole Byam. \$3.00.

Christian Symbols and How to Use Them. Illustrated. By Sister M. A. Justine Knapp. O.S.B. \$2.00.

Pillennae-Bergmann. Illustrated. By Sister Mary Ignatius Ring. S.H.D. \$3.50.

COLUMBIA UNIVERSITY PRESS, New York City:

Italy in English Literature. With Frontispiece. By Roderick Marshall. \$3.50.

HARPER & BROTHERS, New York City:

Reverend John Doe, D.D. By Edwin McNeill Potent, Jr. \$1.25.

What You Owe Your Child. By Willard L. Sperry. \$1.50.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

Outfitting for Spiritual Marriage. By Floyd Van Keulen. \$1.75.

OHIO STATE UNIVERSITY PRESS, Columbus, Ohio:

The Young King Henry Plantagenet, 1155-1183, in History, Literature, and Tradition. By Otto H. Moore. \$1.25.

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WILKINSBURG, PA.—A very interesting Church school festival service was held on Easter evening in St. Stephen's Church. Two hundred and eight Lenten Mite Boxes were placed by members of the school in the niches of an eight foot cross that had been specially erected in the chancel. This marked the twelfth successive Easter that this plan and ceremony has been carried out. The keen interest has in no way lessened, for parents, together with boys and girls, crowded the church. The first box, placed at the foot of this cross, is brought forward by the youngest member of the school, and the last box is put on the top of the cross by the rector, it being his own box. The sum total of the contents of these boxes was well ahead of the 1934 Easter amount.

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News of Other Communion

ENGLISH METHODISTS DEMAND PEACE ACTION

LONDON (NCJC)—An appeal to leaders and people of Christian communions in Great Britain and other lands to "consider earnestly the means whereby the resistance of the Christian conscience to the growth of armaments, and the Christian will to make and sustain peace, may find effective expression" has been made by the executive of the Social Welfare Department of the Methodist Church.

The appeal asserts that the "long-continued failure of the Allies to make good their undertaking in 1919 to disarm has been a main cause of world unrest and re-armament" and urges the re-assembly of the World Disarmament Conference to give effect to the desire of all the people for drastic disarmament.

DR. SIZOO TO CARRY GREETINGS TO BRITISH EDITORS

WASHINGTON (NCJC)—Dr. J. R. Sizoo, of the New York Avenue Presbyterian Church, Washington, was formally commissioned to represent American editors of religious papers in an approaching visit to Great Britain and to carry greetings to British editors in similar fields, at a recent meeting of the Editorial Council of the Religious Press.

Considerable discussion and dissent was caused by the recommendation of Dr. Harold E. Fey, of the Fellowship of Reconciliation, religious pacifist organization, that religious journals take the radically pacifist position.

The place of the syndicated news service in religious journalism was discussed by Dr. Robert A. Ashworth, editor of NCJC News Service, who announced that nearly one hundred daily newspapers are now using NCJC features.

Church paper policies, prospects for the future of religious journalism, and the place of advertising in the religious journal, were some of the questions discussed by speakers. Among the speakers were: Dr. William E. Gilroy, of *Advance*, Boston; Dr. Willard E. Shelton of the *Christian Evangelist*, St. Louis; Dr. William H. Leach, of *Church Management*, Cleveland; Dr. E. H. Rawlings of *World Outlook*; and Dr. John W. Langdale of *Religion in Life*.

PRESBYTERIAN MINISTER APPEALS

NEW YORK (NCJC)—The case of the Rev. Claude C. Williams, Presbyterian minister of Paris, Ark., who is now in jail at Fort Smith, Ark., on a charge of barratry, will be appealed before the General Assembly of the Presbyterian Church in the U. S. A. which opens at Cincinnati on May 23d, it is learned.

Mr. Williams was dismissed from his church at Paris last May after a petition

for a dissolution of his pastorate, brought by a minority of members of his church, was sustained by the presbytery of Fort Smith.

The charges brought against Mr. Williams were dereliction of duty toward the church, espousal of communistic doctrines, and preaching of a doctrinal view and belief at variance with the recognized tenets of the church.

CRUSADE OF PRAYER FOR MEXICO LAUNCHED

NEW YORK (NCJC)—A national crusade of prayer for the welfare of the Roman Catholic Church in Mexico has been launched by the Third Order of St. Dominic in the United States under the leadership of the Very Rev. T. S. McDermott, O.P., provincial of the Dominicans.

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