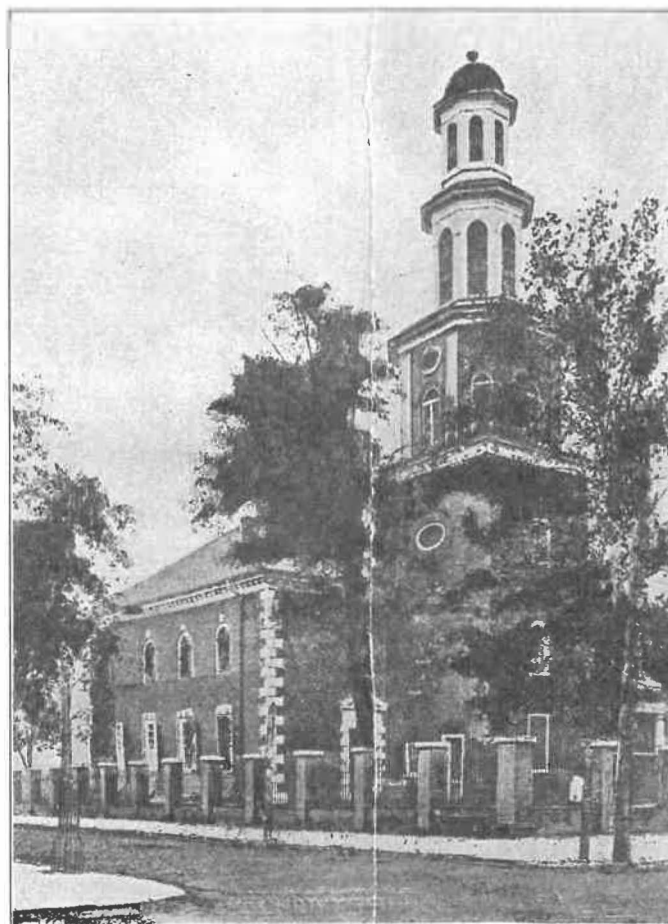


The Living Church

VOL. LXXXVI MILWAUKEE, WISCONSIN, FEBRUARY 27, 1932

No. 17



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(Story on page 549)

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EDITORIALS & COMMENTS

“Members and Friends”

THESE words are familiar to all persons who belong to organizations of any kind, no matter what the purpose of those organizations nor the conditions of membership in them may be. Secular clubs have some meetings solely for members, but they have also a certain number of “open” meetings to which non-members may be invited by members. Religious associations follow a similar practice. Even those organizations of lay men and women connected with the Religious orders exercise such hospitality. Associates of the Communities are encouraged to invite persons who are not Associates to attend many meetings and retreats.

Now this hospitality never seems to lead guests to think that they *are* members. Neither does it cause them to suppose that they can become members except by fulfilling the requirements for membership. Of course, it may and often does happen that guests wish to be members, in which case they study the conditions and set to work to qualify for admission.

There are, to be sure, some organizations which are less particular than those we have in mind. In order to please a leading member or to secure a certain person as a new member, the conditions may be elastically interpreted. The temptation can be strong. For example, an association may have for its object the systematic study of a specified subject, with “required reading” and required reports on that reading. Perhaps this organization meets weekly, with a “social hour” following its regular business. It is safe to say that many persons who have no desire whatever for systematic study of the chosen subject and no intention of pursuing it will express a wish to join the association. Moreover, some of them will find members of the organization to propose their names. They may not wish to study anything, but they are “charming people” and will take their turns at “entertaining the club.” It actually can occur that an officer of such a serious group will propose for membership a friend or neighbor who frankly does not intend to qualify. Needless to say, a few only of such members change the character of the association in an astonishingly short time.

The majority of secular organizations realize this important fact. Usually they hold out firmly for members who qualify for admission; the best of them take as firm a position in regard to the maintenance of “good standing” as members. Generous hospitality provides for the “charming people” who enjoy coming to meetings occasionally: they come as “friends.”

Why is this excellent plan not invariably followed in the case of Church organizations? This question really clamors for an answer. In many a parish, not only in the small town but also in the large city, are found associations which have little or no relation to the parish or even to the Church. Sometimes they are positively detrimental to both. The association may be a guild, originally formed for a definite work, with clearly stated requirements for membership. Gradually these requirements have been strained or set aside for “special cases.” Finally they have been all but completely forgotten. We can all imagine the result. But we need not imagine it; we see it or we hear accounts of it.

For example, one earnest priest found, on becoming rector of a new parish, that what had begun as a guild of young confirmed girls had become an organization of young girls, whether confirmed or not, and finally merely a social club of young women, its only connection with the parish church being its unfulfilled and unheeded pledge. This pledge was: “To work for the highest interests of the parish church.” It still is. The new rector presents the situation in striking words. He says:

“The guild for some years has consisted of young married women, the majority identified with other religious organizations. At the present time six out of thirty are identified with the Church. The confirmed members rarely attend church and do not pay toward its support, and the others have never attended, even on a special occasion, though all are pledged ‘to work for the highest interests of the parish church.’ They meet twice a month, and bridge with prizes is the great objective. They raise \$100 a year for the parish; but the Protestant denominational members say plainly that they have no intention of attending church. The president, who is a communicant, has not been to Communion since I have been here.

“The organization causes a lot of unfavorable comment from outside sources, and a number of our people object to it. We cannot get the Program put over. I feel strongly that this organization is a poison to our parish.”

TO SOME persons, this would seem to be an exceptionally bad case. Its seriousness is accentuated by the fact that the parish is in a district where the opportunities of the Church are very great and where the clergy are few. Here especially is it essential that the laity *all* function to the fullest extent. It is a bad case.

But the great city has many a case quite as desperate. One rector organized an altar guild of young girls. The rector who succeeded him discovered that

the older women of the parish had taken over the neglected altar work. But the altar guild continued to meet—to play games and make candy in the parish house, keeping its original name. In another parish the women's sewing circle, formed to make garments for the local hospital, became a neighborhood dancing class. This, too, retained its old name.

WHY do such things happen? We all know. The reason is that clergy and people wish the doors of the church and the parish house to be wide open to all who would come in. The Church is for the world. It is indeed right that Church people should remember this and show it forth in their parishes. Exclusiveness has no place in the truly Christian life, whether personal or corporate. The very problems we have suggested originated in a spirit that was good.

It must be admitted, however, that this spirit did not express itself in the best way. For it mistook laxity for breadth, indulgence for kindness. Take, for instance, that altar guild. It was no genuine consideration for the young girls that allowed them to keep the name when they had given up all else. Reorganization, under a new and true name, should have been undertaken here. It is not difficult to do this with young girls. It is, on the contrary, very difficult indeed to reorganize such a group as that sewing circle or the guild described by our deeply perplexed rector. Many a rector has believed and has even been told by his bishop that it cannot be done. Dissolved, yes—but restored to its original state, no. No doubt this is the reason why a Church guild made up of non-Church members or a sewing circle that dances instead of sews is able to continue to exist in a good parish under a fine rector. Something will be tried. The new rector with the guild mentions his efforts:

"I have been quietly watching developments and trying to get in some religious teaching whenever I can do so. I have introduced a short devotional period at the opening of each meeting and give a brief talk on some item of a Churchly nature, but so far I see no fruits."

The way to the desired result here must be long. But we venture to think that there is a way which will eventually lead there. This is by the use of the great organizations of the Church. Let the rector of the parish in which is that dancing sewing circle start a branch of the Woman's Auxiliary. One rector did this in his parish of numerous guilds. He called a meeting of all the women of the parish. He told them about the Woman's Auxiliary, laying stress on the conditions of membership and the necessity of fulfilling those conditions. He dwelt on the wide interests opened up to a parish by maintaining a branch of the Woman's Auxiliary. He even gave reminiscences of a notable Advent meeting in the diocesan Cathedral and of a memorable triennial United Thank Offering service. Then he suggested the organization of a branch then and there. This happened four years ago. That branch is doing well. That rector appeared with duly elected delegates not only at the first Advent meeting after its organization but yearly thereafter. Most of the guilds have disbanded: the members are too busy fulfilling the requirements of Auxiliary members. This seems likely to continue.

The reason is that the pressure to meet the conditions of membership is great and, almost more important, it is not exerted by the rector. The Woman's Auxiliary in any parish *cannot* become a card club nor a dancing class. It is not parochial, nor even diocesan; its members are responsible, finally, to the general Church. The rector is in a strong position. He helps his branch of the Auxiliary to meet requirements which

neither he nor his parishioners framed and which both must regard. There is a tonic impersonality about the matter.

The Girls' Friendly Society can sometimes solve the problem of a guild such as has been mentioned. Girls of school age have a desire to include their schoolmates in their pleasures and privileges. It is this desire, undirected, which leads to the transformation of an altar guild into a social club or makes a Church guild into something sadly secular. One of the great advantages here of the Girls' Friendly Society is the fact that non-Church girls may become members though only communicants may be Associates. It seems ideal for a small town in which girls of different religious faiths are meeting or wish to meet together. One rector tried it. He was rather handicapped by the lack of the right woman as leader. Still, results were good. "Headquarters" saw to that. There is, naturally enough, so much in the method of procedure of the G. F. S. that is attractive to girls; there is so *very* much in the fact of accountability to a central office that keeps them up to the mark. Also, there is an impersonal quality in any pressure the rector brings in moments of threatened laxity.

The Church has many organizations: for men, for women, for girls, and for boys. Units of these in a parish would seem to be the best protection against the guild danger. Where a new rector finds that a parish has succumbed to the danger, as in the case cited, here is perhaps the only effectual remedy. Care, patience, hopefulness: all these are needed in the use of the remedy. But these, all of them, the earnest priest has.

We recognize, it need hardly be said, that some few purely parochial organizations are necessary. Guilds constitute a problem which cannot be solved by the simple expedient of saying: "Let us have none of them." Some there must and will be. But if the great organizations of the general Church can be made the *main* organizations, the guild problem will at any rate become smaller and simpler. No rector, we think, need fear that he or his people will fail in Christian hospitality if the conditions of membership are maintained, even in these. For to many a gathering of every organization "members and friends" may be invited. Perhaps the solution of the problem lies, after all, in keeping clear the distinction between "members" and "friends." This is really easy when "members" *must* qualify, and when "friends" *may*, if they really wish to become something more: namely, "members" themselves.

TWO metropolitan dioceses—Massachusetts and Chicago—have taken the lead in tackling the emergency financial situation facing the general Church. The clergy of the former diocese have generously pledged nearly \$30,000 from their own resources; those of the latter have assured their bishop that their parishes will, through a supplementary canvass, raise enough to increase substantially the income of the diocese and the allotment sent to the National Council. Chicago (we may add parenthetically), despite difficult diocesan problems and greatly reduced pledges, resolutely refused at its recent diocesan convention to abrogate its equal partnership with the general Church, so that half of any amount that is raised in that diocese will automatically be available for the Church's Program.

The way the Church is beginning to rally to the emergency is a splendid indication of what can be done by a Church awake. The clergy of Massachusetts and Chicago have pointed the way for those of the other

Meeting the
Challenge

dioceses, and have set a notable example to the laity who make up the rank and file of the Church. Perhaps they did not see eye to eye with the National Council as to their method of cutting the budget. Perhaps (like ourselves) they felt that the Council had acted unwisely in retaining certain comparative luxuries while reducing missionary appropriations, contrary to the explicit directions of General Convention. But they have chosen not to stand off and criticize what has been done, but rather to marshal every available resource to attack the major problem and to eliminate the emergency by surmounting and conquering it. In that magnificent spirit they are entitled, not to the plaudits of admiring Church people, but to that much more sincere type of approval, emulation of the example they have set.

Let those who feel that the National Council has acted wisely rally to its support. Let those who feel that its action was unwise in some particular tax themselves as heavily as possible, and give as generously as they are able to the Church's Program, before they indulge in divisive and harmful criticism. Time enough to point out the errors in strategy when the objective has been won. Just now our task is to rouse ourselves and our fellow-Churchmen from our spiritual lethargy and put over the Whitsuntide offering, not only 100% (which will only enable the Church to continue on its reduced budget), but 150% to 200%, so that some of the cuts in the mission field can be restored and the work of the Church go forward.

Massachusetts and Chicago have shown us the spirit in which the battle can be won. Who will follow?

THE REPORT that Columbia University is sponsoring a course in which the institution of marriage is attacked, and that the subject is to be required of sophomores, is very disturbing indeed. Coming as it does only a few months after the widely-quoted objection voiced by the wife of a Columbia professor resulting in the elimination from a children's book of a picture of two youngsters at prayer, it naturally leads the casual observer to wonder what sort of anti-religious forces may be at work on Morningside Heights.

An Incredible Report

At the request of the editor, our New York correspondent is investigating this whole matter very carefully. Since in this week's letter he reports a conflict of views as to just what the course does aim to teach, and promises a fuller report next week, we shall withhold further editorial comment until we can base our observations on more complete knowledge of the facts. It seems incredible on the face of it that a university that has been so closely connected with the Church, that has gained a position of such importance in the educational world, and that is headed by a distinguished Churchman and scholar, should manifest the lack of a sense of social responsibility that seems to be indicated by the reports of this course. King's College, the forerunner of Columbia, was established with a charter providing that the governors should not "exclude any person of any religious denomination whatever from equal liberty and advantage of education . . . on account of his particular tenets in matters of religion." Surely a policy that compels Christian students to study a course containing a direct attack on a fundamental element of Christian morality is not in line with the liberal spirit of the original charter, whatever case might be made out for its legality.

Unless and until we can be shown further evi-

dence, we cannot help feeling that the report must be, like the famous rumor of Mark Twain's death, "greatly exaggerated."

ONE of the best-known priests of the Canadian Church and an author whose works are known far beyond the Anglican communion, the Ven. Dr. John Paterson-Smyth, whose death is chronicled in this issue, will be widely mourned on two continents.

Death of Dr. Paterson-Smyth

Born in Ireland eighty years ago, Dr. Paterson-Smyth had a rare combination of privileges, in that he lived to complete a successful ministry of over half a century, to publish a score of scholarly books including two popular and widely read Lives of Christ, and to give one son to continue his work in literature and the priesthood, and another to the medical profession. Sadness at the passing of such a man cannot but be overshadowed by joy and thankfulness for the work that he accomplished in the spread of our Lord's Kingdom and the fullness of years that was granted to him. May he rest in peace.

THE death last week of Humphrey J. Desmond, editor of the Milwaukee *Catholic Citizen* and dean of the lay journalists of the Roman Catholic Church in this country, is a distinct loss to religious journalism. Under his able editorship, extending over a

An Able Religious Editor

period of some forty years, the *Citizen* obtained a well-merited reputation for honesty, fairness, and tolerance even among those who differed radically from the viewpoint that it represented—a fact the more noteworthy since Mr. Desmond was an old-fashioned personal journalist and a man of strong convictions who did not hesitate to express his views vigorously both in words and in action. A member of the Wisconsin legislature for many years, his name is associated with a number of constructive measures, notably the Freedom of Worship Act, which he drafted, the defeat of bills designed to tax Church property and to establish sectarianism in public schools, and the elimination of bigoted text books. An able lawyer, author of successful books in legal and religious fields, a crusader for temperance, and a civic leader, Mr. Desmond had an exceptionally wide circle of friends, acquaintances, and admirers.

May he rest in peace, and may his memory be a fruitful example to all who were fortunate enough to come into contact with him.

ANSWERS TO CORRESPONDENTS

L. A. P.—"Vicar General" is not a title applied to the Pope, but is one used in the Roman Catholic Church to designate the highest official of a diocese after the Ordinary. You probably have in mind the title "Vicar of Christ," used by the Popes at least as far back as Innocent III (1198-1216), who appeals for his power to remove bishops to the fact that he is the Vicar of Christ.

V.—We regret that we cannot give you any estimate of the cost of erecting a shrine such as you describe. We suggest that you address one or more of the advertisers in the *Living Church Annual*, especially those listed under "Church Goods" and "Memorials" in the index, pp. 667-670.

X—(1) The present Pope is Pius XI, elected in 1922. (2) It is impossible to tell how many Popes there have been. According to the *Catholic Encyclopedia* the present Pope is the 261st, exclusive of antipopes. It reckons St. Peter, of course, as the first Pope.

ACKNOWLEDGMENTS

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BY THE MOST REV. JAMES DEWOLF PERRY, D.D.
PRESIDING BISHOP OF THE CHURCH



The Living Church Pulpit

A Sermonette for the
Third Sunday in Lent

BY THE REV. SHIRLEY C. HUGHSON
SUPERIOR, ORDER OF THE HOLY CROSS

"Lord, teach us to pray."—ST. LUKE 11:1.

LENT is a time above all other seasons when we should practise the Christian duty and privilege of prayer. It is to be presumed that most people who call themselves Christians at all say certain prayers with a certain degree of regularity. But do they pray?

One of the first things in the life of prayer is to realize that prayer is a difficult exercise. The failure to realize this is responsible for the complete absence of prayer in many lives. Men try to pray. They thought it was easy. They find it difficult. Discouragement ensues and they stop praying altogether.

Let us look at some of the elements in prayer the failure to understand which produces this discouragement. First, prayer requires application of mind, concentration. I can bring to my prayer only those properties of mind which I possess. If I have habitually allowed my mind to be dissipated, running off after everything that might occur to it, never centering for any length of time on any one thing, I cannot expect, when I come to pray, to be able to concentrate in such a manner as to avoid distraction. To bring a distracted mind to the feet of God is, of necessity, to pray distractedly.

Many who read these words will immediately say, "If that be true, then my case is hopeless. I have never acquired habits of mental concentration and I am too old to learn."

For such as these there are many considerations of comfort. In the first place, the best and most highly trained intellect in the world is as unable to pray without the help of the Holy Spirit as the most ignorant person. St. Paul had not only splendid natural intellectual gifts, but a consummately trained mind. Nevertheless, he says, carefully including himself, "The Spirit helpeth our infirmities, for we know not what we should pray for as we ought."

If we make the prayer of the disciples our own, and continuously ask, "Lord, teach us to pray," we shall not be without that inner and supernatural training which will enable us to pray in such fashion as to give us great power with God.

But the promise of this help from God does not dispense us from facing the fact that prayer is not an easy task, and that in order to pray with devotion and facility we must give time and energy to it. No one ever, yet learned to pray by spending five or ten minutes each morning and evening on his knees merely "saying prayers." If we do our part God will most surely do His.

Another comforting thought is that involuntary distractions are not sinful. If when I realize the distraction I deliberately withdraw my attention from it, not only is there no sin, but I have won a victory. Unless I consent to it, the distraction was my infirmity, not my fault. No matter how often, even in the same prayer, the distraction recurs, I win a spiritual victory whenever I bring my attention back to my prayer. So, never be distressed at distractions. Deal with them in the right way, and though the conflict against them may take up all your prayer time so that you seem to have been able to pray scarcely at all, your victories have brought you more grace than the prayers would have done. Be as persistent on your side as the devil is on his, and you will be making great spiritual progress.

One thought more: Distractions in prayer, provided they do not arise out of sinful carelessness at the time, show that the devil is afraid of the effects of our prayer. He fears that we will so fortify our souls that he can have no power over us. He fears that our intercession will snatch from him some soul he has bound with the chain of sin. Rejoice, therefore, in such distractions, remembering the words of St. James, "Brethren, count it all joy when we fall into divers temptations."

"OUR YOUNG MEN AND WOMEN need practical individual guidance more than they need the stimulus of eloquent sermons."—Bishop Perry.

THERE are those whose faith proceeds from moments of self-discovery and sudden transformation. Washington was not of these. Divine ordinances and blessings were his to obey and enjoy through loyalty to the Church of which he was the product. The motions of his life were governed by a high sense of *noblesse oblige*. He could some day take his place among the kings of the earth with the becoming confidence of one who knew his birthright in the Kingdom of God.

Only with this view of Washington's spiritual retrospect is it possible to understand its development and ultimate fulfillment. As yet no adequate treatise has been undertaken of Washington's religion. Should it appear, it would be voluminous, covering the range of contemporary history, sounding the depths of Christian thought. Scenes in abundance may be found to illustrate the story. Monuments on every hand give silent testimony. Attempts have been made to analyze this phase of the life of our first President by rehearsal of services attended, of offices held, or of statements made about religion. Were this sufficient, a record might be shown of the faith and the faithfulness of Washington, offering an example of devotion to Churchmen of all time.

The command of the Continental Army was accepted with prayer which breathed a language native to his soul. At the close of the war he ascribed, in his own words "to the great Ruler of Events, and to no service of mine, the termination of the contest for liberty." When for the first time taking oath of office as President, one-fifth of his inaugural address consisted of supplication for God's protection, dedicating the government to Him, and acknowledging that "no people more than these of the United States can be bound to acknowledge and adore the invisible hand which conducts the affairs of men. Every step by which they have advanced to the character of an independent nation has been distinguished by some token of Divine Providence."

WHAT is the measure of man's religion?

Memories which gather round this day fathom depths of faith in affliction so profound as to baffle the imagination. The task of Washington and the difficulties that attended it lay beyond the range of unaided human power. Were one to single out from the recurring anniversaries of his birth the moment which revealed his inmost qualities of soul, it would be found in the terrible midwinter at Valley Forge. That was his wilderness of trial. The grim ordeal required every man engaged to endure hardness as a good soldier. With the great Commander's experience of it the Army could not share. Theirs were the rigors of relentless cold, the pangs of hunger, the menace of impending death. On him there lay the burden of haunting uncertainty; the sense of bitter solitude which only one can know who suffers the hostility or the indifference of those whom he would serve.

When officers going without warning to his quarters found their General on his knees in prayer, there was seen more than a proof and example of devotion. The destinies of a people were reflected in that kneeling figure. The Army which returned from months of suffering at Valley Forge to engage the enemy at Monmouth; the same Army which turned the haunting fear of defeat to final victory at Yorktown, the colonies which brought their scattered resources to be reunited into one great nation, were led by more than military genius, more than sagacious statecraft. The mastery and solidarity of these United States were assured in the person of one whose confidence issued from deep religious conviction, whose belief in the future of his country issued from his faith in God. . . .

So he stands, as truly a prophet of the present time as of the age which he addressed. The spiritual Fathers of his day—White, the rector of this church, first Bishop of this diocese, his pastor, friend, and fellow counsellor; Provoost, the Bishop of New York; Seabury of Connecticut and Rhode Island, could claim in Washington no less a spiritual Father of his country. His sons are we, heirs of the Faith which he as son of Christian patriots preserved for those who should come after him.

* From a sermon preached in Christ Church, Philadelphia, February 21, 1932.

In Defense of Apostolic Succession

By the Rev. William H. Dunphy

Professor of Dogmatic Theology, Nashotah House

CATHOLIC CHRISTIANS are today, as in the New Testament age, "the sect everywhere spoken against," and the Catholic faith is, like the Lord of Christians, a "sign to be contradicted." But of all the articles of that faith, as taught by the Eastern and Western Churches with one consent, none has been in recent times the object of more violent assaults than the doctrine of apostolic succession. This doctrine, as the historic Church of Christ teaches it, and as all who hold fast to Catholic tradition maintain, includes not merely the fact of a succession in some vague sense, but a certain belief as to its nature, function, and necessity. It implies the existence in the Church of every age of a self-perpetuating body of men, beginning with the Apostles of Christ, who possess the plenitude of ministerial power, including the power to celebrate all the sacraments, especially the Eucharist, plus the power to ordain others to a share or to the plenitude of their own functions and powers. Whether these men were called at any given time Apostles, or apostolic men, or eminent men, or presbyters or bishops, is no more than an interesting problem in philology; we are concerned with functions, not with titles. Such is, in brief, the principle of apostolic succession, and to this principle "the authority of the Church universal has been as deeply as possible committed."¹ The crucial importance of the question is plainly apparent. If apostolic succession, as thus defined, is untrue, then the Episcopal Church and whole Anglican communion, indeed the entire Catholic Church, is guilty of schism in treating as essential for so many centuries something which is non-essential and even false. If it is true, then the way to reunion is for separated Christians to accept it, and return to the faith and life of the Church.

Among alternative theories to this Catholic doctrine, by far the most skillful and formidable is that which proceeds from the pen of Dr. Easton, in an article in *The Churchman* of November 21, 1931, a sequel to his article of May 9th. This eminent New Testament scholar, writing with his accustomed brilliancy, lucidity, and power, sets forth the conception of a succession of presbyters, "held to be the divinely appointed rulers of the Church, and perpetuated for the purpose of preserving tradition." Until heresy arose, these presbyters were not indispensable; the celebration of the Eucharist was not restricted to the clergy; laymen, too, could, and in early times did, celebrate the Eucharist.

It would be a pleasure, though it is no doubt superfluous, to point out the many excellencies in the article in question, and the real contribution it makes to our knowledge—but lack of space compels me, regretfully, to devote myself entirely to the critical examination of his central thesis. No one, I am sure, least of all the writer himself, will fault me for this.

Dr. Easton's first piece of evidence that the teaching and ruling office "completely defined the functions" of presbyters, so that neither they nor other clergy were necessary for a Eucharist (and that in consequence laymen could celebrate) is a quotation from the Epistle to Titus (1: 5-11). The writer speaks of this passage as "particularly unambiguous." It is evident, therefore, that no other selection would serve his purpose so well, and hence that we are dealing with the strongest New Testament evidence he could produce. These are the verses:

"For this cause left I thee in Crete that thou shouldest set in order the things that were wanting, and appoint elders in every city . . . for there are many unruly men, vain talkers, and deceivers, especially they of the circumcision, whose mouths must be stopped."

From this, Dr. Easton infers that presbyters are necessary for the first time, only when heresy makes its appearance. Before the rise of false teaching (Gnosticism), the Church could get along quite well without presbyters, and leave to laymen the celebration of the Eucharist.

THE first thing that must be noticed about this passage is that it is quoted in garbled form. Thus abridged, it does indeed convey the impression that presbyters were to be for the first time appointed, because of the rise of heresy. But the inspired writer does not say this. He says:

"For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I had appointed thee. If any man is blameless, the husband of one wife, [here follows a list of the qualifications the bishop (presbyter) must possess, concluding] holding to the faithful word which is in accordance with the teaching, that he may be able both to exhort in the sound teaching, and to convict the gainsayers. For there are many unruly men, vain talkers, and deceivers, especially they of the circumcision, whose mouths must be stopped."

The difference is clear. The sacred writer implies, not that presbyters were for the first time to be appointed, because of the rise of heresy, but that they were to be chosen *with special care*, having regard to certain qualifications (in particular, sound doctrine), because of the incursions of heretics. There is a world of difference between the two. The verses quoted do not, taken in their context, supply the slightest evidence for Dr. Easton's position. So much for the "particularly unambiguous" passage from the New Testament. Its only real value for the purpose in hand is its revelation of the *tendenz*, the theological "axe-grinding," the anti-Catholic *animus* (no doubt unconscious) of the author who makes such strange use of it.

Throughout the article which we are considering, the utmost emphasis is placed at every turn upon the argument from silence. St. Paul does not mention presbyters or other ministers to the Corinthians, in writing about the Lord's Supper, therefore there were no ministers—any Christian could celebrate. "No ministry of any kind appears," we are told. Rather no ministry of any kind was under discussion. The point was not in question; there was no occasion to raise it. Had not certain abuses arisen, which caused the Apostle to touch incidentally upon the Eucharist, the argument from silence could—and would—be used to prove that he "knew nothing of" that, that the Lord's Supper "does not appear at all" in his writings. Again we are told that St. Clement's mention of presbyters (he says *ἐπισκοποι*) offering the gifts is "the earliest passage in which a definite connection is made between the Eucharist and the presbyterial office." Indeed it is, for it is the first time the question of a ministry arises, either *pro* or *con*. And the first time that the issue presents itself, the *ἐπισκοποι* are the celebrants. We could scarcely ask for more. Further we are informed that St. Ignatius of Antioch a few years later bids Christians to consider that "a steadfast Eucharist which is under the bishop or someone to whom he appoints it." Because he does not explicitly say "some presbyter," it is implied that he might entrust the celebration to others (laymen?). "The connection is by no means rigid" between the Eucharist and the presbyterate. If this means that *all* presbyters did not necessarily offer the Eucharist, it is true, though it is a strange way of expressing the truth. But if it means that the bishop might and did entrust the celebration to a layman, it is quite illegitimate. A bishop in these parts recently told a congregation in a mission that he would send "someone" out to celebrate the Communion next month. Does this imply that the "someone" might be a layman or a deacon? And is there any more reason for supposing that St. Ignatius meant this? If, as Dr. Streeter contends, the Epistle of Clement was well known throughout the East, and had greatly influenced Ignatius, and if Clement is so clear on this point, what reason have we for supposing so great a departure from this order in the Bishop of Antioch? Ignatius' language elsewhere, ("obeying your bishop and the presbytery with an entire affection; breaking one and the same Bread, which is the medicine of immortality"—Ephesians 4: 16) seems to link the presbyters as well as the bishop to the "breaking of the Bread." This interpretation at least harmonizes with the definitely *proved*

¹ Gore: *Reconstruction of Belief*, p. 922.

facts of Church history, and with the apostolic and early Church atmosphere, which required even the almoners (Acts 6:1-6) to be ordained, and would certainly *a fortiori* have required ordination for the ministers of the Eucharist. The argument from silence is always precarious—thus Theophilus of Alexandria devotes several pages to discussing the origin of the title "Christians" without even mentioning the name of Christ. Obviously (on some principles of interpretation) he had never heard of Him!

YET even if we were to grant that presbyters or higher ordained clergy were not the normal celebrants of the Eucharist in the apostolic Church (and we must insist that this remains "not proven"), it would not follow that the ordinary Christian layman could celebrate. This is a violent *non sequitur*. There are other alternatives. The "helps, governments," etc., may have done so. Or again the supposition that the "prophets" did so, in the absence of an Apostle, would not conflict either with the Catholic doctrine of apostolic succession or with the known facts of history. For the "prophet" (even if he was not ordained, which is by no means certain) was not, as in modern Protestantism, an able and inspiring preacher, but one indisputably and supernaturally marked out by God, set apart for his office because of obvious *charismata*, recognized as such by the Universal Church and its rulers, functioning in, not apart from or against, the regular order of the Church. In all these respects he differed from the modern sectarian minister. If such "prophets" did celebrate the Eucharist—and this is at least a more reasonable supposition than that every Christian could do so—there would be no more difficulty, no more violation of the principle of apostolic succession, than in the commissioning of St. Paul directly by our Lord. Emergency activities of the Holy Spirit during the formative, embryonic period of the Church cannot be taken as permanent principles or precedents in the Body of Christ. But once the local ministry of apostolic succession was extended everywhere, the office of prophets was no longer needed and soon disappeared. The *Didache*, if we accept the earlier date assigned to it by some scholars, is a relic of the embryonic period; if we accept the later date, it represents a survival in some backward and perhaps semi-Christian community of an outworn and now dubious institution (as the *Didache* itself suggests).

Dr. Easton notes that the early eucharistic prayers are in the first person plural. He might have added that most of the eucharistic prayers of Christendom of all ages are in the first person plural. ("Our sacrifice," "we offer," etc., occur repeatedly in the Roman and Eastern liturgies, as well as in our own.) In particular, he points out that the *Didache* speaks of "your high priests," "your sacrifice," and then draws from this the extraordinary conclusion that in the absence of prophets, "bishops," etc., a layman might celebrate! In the Roman Mass the priest bids the people pray that "this *my* sacrifice and *yours*" "may be acceptable to God"; whence we may conclude, on Dr. Easton's principles, that in the absence of a priest, a Roman layman can say Mass. Many Anglican priests, preaching on the Eucharist, have spoken of it as the people's Sacrifice, "your" or "our" oblation. Is it a fair deduction from this language that, if the rector should be sick or absent, the senior warden or the sexton may take the celebration? The ministerial priest, the deacon, and the layman all take part in the service, in the "offering" of "their" sacrifice; but this does not mean that their parts are, or may be, identical. All confirmed Christians are priests of God but there are different degrees and modes of priesthood. The layman has one gift, the deacon another, the ministerial priest another. As the offices and gifts are different, so too are the functions. It is, therefore, a violent inference to leap from early—or subsequent—eucharistic language to the conclusion that all Christians might celebrate the Lord's Supper without being ordained to do so. Anything more fallacious and far-fetched than the interpretation Dr. Easton puts on these expressions would be difficult to imagine. With the writer's insistence on the representative and corporate character of priesthood in the early Church we must strongly sympathize, but the inferences he draws from this fact are totally unwarranted. Modern Russian theologians, from Homiakov to Boulgakoff and Florensky, have emphasized no less forcibly the organic, corporate nature of the ministerial priesthood—the fact that it is "an organic

and not an organized principle,"² a differentiation within the Body, not a caste set over against it (as Roman Catholics tend to conceive it)—yet none of them would for a moment suppose that the ordination (confirmation) of the layman, or that of the deacon, entitles him to celebrate the Divine Mysteries. Christians of old had before them the precedent of the Jewish Church—the whole Jewish nation was a priesthood, yet only the ministerial "priests" could stand at the Lord's altar and officiate at the sacrifices.

DR. EASTON has another argument. Tertullian, in *The Chaplet*, speaks of the custom of receiving the Eucharist from the hands of the "presidents" as a matter of ecclesiastical tradition, not of divine law. But what does this prove? Not that a layman might be "president"—for the question of who the president is is not raised by the passage—but simply that the Sacrament must be *administered* by the president. Not "celebrated" by him—for it would be superfluous to state that the president presides or the celebrant celebrates—but administered. The passage is ambiguous and perplexing, but there is in it not the slightest hint that a layman might validly "offer the gifts." A likely interpretation is that we receive the consecrated Bread and Wine directly from the celebrant (president), although the Apostles passed the Cup from one to another at the Last Supper. In any case, the passage deals simply with the administration, not with the celebration. Incidentally, *The Chaplet* bears strong traces of Montanistic influence—indeed most scholars consider it a Montanist production—and could not in any case be adduced as an obvious and representative specimen of the Church's teaching. The Montanists, by the way, made no claim to be reviving "primitive Christianity" (that modern notion is devoid of foundation), but rather to be inaugurating a new dispensation. It is a feeble case which has to grasp at such straws as the quotation referred to above, and the use of question-begging terms ("as late as Tertullian," etc.) does not help it any.

Dr. Easton avails himself of the silence of the early forms of ordination to the presbyterate in regard to any eucharistic powers to prove that the presbyters did not possess such unique powers. But is this a safe argument? The Orthodox Eastern ordinal does not mention the power to absolve as among the functions of the priest—are we to infer from this that the Eastern Church denies or disparages priestly absolution, or permits laymen to absolve? Does it prove that this sacramental function of presbyters is "incidental" and non-essential? While the Eastern ordinal omits any mention of this power, the Anglican "form" singles it out for special mention; shall we infer, therefore, that the former Church "knows nothing" of this rite, or "cares nothing" for it, and that the Episcopal Church, on the contrary, considers it the most important of all the Sacraments? We need great caution in using the ordinals of Christendom as an exact and exhaustive expression of Christian belief. Thus, again, the Orthodox Eastern office for the ordination of a priest lays most of its emphasis on ministering the Word of truth (*cf.* "the Duty of Parish Priests," set forth by the Holy Synod) and only alludes rather incidentally to the Eucharistic Sacrifice. Does this prove that Easterns consider the former is the distinctive function of the priest, and that the latter is incidental or shared by laymen? Of course, the exact opposite is the case. The Eastern Church entrusts laymen at times with the "Ministry of the Word," highly as this is esteemed (for the guardianship and charisma of truth is not restricted to the clergy), while reserving the offering of the Eucharist to priests of the apostolic succession, permitting of no exceptions, even by *Economia*.

Dr. Easton's presentation of Roman Catholic theology, on the basis of the pontifical, is not above criticism. He states that its whole office for ordination is "built up on conferring power to consecrate and offer the Eucharist; the only other priestly functions recognized being the power to absolve and—somewhat incidentally—to preach." Yet would he maintain that the Roman Church considers the preaching of the Gospel, and the teaching of the Faith, incidental? Does the Council of Trent teach anything of the sort? Do the various catechisms or the Roman theologians generally? Does not Van Est faithfully echo Trent in saying "the chief function of the bishop and of any shepherd of souls is the preaching of the Word of God"? He evidently did not share the view which,

² Boulgakoff.

according to Dr. Easton, is "the doctrine officially taught by Roman Catholic theologians everywhere." And could not much more be quoted to the same effect?

IT IS clear, therefore, that the fact that a function is mentioned incidentally or not at all, in an Ordinal, is far from proving that such a function is denied or lightly esteemed by the part of the Church in question, or that it is shared by all Christians, ordained or not. Dr. Kirsopp Lake's dictum may well be extended to the ordination formulae as well as to the New Testament. Here again Dr. Easton not only fails to make good his point, but makes assumptions which lead to patent absurdities, if applied to any known ordinal in Christendom. The omission of any mention of eucharistic functions in regard to presbyters is quite understandable, if (as Dr. Easton points out) the bishop was in early times (when nearly every congregation had a bishop) the normal celebrant of the Eucharist, so that the chief duties of the presbyter were "teaching" and "ruling." These need not have been exhaustive, and indeed the latter term may well have connoted more to Christians than to their Jewish predecessors. We call our pastors "rectors," *i.e.*, rulers, a title which does not exclude, but decidedly includes, the celebration of the Sacraments and "all sacerdotal functions." There was a real analogy between Jewish and Christian "presbyters," but have we a right to assume that it was complete in every respect?

Finally, Dr. Easton appeals to the Canons of Hippolytus, which he dates at *c* 275. The reference, of course, is to the statement that a confessor—one who had confessed Christ in time of persecution—becomes automatically a presbyter, without ordination. This enactment reflects the extravagant position ascribed in some quarters to confessors during part of the third century—the failure to distinguish between personal honor and official position. It represents a temporary abuse—there is no evidence that anything which can properly be called an historical, ecclesiastical tradition lay behind it—an abuse which was speedily corrected and condemned by the Church Universal (as the other related or derived Church Orders show). Moreover, the same canons enact that if the presbyter in question goes on to the episcopate, he must be consecrated. No breach in the apostolic succession would thus be created. Furthermore, if the early ordinals adduced by Dr. Easton prove anything at all, it would be that the presbyters did not as yet universally celebrate the Eucharist (but only if and when the bishop, the normal celebrant, delegated this function to them), hence the fact that a confessor was in some quarters regarded as a presbyter does not prove that he celebrated the Eucharist—still less that Christians generally did so. A distinction may well have been made between the ordained and the unordained presbyters, similar to that which obtains today in the Eastern Church between those archpriests who have been elevated to that office by the laying on of hands by the bishop, and those (honorary) archpriests who have not received such imposition of hands, and have therefore no right to celebrate at Orthodox altars.

At most, these canons show that parts of the third century Church, confronted by a new and perplexing situation, due to the persecutions and the emergence of the multitude of confessors, hesitated for a time as to the course to pursue. The issue even here was not whether laymen, as contrasted with presbyters, might celebrate, but whether a man might *become* a presbyter by virtue of his confession, considered as a sort of charismatic ordination (as the martyr's death was considered the equivalent of baptism). The guidance of the Holy Spirit soon solved the problem, and overcame the temporary vacillation in some quarters (which proves no more than similar vacillations in the Arian conflict). The historic principles of the Church and of her apostolic ministry emerged triumphant, after a brief period of stress and storm. Certainly there is nothing here that proves anything for the purpose in hand—a supposed earlier period when Christians in general (the laity) celebrated. The rise of organized "gate-crashing" on a wide scale dates from the sixteenth century, not from the third, or first.

The distinction between clergy and laity is present in the Church from the first, in the office of the Apostles. The Lord's vineyard—His Israel, His Church—is taken away from the false husbandmen and entrusted to the Twelve. All authority is given by the Father to Christ, and by Christ to the Apostles; as the Father sends the Son, so the Son sends them.

The plenitude of ministerial power is theirs. They not only baptize, they also confirm and ordain, and, of course, celebrate the Eucharist. At every ordination of which the New Testament definitely speaks, an Apostle or "apostolic man" (Timothy, Titus, etc.) presides. At every Eucharist in the early Church, so far as our evidence shows, an Apostle, or some one of the higher ordained clergy, or some one charismatically ordained, celebrates. The latter class of celebrant is no longer heard of by the early second century. The ministry evolving, or rather devolving, from the Apostles, on the other hand, persists, and becomes universal.

Always the ministry is made by God, not by man ("God hath set in the Church, first Apostles, secondarily prophets, thirdly teachers, etc.," I Corinthians 12:28). Always, too, "the less is indisputably blessed by the greater," and the ministerial powers flow down from above (beginning with Christ's Apostles), not up from below. God sent Christ, Christ sent the Apostles, the Apostles sent other "eminent men," as Clement of Rome teaches (*c* 95). To these succeed the bishops of all subsequent ages. The principle of Apostolicity (sentness), of ordination from above, of spiritual parentage, is observed throughout. In this ministry of apostolic origin and authority, only those celebrate the Eucharist who have been ordained to do so, only those ordain (whether called apostles, bishops, "presbyters,"³ "eminent men," etc.) who have been ordained to ordain. This ministry alone was to be universal and permanent and essential in the Church of God: this ministry alone can trace its commission to the Apostles, and claim the authority of Christ for its acts. History is clearly on the side of the Church's doctrine, and not of the high Congregationalist theory so eloquently advocated by Dr. Easton.

We have examined the latter's thesis carefully. We have seen how flimsy are the foundations on which it is attempted to raise so gigantic a superstructure—a garbed passage from one New Testament writer and the failure of another to mention something of which he had no occasion to speak, an ambiguous sentence from a writer of extremely dubious orthodoxy, a method of interpretation of the early liturgies and ordinals which leads to utter absurdities if applied to any known documents of the Church, the exploiting of a temporary abuse, and the desperate attempt, in season and out of season, to put upon the very questionable argument from silence a burden which it is quite unable to bear. Throughout we feel that the writer is not so much recording history, as making out a case, grinding a theological axe. Such, when we analyze it, is the nature of the most formidable assault in recent times on the Catholic doctrine of apostolic succession, as the Church understands it. The subtlety and skill of the attack, and the high esteem in which its author is held, cannot disguise the complete failure of his effort to provide a tenable alternative to the Catholic view, which for so many centuries has been in possession of the field, and still is. The highly imaginative picture of an early Church in which anyone [or preferably anybody and everybody] celebrated the Eucharist, in which new presbyter was but old prophet writ small, and in which generally the tail wagged the dog, is, like the equally fanciful idea of an "apostolic age without the Apostles," an ultra-Protestant wish-fulfilment. It is to be feared that, in spite of the depths of erudition and ingenuity lavished upon it, in the endeavor to give it substance, the wish remains unfulfilled.

³ The fact that a first or second century "presbyter" may have ordained does not give the slightest countenance to a 16th or 20th century presbyter doing so. The former received this power at ordination; he was *ordained to ordain*; the latter was not. It is the office and function, not the title, that matters.

BROADEN YOUR INFLUENCE

WHEN OUT WALKING with a friend in a strange city I noticed that he fell silent when we passed a church. I asked him why and he replied, "When I was a small child I was told by our old priest that I must always offer a prayer for the church as I approached the building. He taught me to say, 'Bless, O Lord, this church and the priest in charge, that through them Thy Name may be glorified and Thy Holy Catholic Church extended.' I have never forgotten and whenever I pass a church bearing the Cross I repeat this prayer. I believe that through it I have a part in the work of many parishes."

How many times have weary or discouraged or busy priests felt an unexplained quickening of the spirit because of this man's prayer!
—Constance Garrett.

THE FRENCH PROPOSALS AT GENEVA

BY ROLAND HALL SHARP

SPECIAL CORRESPONDENT OF "THE LIVING CHURCH"

Geneva, February 9, 1932.

AS IF THE DISARMAMENT CONFERENCE did not already find dozens of by-paths opening to divert it from the straight line of action laid down in the Draft Convention, the French delegation has started a sightseeing tour on the whole question of how world peace should be ordered.

The convention provides the conference with a tidy cart of apples sorted carefully during difficult sessions of the Preparatory Commission. The aim is to push these apples to market, since they represent the closest approach to agreement among official representatives of all the powers most concerned. Tickets for the French tour are not selling well, although a lot of people are taking the survey by arm-chair touring.

This conference is specifically designed to limit and reduce armaments. The Draft Convention arranges the various types in tables with blank spaces for figures representing the arms to be allowed to each nation. The French proposals have not upset this apple cart, but many have deserted it momentarily to take a flight to Mars.

While it is essential to place the technical details of disarmament in a broad setting, it can hardly be expected that this conference will go far in achieving reductions if it is embroiled in thrashing out the whole question of an armed peace machinery versus one depending upon moral force alone, or with simple police power.

For at bottom that is the issue raised by the French proposals. It was a dramatic moment when M. André Tardieu, leaping in before formal presentation of cases was in order, stepped before the press which had been notified that an announcement of great importance was to be made. About three hundred had answered the call of news, and were grouped in the drawing room of the Hotel des Bergues. Then M. Tardieu appeared, followed by a few associates and two porters carrying between them a large box filled with mimeographed texts of the French proposals.

In precise French, with expressive gestures, the War Minister called for an armed League of Nations, controlling vast international air, land, and sea forces.

"France has made her choice," he said. "She suggests that the others should make theirs."

Upon the outlined "conditions for the organization of peace," M. Tardieu proposed specific measures for control and limitation of armaments.

Opinion naturally differs widely on the fundamental proposal of an armed League. Under the French plan, to be a Geneva admiral of the air or sea would call for just a bit larger epaulets than any other admiral could rightfully wear. Geneva would be the center of world armies and an air force able to dominate all comers. Nations would contribute to these forces on a pro rata basis. Regional armies would be located at strategic points to step in and hold disputant powers at arm's length until peaceful settlement could be effected.

In addition to this rather ambitious military organization, an international police force would be set up to "prevent war," and a first contingent of punitive forces to "repress war and to bring immediate assistance to any state victim of aggression."

The first implication of this international war machine and police force is a unified control of League of Nations policy on grave international disputes. No such thing has put in an appearance to sufficient extent for incorporation in a vast military network. The policy would tend to precipitate conflicts, when it became hydra-headed on issues similar to that in Manchuria.

Consider League action with reference to the Sino-Japanese dispute. The most decisive move made was an ultimatum to withdraw troops to treaty limits. Prompt replies have not ceased to come from beyond the Great Wall and at Shanghai—"Japan must protect her nationals," and "China continues to provoke reprisals."

Suppose the League had heavy bombing planes, vessels, and troops under its command, instead of issuing paper ultimatums and dispatching investigating commissions. The Japanese unquestionably would welcome armed intervention far less than they have political representations. So the League

would have to strong-arm Japan, and anyone who senses the Japanese determination to go on in its policy with reference to China knows that would mean a three-cornered war, with the League between fires, or the virtual ally of one combatant. Each disputant would undoubtedly try to use the League forces for its own purposes.

HOW shall the League decide which combatant has most right on its side? The theoretical ability of the Council, to hold the scales even, has not been demonstrated sufficiently in the mere exchange of opinion for it to go out armed to enforce its divided policies.

Actually, should need arise for use of the proposed League armies, the Council would be divided almost without question. Here enters an aspect of the French plan which carries sinister implications. Heavy arms of aggression would be under the control of the League, *except* that they could be possessed by powers which undertook to place them at the disposal of the League under certain conditions, including common action by the League in enforcing peace.

Failing common action, which has already been seen to be the exception rather than the rule in grave situations, the nations possessing heavy arms would be free to use them for defense simply upon notification of the League.

The possibilities commend themselves to observers as an extremely dubious method of feathering the bird of peace's nest.

Aside from practical difficulties in operation of the French scheme is the deeper objection to its underlying philosophy. A clause sums it up. Certain provisions are referred to as "ensuring to the League its superiority of air strength."

This points to reliance upon armed force for security, a position flatly stated by the memorandum. After implying that peace work of the League has been hampered by lack of force, it adds, "There must be a change of method; in future we must seek in common action that security which each nation has hitherto endeavored to obtain by its own force alone." Military force is plainly intended.

However feeble the infant peace organization may be, the situation would be vastly more inimical if that infant were given a push-button to play with, that could loose heavy bombers on a world already overburdened with armaments.

If the French refuse to cooperate in the main work of the conference—the limitation of existing armaments and reduction where possible—the outlook for results is dark. The main features of the French plan are not considered within the range of acceptance. Special features of it, however, commend themselves, and compromise may smooth this rough spot. For in addition to the points treated here, the French advance other proposals in line with what many other delegations regard as practicable.

While the conference thus early experiences dramatic clashes of opinion, 100,000,000 plain citizens throughout the world appeal through delegated representatives for straightforward action to lessen war fears and lift their burdens.

Viscount Cecil appealed at an International Club luncheon, attended by many Americans, for abolition of tanks, big field guns, battleships, and military airplanes. The contrast with French exaltation of these arms as the chief guarantors of peace is striking.

At the session of the conference devoted to public appeals, Viscount Cecil again presented his case, along with delegates from Church groups, women's organizations, students, labor, and so on.

At that meeting a note was struck which offers the real hope of ultimate relief from the burdens which continue to bear down while political entanglements prevent their being lifted. Students and workers came forward, not with pleas, but with demands for results.

"In a sense, I am presenting an ultimatum, rather than a petition," said James Green, representing the Intercollegiate Disarmament Council of America. "The students whom I represent are watching critically every action of this conference. We have lost interest in preparing to be cannon fodder."

Two labor spokesmen went farther, indicating a feeling among workers that they will refuse to turn arms against each other again.

That's disarmament, all right, and when that attitude can be motivated on a national and international scale, a lot of good metal will be put to better uses.

Charity and the Church

By Clinton Rogers Woodruff

"Charity suffereth long and is kind . . . vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil . . . beareth all things, hopeth all things, endureth all things; charity never faileth" (I Corinthians 12: 4-8).

THE Church of the Apostles was a philanthropic Church. It was organized on the basis of love and to dispense charity. Throughout the Middle Ages the Church was the chief almoner of charity. The Christian spirit had not then, as now, been so diffused through the State that the State exercised philanthropic functions. It was at the door of the monastery that the poor were fed. The monks and nuns maintained and officered the hospitals and orphan asylums. The Church by no means concerned herself only with devotions. It was not a society for ethical culture, but a society for ethical practice.

True, this Church-administered charity was often indiscriminating, unwise, injurious. Even charity must be scientific, else it is liable to be pernicious. Lawlessness even in the realm of love is harmful.

There was one advantage, a very considerable one in the attitude of the apostolic Church, which was bequeathed to and accepted by the Church of the Middle Ages: devotion and charity, worship and good works, were mated to one another. The poor revered the Church because the Church pitied and helped the poor. The Church was a Church of the poor for the poor. When the Church used its wealth for its own glory, it foreswore the simplicity of the apostolic Church model and, seeking its glory, lost it.

The Salvation Army has returned to the apostolic method. It endeavors to provide food for the hungry, shelter for the homeless, cleanliness for the ragged and the dirty, at the same time that it equips them with faith, hope, and love, and endeavors to make them self-respecting, self-supporting men and women.

Women in the apostolic Church, and since, have been the great almoners of the Church's philanthropy. It is most significant that the sewing societies in many modern churches are called Dorcas societies.

The late Robert Treat Paine, a devoted Churchman, for years the president of the Associated Charities of Boston, in an address on the Relations Between the Church and the Associated Charities, asked the question, "Before the social conscience was known how did good men deal with human need?" He answered his question in this fashion:

"In two ways—ignoring it, men sought personal piety; believing it, they aggravated it by most unwise methods. . . . The new charity created by the newly discovered social service makes supreme appeal to all who have aught to give to share it with all who need. Personal service is the cornerstone of the new temple of man. 'Not Alms but a Friend,' was the hint of the Associated Charities I announced on December 29, 1879, and it has been approved on two continents."

Then he proceeded to show that London began in 1869 the new work of organizing charity, appalled by the fact that the mere distribution of relief to the extent of millions of pounds sterling yearly was aggravating the evil. The movement swept through Great Britain and crossed the Atlantic, and in the cities and towns of America there has been created an atmosphere of judicious, devoted, personal service.

What was the scope of the new charity? Everywhere heretics supposed, as some still imagine, that mere physical relief is the chief thing. A wretched fallacy, founded on contemptuous ignorance and indifference as to man's wonderful nature and infinitely varied needs. How to explode this fallacy was the first task in Boston and elsewhere. Mr. Paine cast his thought into this apothegm: "Alms are not the whole of charity." Charity must do four things: (1) Relieve worthy need promptly, fittingly, and tenderly; (2) Prevent unwise alms to the unworthy; (3) Raise into independence every needy person, where this is possible; (4) Make sure that no children grow up to be paupers."

The scientific work of the modern charity¹ needs to be

¹ See report of Mr. Paine's address in *Christian Social Union Publications* No. 40.

considered. The bureau of registration, or social service exchange as it is sometimes called, preserves for ready use by all having a right to use it (limited sacredly to those who are seeking to help the poor family about whom information is sought) the results of thorough investigation, continued care, consultation, and decision about applicants for aid, till these records grow into most useful completeness. Experienced workers among the poor recognize the supreme folly of trying to offer useful aid till they have got at the whole truth. Priests, ministers, and churches on the contrary have hardly begun to learn the helpfulness of these bureaus or exchanges or the need of thorough diagnosis of new applicants for aid, or the wondrous variety of ways in which the new science of charity is learning to deal with the needs of great cities.

The residuum of the people, Charles Booth's "submerged tenth," Charles Loring Brace's "dangerous classes," the wreckage, the volume of tramp life, the army of the unemployed, reach such proportions that they can no longer be dealt with hopefully as individuals, but fill up whole areas like that famous or infamous ward in New York, or like that terrible ward in Liverpool that has been called Liverpool's Dead Sea.

In our times and in the crowded life of cities the Church and organized charity must both put forth their utmost energies and must cooperate. A most salient and important fact is that people are so migratory. Streams of people pour into cities and then soon vanish away. Their homes are in one ward this week, but next month who knows where they may live? New comers in a city have no Church connection; at least too often this is so. Too often also new comers in a city try many churches, one after another, sending children to two or more at the same time and thus creating various relations.

THE CHURCH owes toward all of its own poor in any and all of their varying needs prompt, adequate, tender care. Woe be to any Church that will let her own members want. This calls for a large and varied measure of devotion. Some years ago a great city parish distinctly accepted this duty in a carefully drawn vote of its visiting committee: "That we recognize the duty of this parish toward the needy poor connected with the parish, and, while we welcome the kindly aid of individuals, we propose (as a rule subject to rare exceptions for suitable cause) to take exclusive care of our own poor, without calling on any organized visiting agency like the provident association, and least of all on the public overseers of the poor."

It must be remembered, however, that many poor parishes may not be always able financially to go to this length. In such cases, of course, relief can and should be sought and secured outside from what source is most appropriate.

What aid or cooperation does modern, organized charity ask from Churches? Mr. Paine reduced this to five heads: (1) that the Church take exclusive, adequate, and judicious care of its own poor in the way of relief; (2) that the Church aid organized charity, financially, by taking up a yearly collection; (3) also by furnishing a goodly number of friendly visitors; (4) that the Church should accept the responsibility of dealing with new comers in the city who ought to be connected with that particular church.

His fifth point was that the Church through its clergy or visitors of the poor should report to the registration office or social service exchange the names of poor persons whom it aids; subject always to exceptions of its own known poor, and should also take one step more even as to them, such is the desperate weakness of stumbling human nature and so prone are some poor folk to couple a bit of deception with their begging and thus to seek and get relief from several sources, carefully concealing this fact from such donors. All of this is revealed if the church almoner will go to the registration office and ask the registrar if families with these names, N. or M., are already registered.

Mr. Paine after considering certain dangers in relief work

(Continued on page 538)

BISHOP CHARLES GORE

Some Recollections

BY THE REV. FREDERICK LYNCH, D.D.

AS THE WORLD WAR drew to its close, the Church Peace Union (one of the Carnegie endowments) joined with other peace organizations in a nation-wide campaign to turn the minds of the people toward the establishment of a new world order after the war, which should be based upon Christian principles and which should make such catastrophes as 1914 forever impossible. To aid in this campaign several eminent British preachers were brought to this country, among them Principal George Adam Smith, Dr. Arthur T. Guttery, and Bishop Gore. It fell to my lot to have Bishop Gore in charge for a while and I accompanied him to several cities, speaking with him in various churches and introducing him to numerous groups of ministers. It was a rare privilege and opportunity, for one discovered, the moment he met Bishop Gore, that he was in touch with greatness. I had, of course, read some of his books, but it was my first personal contact with the man himself. We had many and long talks together in the long train journeys. I soon discovered that his heart was as great as his intellect. The shadow of the great war hung over him and his heart was bleeding. The first effect of the war was to make him somewhat pessimistic as to the Christianizing of the social order, and several times he said to me that perhaps the real Christians would always be a small group or flock who elected to follow Christ in a world which would, in great part, continue to deny Him. But this did not minimize his zeal to extend the sway of Christian principles in both industrial and international relationships. In time this pessimism became less pronounced.

Perhaps there is no one in the Church who better understood the aspirations of labor, and no dignitary of the Church of England had the confidence of the labor groups as had he, or was more loved by them. He had much sympathy with modern biblical scholarship, and it will be remembered that he was regarded as much of a heretic, because of his chapter dealing with this subject in the famous volume: *Lux Mundi*. On one thing, though, he was adamant, namely, the divine origin of the Church and the part orders played in it. He would work with Protestants of every communion but he never wavered in his conviction that Christ, when He established His Church, established a ministry at the same time which should perpetuate itself by the ordination of successors and that through this ordination, through the ages, came priestly power. Again and again I heard him say in conversation what he has also said in his books: that orders were as important as faith.

Holding this conviction as firmly as he did, we found him reluctant at first to preach in the Methodist, Presbyterian, and Congregational churches, where we had arranged meetings for him. It was a new experience for him to enter what in England would be called a Nonconformist pulpit. We finally prevailed upon him to do so by telling him that he was speaking at special meetings arranged for him and not participating in a regular service. He was equally nonplussed to find me—a Congregational minister—appearing in Episcopalian pulpits with him—sometimes at the stated service of the Church. I do not think he quite got over his astonishment at this during our tour of the churches. It was all new to him—this preaching in all sorts of churches and my preaching in an Episcopalian church. I found he took it so seriously that I could not joke with him about it, although we did joke about many things, for he had a fine sense of humor.

I heard great preaching on this tour, for Dr. Gore was at his best. His fundamental message was that the Christian morality and the accepted morality of the world were irreconcilable; that the reason that war and other ills infested our civilization was that Christians were not true to their Lord and all He stood for, and were conformed to the morality of the world, and the Kingdom would not come until every Christian abjured the world and all it stood for and reproduced the life of Christ. Sometimes he seemed another St. Francis, so literally did he take Christ's life and teachings and so literally did he himself live them. Sometimes he seemed almost to urge the literal following of Christ upon his hearers. Sometimes he seemed the reincarnation of one of the Hebrew prophets. I remember one night in Bridgeport, Connecticut, we appeared before thousands of people in a great hall—per-

haps it was the Armory. The audience was composed of all sorts of people. As I looked them over in making the introductory remarks I wondered whether they would quite appreciate this gray-bearded prophet and scholar, whose message always moved on a lofty plane of thought. For one hour he talked to them on what it meant to be a Christian in every sphere of life—social, political, economic, and international. One great and radical truth followed after another. The audience was spellbound, to say nothing of being astonished. It was as though they had never heard such plain and direct speech. It was as though Amos or Hosea or John the Baptist had come to life. It convinced me that audiences will respond to greatness and lofty thought when back of it is authority and sincerity and faith.

I HAVE kept up the friendship made in those days through the years. My work has taken me to Europe almost every summer since then and I always sought him out in his home in Margaret street, London, next door to the beautiful little Anglo-Catholic Church of All Saints, which he loved. Here I spent many happy hours and listened to him while he told me of the books he was writing and of the conversations going on at Malines, in the home of Cardinal Mercier. (It will be remembered that he was one of the representatives of the Anglican communion in these famous conversations.) I was with him at Geneva when we were organizing the great Life and Work Conference, afterwards held in Stockholm, and at the preliminary meetings of the Faith and Order Conference. Always I came away from these meetings with him feeling the greatness and saintliness of the man.

He was the greatest apologist the Anglo-Catholic Movement in England has had in recent years and will be sorely missed because his scholarship equalled, if not surpassed, any opponent of the movement. He was not greatly interested in the liturgical aspect of the movement, but he believed in the divine origin, nature, and authority of the Church; in the priestly nature of the ministry, and in the sacraments as the appointed means of grace. He had no sympathy whatever with the Protestant doctrine of the Church as simply the voluntary association of those who had been saved or the congregation of the righteous. The Church and its ministry had been divinely ordained by Christ to speak for Him, and bind and loose for Him. It spoke with His authority and was the ultimate seat of authority in doctrine and morals. The sacraments had been instituted by Him as the means of grace and these sacraments could only be effectively administered by those appointed by Him or by their successors in the priestly office. This is, of course, the Catholic position and no one has presented it in recent years so convincingly or with such wealth of scholarship as has he in his three volumes on *God, Christ, and the Holy Spirit*. I do not know who will succeed him in this office.

Bishop Gore was intensely interested in Christian Unity and from the beginning was active in the Faith and Order Movement. He welcomed conference with all who were equally interested in the movement, but he would never yield on any point where his Catholic convictions would be compromised. He was very prominent at Lausanne, but sometimes seemed disheartened as to the prospects of unity as the evangelical conceptions of the Church were presented. The Protestant position seemed to him utterly at variance with the apostolic conception of the Church and with the Church of history. I found that his Protestant brethren were equally disheartened over any progress toward unity as he stood firm day by day for the Catholic tradition. I imagine, from conversations I had with him, that, strange as it may seem to many, he was more interested in Malines than Lausanne, and felt more at home there. He could never accept the Roman claims for absoluteness, because of the attitude of the Roman communion toward the authority of Scripture, because of its denial of the validity of Anglican orders, and because of its doctrine of the primacy of Peter, but I sometimes felt that he was more hopeful of unity of the Anglican communion with Rome than with the Evangelical Churches, for the Roman doctrine of the Church was much more in harmony with what he felt the Anglican doctrine was in its essence than was that of Protestantism. I sometimes wondered if he did not feel that the obstacles to reunion with the Evangelical Churches were greater than the obstacles to reunion with Rome, and more difficult to overcome.

CORRESPONDENCE

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

"WHAT IS GANDHI'S RELIGION?"

To the Editor of *The Living Church*:

I READ WITH INTEREST and with care What is Gandhi's Religion? by the Rev. William R. Moody in the January 23d issue of *THE LIVING CHURCH*.

Fr. Moody obviously has "the truth about Gandhi" at his fingertips. He has delved into Gandhi's life and, from the results of his study, has pieced together a thoroughly logical mosaic of what he believes Gandhi to be and to represent. I shall not for a moment dispute his knowledge of the facts about Gandhi; but with all his knowledge and logic he is so much like Alexander bursting into the holy of holies in the Temple at Jerusalem. Alexander could see no god there with his naked eye and he therefore said the Hebrews were atheists. There comes a point in religion where cold facts and hard logic fail utterly. From then on one must use one's intuition. Fr. Moody reaches that point when he says, "When you go to define Mr. Gandhi's religion you find yourself baffled. There are so many contradictions in it." Precisely so. And which one of us has not said or thought the same thing, at some time, of the religion of Jesus?

It is easy to understand a "sloppy sentimentality" connecting Gandhi and Christ could annoy a discriminating person because the two are so dissimilar in many unimportant respects. It is not only a religious press pledged to the support of pacifism and the removal of racial barriers that has preached the Christ-likeness of Mr. Gandhi in America. There is a rough popular judgment that can, with small knowledge and limited comprehension, instinctively connect two ideas or associate two persons. In such a way the persons of Jesus Christ and Gandhi came to be associated. In America we must speak in terms that Americans can understand. To compare Gandhi to Sakya Muni or some other distinguished Hindu would mean nothing to the mass of Americans who do not know anything of Hinduism or Buddhist or Hindu saints. An analogy between Mr. Gandhi and Jesus Christ, when you consider the *modus vivendi* and the backgrounds of both men, is far more acceptable than Fr. Moody's comparison of Gandhi to George Washington, which is manifestly absurd. To what other person familiar to the American mind could we liken Mr. Gandhi save Jesus of Nazareth? So far, there has been no Gandhi in our national life. Surely there is as much connection between Jesus and Gandhi as there was between Lincoln and organized Christianity. Lincoln repeatedly disavowed belief in any form of organized Christianity. He was a member of no Church, but can we truthfully say Lincoln was not, in some finer and higher sense than we know, a Christian?

The Rev. H. R. L. Sheppard in his *Impatience of a Parson*, says, "There are certain people, though possibly not a great number, whom I have no desire to see importuned into allegiance to any Christian society. It would give me no pleasure to find Tagore signing the electoral roll in the vestry." There is undoubtedly some truth in what Dr. Sheppard says. There are certain prejudicial and unlovely features about every zealous convert to any faith which balanced people can only deplore. Would you think more of Gandhi if he became a zealous convert to Christianity? Zealous he would undoubtedly be. I am sure I would not. I should rather see him engaged in the task he is doing so well than disputing over the correctness of immersion or pouring as the proper form for a Christian baptism.

The truth is that the Galilean is too great for our small hearts, to use a phrase borrowed from H. G. Wells. I fail to see that Mr. Gandhi so completely dissociates himself from Christianity, as Fr. Moody would have us believe. In a recent letter to a Brooklyn minister, as quoted in the *Christian Century*, Mr. Gandhi says: "True, I am a Hindu and not a Christian, but there is more love in my heart for your Christ than there is in the hearts of many who have the audacity to call themselves Christians." Perhaps Christianity is a far more comprehensive faith than we ever dreamed it to be.

Fr. Moody calls civil disobedience a "perversion" of Christ's teaching because Gandhi urges his followers to harm their adversaries by becoming martyrs in the eyes of the world. I fail to find this attitude of resentment in him at any time. He

makes his position clear once more in his orders to his followers soon after the commencement of his last imprisonment, which is taken from "Navjivan" quoted in the *Philadelphia Record*:

"Endure hardships.

"Never retrace your steps.

"*Cheerfully* suffer your fields, households, and cattle to be confiscated.

"Go to jail.

"Bear *lathi* blows.

"Welcome bullets.

"While suffering, do not be angry with those inflicting suffering upon you, but pity them and *wish for their good*.

"Do not injure those who do not support you."

In the above statement you will note that Gandhi even refuses to use the word "enemy" as denoting those in opposition to himself. We are sure that the above utterances are not mere froth. They were set forth to meet actual conditions. If they are not Christian in their tone, I am mistaken in what I believe Christianity to be.

There is no wish to substitute the person of Mr. Gandhi for the person of our blessed Lord. But it is through our blessed Lord's personality that we can best understand the works and ways of Mr. Gandhi, be he parsee, brahmin, or untouchable.

Philadelphia.

(Rev.) LEWIS SASSE, II.

THE "DECLARATION OF A CITIZEN"

To the Editor of *The Living Church*:

OF COURSE ONE ADMITS that there may be difficulty in determining one's duty in certain definite things. It has never been easy to know exactly what things are Caesar's and what are God's, but back of it all there stands for a Christian the supreme fact of all facts, the sovereignty of God over all things. To the will of God all men must submit their wills, and this duty is more binding on Christians than on most men; but is the will of a political Congress the will of God? In the letters in *THE LIVING CHURCH* of February 13th it seems to me that the writers miss the whole point of the Declaration of a Citizen. The Supreme Court by a majority of one, as well as many writers, demand obedience to laws aside entirely from the right or wrong of the question. Every man in a moral question like war has to determine in his own conscience whether the declaration of Congress is right in the sight of God or not. One admits that such a conscience should be an enlightened one, but it is equally true that obedience must be a reasoned obedience.

There are some interesting statements in one of these letters. The first is that "government is in itself a divine gift for which the corporate mind responds to Almighty God." Here we have the belief that the voice of the people is the voice of God. I should like to know on what authority—natural, historical, or revealed—this statement is based. History flatly denies it and it is found nowhere in the Bible. No revealed religion teaches it. In a representative government like ours with political parties, great moral questions are made subjects of legal enactment without a direct vote of the people. Can anyone hold that such is the will of God? Many of these are enacted by a bare majority; is this small number the voice of God?

One can understand the submission of one's will to an infallible Church, because such claims to be a body in which God the Holy Spirit dwells, and is by Him guided into all truth. One can also comprehend the submission of one's will to an infallible Book because of a belief that such is inspired of God and given by Him for the guidance of men. But can any rational man, knowing the past and experiencing the present, hold any form of political government the infallible organ of the will of God? Yet this is what the majority of the Supreme Court declares every American is bound to do.

Another curious statement is that, because we pray that the President of these United States and Congress "shall be guided by the will of God," we must not question or disobey their legal enactments. I have never met with such a fervent belief in the efficacy of prayer. If one prays earnestly that a

certain man be endowed with wisdom and knowledge, he *is* so endowed by God. Where did the writer of this get this faith?

Personally I object to some of the adjectives used and to argument by epithet. They show temper and temper is the refuge of those whose cause is weak. Then some of us who object to the demand of "passive obedience" have some American ancestors and realize that these objected strenuously to "passive obedience" to laws because they were laws.

Finally, where did our blessed Lord sanction any *form* of political government? (Rev.) H. P. SCRATCHLEY.

Arden, N. C.

ROCHESTER DIOCESES

To the Editor of *The Living Church*:

IN THE DISCUSSION during the primary convention of the eastern half of the old diocese of Western New York, the propriety of following the traditional method of naming the new diocese Rochester after its see city was considered from every angle. The correspondent who takes us to task in your February 6th issue perhaps does not give full weight to the fact that the Church in the United States, while a part of the Anglican communion, is not the Church of England in the United States. Further, our Diocesan would doubtless be formally introduced with his full title of Bishop of the Episcopal diocese of Rochester, which would effectively distinguish him from his brother of Rochester, England.

If this is occasionally to create confusion abroad, our correspondents should view with more concern the fact that our excellent citizen, the Rt. Rev. John Francis O'Hern, is also Bishop of the diocese of Rochester. Rochester is the sixteenth Episcopal diocese to bear a name identical with that of a Roman diocese and as neither criticism nor confusion has resulted in the past, our primary convention anticipated none in the future. DONALD S. BARROWS.

Rochester, N. Y.

CHARITY AND THE CHURCH

(Continued from page 535)

as administered by the clergy pointed out that such a policy as he had advocated would result in the assured resurrection of the Church into new relations of love and influence with the masses of working people and urged that it is the duty of the Church to shed a potent influence of kindness over the discussion of charitable problems; and its glorious privilege to give its spiritual message to the charities of the world.

I quote here a passage from *The Good Neighbor*,² by Mary E. Richmond:

"The Church is entitled to rule the lives of men, and help if not guide their thoughts by preaching the love of God and the sacrifice of Jesus Christ with such power that the social conscience shall be the sweet and potent rule of life; that workers in the Associated Charities shall find in the Church their daily inspiration. So shall the Church not merely preach the Word of God and the love of man, but shall make the relations between itself and organized charity so full of perfect coöperation as to create steady improvement, physical, mental, moral, and spiritual, in the conditions of life among men."

²Published by J. B. Lippincott Company, Philadelphia. Report of the Cleveland Chamber of Commerce on "Benevolent Associations."

OLD MAN LENT

A GRAY OLD FRIEND named Lent is at the gate—

More faithful he, on faithful service bent,
To all God's children, slack or diligent,
Than some of them to him forsooth of late.
Will you admit him to your soul's estate,
Forgive his quaintnesses, and be attent
To hear and learn from his reproofs, well meant,
Your faithlessness and conduct reprobate?

Thus for the one or many, nay, for all
Of them that call the living Christ their Lord,
Redeemer, Saviour, Friend, Exemplar, Life,
Our Mother Church flings out her yearly call
To welcome Lent and use with glad accord
His panoply of grace for valiant strife.

EDWARD HENRY ECKEL.

AS LONG as a man can rebel against routine, he is alive. But when he sinks into the self-satisfaction of habit and formula, never thinking of improvements or reforms, never posting the books of his mind or soul for the sake of a good resolution, he is dead before he knows it.—*Catholic Citizen*.

WAR ON RELIGIOUS PREJUDICE TO BE CARRIED TO WASHINGTON

WASHINGTON, D. C.—The country's first national conference aimed at the eradication of religious prejudice and the promotion of mutual understanding among faiths is to be held in Washington, March 7th to 9th, under the auspices of a distinguished committee of Catholics, Jews, and Protestants, with a long list of nationally known speakers on the three-day program. Newton D. Baker of Ohio is to be the final speaker on a national radio hook-up, and President Hoover has been invited to open the conference at the New Willard Hotel on March 7th. The general theme of the conference is Religious Liberty and Mutual Understanding.

The list of those who have signified their intention of attending the first National Seminar assures a notable series of discussions in the very heart of the nation, with millions listening in on two great radio hook-ups through the courtesy of the National Broadcasting Company. The first nation-wide radio hook-up will come on the first afternoon of the meeting between 4:15 and 5:15 Eastern Standard Time, with these noted speakers:

The Rt. Rev. James E. Freeman, Bishop of Washington, on "My Expectations of the Seminar."

The Rev. Dr. Francis J. Haas, Director of the National Catholic School of Social Service, Washington, D. C., on "The Values of Community Coöperation."

Rabbi Abram Simon of the Washington Hebrew Congregation on "The Significance of the InterGroup Movement."

Preceding these addresses, the National Conference will be opened in the New Willard Hotel at 1:30 p.m. March 7th, by a general discussion of "Situations in American Communities," under the chairmanship of C. E. Silcox of the Institute of Social and Religious Research, Toronto. After this general basic discussion of problems, the Seminar will divide into round table groups for continued discussion. These round table discussions will consider the work to be done in both public and Church schools, preparatory schools, and colleges, as well as the effect of journalism on inter-group attitudes and the "specific tasks of 'younger clergy.'"

Mr. Baker will deliver the closing address at the final wind-up meeting on Wednesday evening, March 9th, under the chairmanship of Roger W. Straus, of the Union of American Hebrew Congregations, who is also one of the three co-chairmen of the National Conference. The organization of the conference is in the hands of Everett R. Clinchy, director of the National Conference of Jews and Christians, 289 Fourth avenue, New York City.

GOD'S LEADING

Hymn by the Rev. WILLIAM WALTER SMITH, M.D.

GOD is leading us to Himself
By devious ways, and long,
By paths that are steep and rough and sad,
But always leading from Wrong.

Sorrow and pain count more in life
Than pleasure and joy we fain would seek;
God, leading us to Himself, would strive
To mould and shape us as is meet.

God is leading us to Himself:
Do we always yield our will?
Is there never rebellion and outward strife
E'er we His Word fulfil?

God is leading us to Himself,
Though we oft-times fail to see
His loving Hand guiding us on:
We think that we are "free."

God is leading us to Himself,
'Tis better for us in the end
That we yield our wills to His loving Word,
That our stubborn necks we bend.

God is leading us to Himself,
That in the Great Beyond,
We may rest in peace in the blissful life
With our loved ones, dear and fond.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

YOUNG WOMEN in the Near East are more and more recognizing the advantage of education as we understand it, and are studying in the schools and colleges we have established in their countries, so the news letter from the Near East College Association tells us.

In the last graduating class of the Women of the Near American University at Beirut, Dr. Alma East and Education Ilyas Abu Shadid was the first woman to receive a medical degree. Her sister graduated from the school of pharmacy. Both these graduates have established themselves in Beirut, one with a clinic of her own and the other has opened her own pharmacy. Dentistry, nursing, and music are evidently popular studies, several women graduating in each subject.

Twenty-five Turkish girls took competitive examinations for scholarships last fall for admission to the Women's College in Constantinople.

MUCH FOOLISHNESS is talked today on *self-expression*: "Let the child express himself": "Never curb him": "Let him decide for himself": we sometimes wonder if the words *discipline* and *training in self-control* have been lost from the vocabulary of the modern parent! The

Self-expression training of a child in self-consciousness and self-expression cannot commence too

early, a child is never too young for such oversight. It soon knows the movement of rocking and understands quite early in its young life that it receives attention when in distress.

A disciplined and self-controlled teacher is the first essential for a disciplined and self-controlled scholar, so for the child. From these early experiences training and discipline begin for the child with love and much patience. Unfortunately so many of us have never learned to discipline and control ourselves. This we *must* learn before we can know how wisely to apply discipline to our children and how to teach them self-control. Much that happens in the life of youth today is easily traced back to untrained and undisciplined parents who have failed to discipline the child in early life because they have not known how to discipline themselves. If our example be wise and the training for our children be suggestive rather than directive, a strong character will be developed. This will be done as the result of three forces: 1. Example; 2. Suggestion; 3. Punishment. This last will be a very, very rare need. We must cultivate the power to control ourselves wisely and well, remembering that our children will always "do as we do" rather than "do as we say."

OUR UNITED THANK OFFERING WORKER, Mrs. F. C. MacDonald, writes earnestly of her work and opportunities in her southern highland field. She tells us:

"The first thing that impressed me was the great opportunity for work among the children and young folks and that vision I have never lost, it is but more deeply impressed on me as time goes on. While I was in charge of Epiphany Mission all my spare time was given the children and the results have been inspiring. The little ones have really done the missionary work. As the result of the efforts of three little girls, five whole families have come into the Church and are among the best of our workers. As funds have been given me, I have sent girls and boys to school. One girl is a graduate nurse, another a business woman of ability, a third is assistant postmistress, four have married and established Christian homes, and four are now in school training for teachers and nurses. Was it worth while? I think so.

"The Girls' Friendly Society has been very helpful in providing girls who care for the library, taking a large share of the altar guild work, visiting and reading to the sick and blind, besides teaching in the Church school and forming the choir.

"A new room has just been added to the parish house through the efforts of the girls. It will be used for a G. F. S. room and for the primary class of the Church school. Through

the generosity of a Churchwoman who is an associate, the room is beautifully decorated and almost furnished. A candidates class is proposed for the near future and I am sure it will be as great an opportunity for teaching the Way as could be found.

"One of my greatest pleasures is to go into the valleys and coves to encourage and to be encouraged by the splendid groups of women. It is very beautiful to see them sewing, weaving, knitting, making the mountain handwork, that the church they love may pay its assessments, have a new stove, or a Christmas tree. All simple things, but a concrete way of showing love.

"After a great effort we have a new brick church which is already too small for the large Church school that crowds it on Sunday. Now we are hoping, as business revives, we may provide a parish house of some sort. We workers all think that it would be a bit of heaven on earth if we had a full set of tools with which to work, and yet much of the joy of the work is in reaching our anticipated aims through great struggles.

"There is much social service work to be done in all this lovely region, not only in connection with the sick in the hospital but also in the homes, in reconstructing lives, and in simple everyday visits, and our prayer is that it may be *Christian social service only*."

AT THIS TIME plans have been made and put into action by every diocesan Auxiliary for the United Thank Offering of the present triennium.

There are still some Churchwomen who do not thoroughly understand the plan and scope of this offering. It is our privileged thankoffering, a gift of thanksgiving for mercies received, and should be the concern only of the giver and her God. There is no necessity for the parish treasurer of this gift to know how much any individual woman gives. Every Churchwoman should be given an opportunity to use a "little blue box" and her name should be registered. When the contents of the box are offered at a service especially for this purpose, a slip of paper with the name of each individual woman making the offering should be placed on the alms bason. In this way the treasurer knows who has made her offering and can keep a record. Once in three years should be sufficiently often to renew a blue box.

The Church Service League of the diocese of Massachusetts has just published a leaflet on the U. T. O. as an act of personal devotion. This leaflet is "different"; one full of inspiration as well as information; and is replete with helpful suggestions. We do not always realize that this opportunity for expressing gratitude in our lives through the blue box is one that aids in enlarging our vision of service and one that should make us constantly mindful of occasions for expressing our thankfulness by our gifts for the Christian activities of other women.

DID WE NOTE carefully what the bishops, assembled in conference at Lambeth, said in their Encyclical Letter(?) :

"The leadership of women is needed as well as the leadership of men. We have sought in our resolutions to encourage in every way open to us the ministry of Bishops of Lambeth and Churchwomen women. They have become free as never before in history, to use in varied service to the community their distinctive gifts and ideals. We know that many of them desire to devote their lives to Him in whose service is perfect freedom. We would assure them of our determination to secure for them, so far as in us lies, a place of honor in the organized life of the Church. To this end we have reviewed and enlarged the work entrusted to the Order of Deaconesses. We believe that in the order women of ability will find increasing scope for powers of leadership and witness. And we call upon clergy and people alike to welcome and to use to the full the ministry of women not only in the pastoral work of the Church but in its teaching and worship."

In this our bishops go back to *first days*. St. Paul, in his letter to the Philippians said: "Help these women, for they labored with me in the gospel."

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

PRAYER

Sunday, February 28: Third Sunday in Lent

READ St. Matthew 6:5-15.

IT IS THE CHRISTIAN'S PRIVILEGE to meditate and pray always and everywhere, but particularly a profitable and blessed Lent calls for an unusual use of these means of grace. Let us think this week of prayer. And first, let us ask for a clear definition. What is prayer? It is surely something more than asking God to supply our needs. It is approaching the irreverent to think of the Almighty as a divine Source of Supply only, for He is our Father, our Saviour, our Guide. Prayer is communion with God. He speaks to us and we speak to Him. We talk together. Our worship, our love, and our declaration of faith are associated with prayer, but prayer itself brings us into a closer and dearer relationship. It is a fellowship between God and His children enriched by love and trust.

Hymn 220

Monday, February 29

READ St. Luke 22:31-34.

ALL POWER is given unto Me in heaven and in earth," said Christ (St. Matthew 28:18). Why, then, should He pray? Evidently as Christ prayed, He communed with the Father and the Holy Spirit, and in this case He communed with them concerning Simon Peter. So we can think, and with great comfort, of the Holy Trinity communing together concerning us, our life, our work, our failures and successes. We are so loved that Heaven plans and rejoices or sorrows as we live our life. We are being educated. As we pray, therefore, we talk to our Best Friend of ourselves, of His work and ours, of His Church and her work. And here we have a real interpretation of our prayers for one another. To talk to God about our friends, to ask Him how best we can help them, to talk about our enemies also, or the enemies of the Cross—how it exalts prayer and makes us reverent workers with Christ as we commune together!

Hymn 397

Tuesday, March 1

READ Isaiah 1:16-20.

LET US REASON TOGETHER"—may not that be an interpretation of prayer? Job reasoned with God, asking why trouble came, and seeking light upon the shades of darkness. David in many of his psalms made his complaint to God (Psalm 142:2), and the Father gladly welcomes such complaining when it comes from a loving and trusting heart. We learn much from the companionship of Jesus Christ with His disciples. They spoke freely and were not afraid, nor did He rebuke them. Blessed indeed is he who reasons with the Almighty, even as Jacob wrestled in the midnight hour with Jehovah's messenger! Love is strengthened and faith increases when we speak to Christ our Saviour and Friend and ask Him to tell us about our problems and to teach us as He taught the Twelve. Such confidence brings a new knowledge of God and of His truth, a precious sense of companionship.

Hymn 230

Wednesday, March 2

READ St. Matthew 15:21-28.

HERE WAS A CASE of persistent pleading inspired by love, and we can almost feel the divine restraint which the Master placed on His loving desire as He led the Mother on to the fulness of faith that He might grant her prayer. The Lord loves to draw His children on as they reason with Him until they are ready for His blessing. It is not the determined human will but the heart's longing that reveals the sincerity of the soul's cry, and the love of God who is always more ready

to hear than we are to pray often waits for the claim to be spoken that He may pour out His riches and grant His peace. Prayer often tells us of the Master's plan because it proves our fitness to understand. By our devoted plea we are lifted up to the height where the heavenly wisdom shines and as sons we are granted the light from Heaven.

Hymn 525—PART I

Thursday, March 3

READ St. Matthew 6:5-15.

THE LORD'S PRAYER is a great social petition in which we all unite as God's family. It is helpful sometimes in our private devotions to use the first person singular—"My Father who art in Heaven"—and so come to a realization of prayer as a fellowship's expression, a communion between the Father and His child. The same truth is brought by our Lord's words—"Pray to thy Father which is in secret" and "Your Father knoweth." How real prayer becomes when we know that we can talk with God and listen while He speaks to us! "Enter into thy closet and shut thy door"—there is the Christ plan for a sacred, personal, and secret interview which is known only to God and His child. And this also makes more real our public devotion when, as we pray together, we are all the while conscious of our individual communion with God.

Hymn 35

Friday, March 4

READ St. Luke 11:1-13.

IN PRAYER we can freely express our needs because God understands. Doubtless the Apostles had heard Christ pray and wondered at the free speaking as of one friend to another. It was quite different from the prayers to which they were accustomed which seemed a pleading as of a servant to an unwilling Master. So Christ's prayers from the Cross must have revealed a new relationship between God and His children. Life's little problems, domestic troubles, personal trials known only to God—how these become as natural, as we talk of them to our Father, as words of adoration and praise! Nothing associated with our lives is without interest to God whose love encompasses all the experiences of our days. Hence that blessed union which makes Heaven and earth one in the education and devotion of our lives.

Hymn 239

Saturday, March 5

READ Revelation 8:1-4.

MAY IT NOT BE that St. John thus caught a great truth in his vision as the silence of Heaven suggested the personal prayers of the saints as they ascended up before God? Silence even from the glory of worship as each soul spoke to the Lord His secret love and adoration and thanksgiving—as on earth so in Heaven the close friendship shall prevail which Moses knew when God spake unto him "face to face as a man speaketh unto his friend" (Exodus 33:11). How precious the truth that in all the widespread and glorious adoration of Heaven there will still be that dear communion which was the comfort on earth of God's children! "My Lord and I"—in the stillness of its holiness a part of the eternal joy which shall never fail—that will be Heaven indeed.

Hymn 536

Dear Lord, I thank Thee for the privilege of prayer which brings me face to face with Thee! Tell me Thy secret, the secret of Thy love and mercy, and let me tell Thee of my struggles and longings as I am being educated and fitted for Heaven. Unworthy am I, but Thou canst make me worthy and so give me pardon and peace. Amen.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THROUGH PLATO TO CHRIST

ONE OF THE ENCOURAGING SIGNS of the times is the return of some of the more profound thinkers, and in particular of the humanists, to the Church. Dr. Paul Elmer More in this country, and T. S. Eliot in England (who has recently become an Anglo-Catholic) are outstanding examples. Apparently the truth of Berdyaev's sapient remark, that where the image of God perishes the image of man perishes as well, and "*où il n'y a pas de Dieu, il n'y a pas de l'homme*" is becoming more and more evident.

At a time when it is the fashion to decry the "dualism" of the Catholic Faith in the Incarnation, as defined at Chalcedon, and to fault the Church for refusing to blur the indelible line that separates Deity from all things created, it is this very "dualism" which has a special appeal for some of the deepest minds among us. Two striking volumes from the pen of Paul Elmer More, the distinguished humanist, are a good illustration of this (*Platonism*, 3d edition, xi, 317 pp., \$3.00, and *The Catholic Faith*, 312 pp., \$4.00, Princeton). From holding "the truth which is in religion, but is not bounded by religious dogma, and which needs no confirmation by miracle or inspired tradition," the writer has been led to accept the Christian revelation, which confirms and illuminates and gives new power and meaning to this truth.

"Is it a fact that this truth needs no confirmation by miracle or inspired tradition? Fresh and salutary the Platonic doctrine of Ideas still is, as it has ever been, but of its potency, unsupported by outer signs, I began to be not so sure. Longer reflection on the events of history and on the needs of human nature raised the persistent question whether just such a confirmation was not required if Platonism was to be converted from a mental luxury for the few to a faith which could stir the sluggish heart of the world, to a power indeed which could meet the spiritual demands of the individual soul. So it happened that I came in the course of my studies to see in the central dogma of Christianity as it were a realization in fact of the dualism which Plato had divined as a theorem of philosophy, and the fore-ordained consummation of the Greek tradition. What had allured the mind as a beautiful myth assumed gradually the awful dignity of revelation. In this sense it may be affirmed that *Christ the Word* and *The Catholic Faith* are not inconsistent with this introductory volume, though the point of view has in a manner changed."

The criticisms of Hedonism and of Kantianism are acute, as well as the setting forth of the colossal tragedies resulting from the failure to keep the will to refrain distinct from the will to power. (My old master, Professor Irving Babbitt, America's other leading humanist, used to insist on the ruin wrought in the modern world by the *élan vital*, divorced from the *frein vital*.) The positive exposition of Plato's thought is excellent, and throughout we feel that the interpreter, like Plato himself, is supremely interested, not in the flow of ideas, but in the active, urgent pursuit of truth and goodness, from which he never suffers beauty to be divorced.

With this spirit, it is not surprising to find the writer led on from Platonism to Christianity, in which essential Platonism is not destroyed, but fulfilled. The comparison between Buddhism and Christianity is splendidly drawn in *The Catholic Faith*. If one supplements this chapter with that of Soloviev in *La Russie et l'Église Universelle*, or the relevant passages in his *Justification of the Good*, he will have a more profound knowledge of things spiritual than he would gain in a thousand courses in "comparative religion"—where there is usually much comparison and little religion, much knowledge of facts and an entire absence of Sancta Sophia, which alone can light up and interpret those facts. Dr. More sums up Buddhism "as a preface to the Gospel, 'lovely in its origin, lovely in its progress, lovely in its end,' and as the most convincing argument withal that truth to be clearly known waits upon revelation."

The writer's enthusiasm for the faith is clear. Unfortu-

nately, his limited knowledge of Catholic theology sometimes leads to unhappy statements. The doctrine of the Theotokos certainly involves no "deification" of Mary, unless in a sense in which we may all be "deified." The treatment of the Resurrection of the Body, of the authority of the Church, and especially of the Virgin Birth, is quite unsatisfactory. The Virgin Birth is held as essential by the Church, not as safeguarding the purity of Christ, but as the outward sign of a new creation, and as the supreme embodiment of the truth that God initiates man's salvation, but man must cooperate—that the Incarnation is conditioned by the faith and self-surrender of Mary, that the descent of God to creation and the free ascent of creation to God, are both essential in the crisis of the world's salvation. If Dr. More had supplemented his teaching on the Resurrection with Soloviev and on Church authority with Khomiakoff—two Orthodox Russian thinkers strongly akin in many ways to Dr. More himself—the result would have been more completely satisfactory. One even wonders if he would find "infallibility," as understood by the latter, uncongenial to his fundamental outlook.

Yet our final word cannot be one of criticism. Few readers will fail to find in these volumes fresh inspiration

"to believe seriously in the other world of God and Ideas, to lift the mind habitually to the contemplation of supernatural realities until it learns of a certainty that its home is there, to live in that realm wholeheartedly, yet without shirking or denying the claims of nature, to center the distracted will upon God as the King of righteousness, to see in this maze of gliding phenomena, or to know without seeing, the obscured presence of veritable justice and beauty, to retain faith in a divine purpose at work within the world despite all the persuasions of infinite illusion, to take one's part valiantly in the eternal conflict of truth."

W. H. D.

SOME BOOKS ON MORAL THEOLOGY

THERE IS IN THE CHURCH TODAY a renewed sense of the need and importance of the study of moral theology, and several works of merit have appeared of late.

In particular, *A Manual for Confessors* by Francis George Belton, is of value (Morehouse, \$3.40). The new material includes a section on Contraceptives, with a keen and convincing discussion of the advice tendered by the majority of our bishops at Lambeth on the subject, and an able treatment of Psycho-Analysis in its relation to the Confessional, as well as a new and excellent bibliography. The chapter on the Confessions of Youths and Girls has been re-written, and much sane and practical counsel added. This book should be on the shelf, or rather on the desk, of every priest who hears confessions.

Further, *The Priest in the Confessional*, edited by J. F. Briscoe, is a little book whose value is out of all proportion to its size (Morehouse, 84 pp., 80 cts.). In all the pressing moral problems of the present day which confront us there is a widespread vagueness as to the fundamental Christian principles, in the light of which these questions must be solved. The first chapter, by Kenneth E. Kirk, is devoted to a discussion of these first principles and, needless to say, is of very high order. The other papers, too, are excellent. The last chapter ("The Encouragement of Heroic Sanctity," by Fr. Briscoe) is especially helpful and necessary, inasmuch as it is the absence of the ideal of heroic sainthood which chiefly accounts for the spiritual impotence of present-day Anglicanism.

Two smaller books are worthy of mention: *Methods of Self-Examination by a Group of Priests* (Morehouse, 26 pp., cloth, 60 cts.; paper, 30 cts.), and *A Book of Penances* (Morehouse, 31 pp., 20 cts.).

W. H. D.

GOD MADE MAN in His own image; but the public is made by newspapers, members of Parliament, excise officers, poor-law guardians.—*Disraeli*.

The Living Church

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

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OTHER PERIODICALS

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THE LIVING CHURCH ANNUAL. The Year Book of the Episcopal Church. Annually, about December 15th. Price, \$1.85 (postage additional).

THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.

Agents also for (London) Church Times, weekly, \$3.50; The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50; and The Vision, quarterly, 50 cts.

Church Calendar



FEBRUARY

28. Third Sunday in Lent.
29. Monday.

MARCH

1. Tuesday.
6. Fourth Sunday in Lent.
13. Fifth (Passion) Sunday in Lent.
20. Palm Sunday.
21. Monday before Easter.
22. Tuesday before Easter.
23. Wednesday before Easter.
24. Maundy Thursday.
25. Good Friday.
27. Easter Day.
31. Thursday.

CALENDAR OF COMING EVENTS

MARCH

15. Special Convention at Grace Church, Orange, N. J., to elect Bishop Coadjutor of Newark.

CATHOLIC CONGRESS CYCLE OF PRAYER

MARCH

7. Grace and St. Peter's, Baltimore, Md.
8. Christ, Williamsport, Pa.
9. St. Mary the Virgin, New York.
10. St. Paul's, Norwalk, Conn.
11. St. John's, Auburn, N. Y.
12. St. Edward the Martyr, New York.

APPOINTMENTS ACCEPTED

CHURCHILL, Rev. ERNEST W., priest-in-charge of Zion Church, Windsor, and St. Luke's, Harpursville, N. Y. (C.N.Y.); to be rector of Grace Church, Nyack, N. Y. Address, Grace Church Rectory, Nyack. April 1st.

HINSELWOOD, Rev. GREGORY C., formerly rector of St. James' Church, Cedartown, Ga. (At.); has become rector of Trinity Church, Columbus, Ga. (At.) Address, 2110 Oak Ave., Columbus.

MILLS, Rev. W. HOWARD, formerly rector of St. John's Church, San Bernardino, Calif. (L.A.); has become vicar of St. Mark's Church, San Diego, Calif. (L.A.) Address, 4237 43d St., San Diego.

SAVANACK, Rev. PAUL R., formerly rector of St. Paul's Church, Toledo, Ohio; to be rector of St. Luke's Church, Cleveland. Effective March 13th.

STARK, Rev. DUDLEY SCOTT, vicar of Holy Trinity Chapel, St. James' Church, New York City; to be rector of St. Chrysostom's Church, Chicago. Effective March 1st.

TEMPORARY APPOINTMENT

CARSTENSEN, Rev. G. A., D.D., rector emeritus of Holyrood Church, New York City, is serving as locum tenens at Trinity Church, E. 166th St., New York City.

APPOINTMENT DECLINED

KELLER, Rev. HARRY F., has reconsidered his recent call to St. Peter's Church, Columbia, Tenn., and will remain as rector of St. John's Church, Johnson City, Tenn.

RESIGNATIONS

CHASE, Rev. WILLIAM SHEAFE, D.D., as rector of Christ Church, Bedford Ave., Brooklyn, N. Y. (L.I.), and will become rector honorarius of that church.

WOOLEY, Rev. EDWARD A., as rector of St. John's Church, Marcellus, N. Y. (C.N.Y.), because of ill health. Address, Main St., Marcellus.

NEW ADDRESSES

Duluth

KEMERER, Rt. Rev. B. T., D.D., Bishop Coadjutor of Duluth, formerly 1523 E. First St., Duluth, Minn.; 224 Third Ave., South, St. Cloud, Minn.

The diocese of Duluth has not maintained a central office since March 1, 1931. Accordingly the address of the former diocesan office at 406 Alworth Bldg., Duluth, given in the Living Church Annual for 1932 is incorrect.

Bishop Bennett's address until May 1st will be 32 Westminster St., Providence, R. I. Duluth address, Hotel Duluth, Duluth, Minn.

FREEMAN, Rev. ELMER S., formerly of Stamford, Conn.; 76 Remsen St., Brooklyn, L. I., N. Y.

HUNTINGTON, Rev. C. E., chaplain of St. Luke's in the Desert, Tucson, Ariz., formerly R. F. D. No. 2, Box 193; St. Luke's in the Desert, Tucson.

PURDY, Rev. RICHARD S., rector of Trinity Church, Elmont, N. Y. (L.I.), formerly Franklin Square; 22 Hillsboro Ave., Elmont, L. I., N. Y.

ORDINATIONS

DEACONS

HONOLULU—On January 29th, ALBERT H. STONE was ordained to the diaconate by the Bishop of the district, the Rt. Rev. S. Harrington Littell, S.T.D., in St. Andrew's Cathedral, Honolulu. The candidate was presented by the Rev. Thurston R. Hinckley, an instructor at Iolani School, where Mr. Stone is headmaster. The Rev. Hollis H. Corey, priest-in-charge of the Church of the Holy Apostles, Hilo, Hawaii, was the preacher.

Mr. Stone came to the Islands last August to take charge of Iolani School, a Church institution for boys and one of the oldest in the territory. Prior to his coming to Iolani he had been principal of Kullung School in China.

NEW YORK—At the request of Bishop Manning, ARTHUR THOMAS BROWN was ordained to the diaconate by the Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan of the diocese, on February 11th at the Cathedral of St. John the Divine.

PRIESTS

VERMONT—On February 17th, in Trinity Church, Rutland, the Rev. EMMETT PAIGE was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Samuel B. Booth, D.D. The Rev. Morgan Ashley was the presenter and the Bishop preached.

WEST MISSOURI—In St. Andrew's Church, Kansas City, the Rev. GEORGE W. BARNES was advanced to the priesthood on February 16th by the Bishop of the diocese, the Rt. Rev. Robert Nelson Spencer, D.D. He was presented by the Rev. James P. DeWolfe, and the Rev. Carl W. Nau preached.

Mr. Barnes is to be curate of St. Andrew's.

NEWS IN BRIEF

CONNECTICUT—On February 14th, lamps were installed in Christ Church, Roxbury, in memory of the late Rev. Walter Downes Humphrey, for more than thirty-nine years rector of the parish. The service was conducted by the Rt. Rev. F. G. Budlong, D.D., Coadjutor of the diocese. The lamps are of the lantern type and harmonize with the pulpit, lectern, and credence, and are the gift of members and friends of the late rector.

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ADDRESS all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

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EXPERIENCED TEACHER, EXPRESSION, Dramatics, desires position in Church school. Competent to serve as housemother, assistant manager, etc. References. N-742, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AVAILABLE. OUTSTANDING voice culturist. Reverent, scholarly, devotional results. Held prominent positions. Highest possible New York endorsement. Churchman. Address, Box H-723, LIVING CHURCH, Milwaukee, Wis.

ORGANIST CHOIRMASTER, SPECIALIST with unsurpassed credentials desires change. Reply, S-617, care of LIVING CHURCH, Milwaukee, Wis.

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VESTMENTS AND ALL CHURCH WORK. See Mowbray's displayed advertisement on another page. PAUL S. BUCK, distributor, 665 Fifth Ave., New York City.

VIOLET SET, REDUCED, \$60. RED, \$70. White, \$60. Sent on approval. Gothic, 5 pieces. St. CHRISTOPHER'S GUILD, 23 Christopher St., New York. Chelsea 2-7941.

DEVOTIONAL

THE CONFRATERNITY OF THE MYSTICAL Life (see page 218 of the Living Church Annual for 1932) offers monthly studies in Personal Religion, sent by post, without obligation other than voluntary donations. The work of the C. M. L. is commended by many bishops and priests of the American Church. First study sent on request. Address, Box 144, Wall Street Station, New York City.

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EASTER CARDS

DEVOTIONAL EASTER CARDS. SAMPLE packet, \$1.00. GRACE DIEU PRESS, in care of Poor Clares, Little Portion, Mt. Sinai, L. I., N. Y.

LENDING LIBRARY

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MISCELLANEOUS

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REV. K. A. VIALL, S.S.J.E., Rector
Sundays: 8, 10, 11 A.M.; 8 P.M.
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

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St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago
1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction 7:30 P.M. Week Day Mass, 7:00 A.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston
REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15 A.M.; Young People's Mass, 9 A.M.; Church school, 9:30 A.M.; Matins, 10 A.M.; High Mass and Sermon, 10:30 A.M.; Solemn Evensong and Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M.; Evensong, 5 P.M. Thursdays and Holy Days additional Mass, 9:30 A.M. Confessions: Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.; 3:30-5 P.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M. High Mass and Sermon, 11 A.M. Sermon and Benediction, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

Minnesota

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
REV. AUSTIN PARDUE, Rector
Sundays: 8, 9:30, 11 A.M.; 7:45 P.M.
Wed., Thurs., and Holy Days.

New Jersey

Grace Church, Newark
Broad and Walnut Streets
REV. CHARLES L. GOMPH, Rector
Sunday Masses, 7:30, 9:30, and 11:00 A.M. Evensong, 8:00 P.M.
Week-day Mass, 7:30 A.M.; Fridays and Holy Days, 9:30 A.M., also.
Confessions: Fridays, 8:00 P.M.; Saturdays 5:00-6:00 and 7:30 P.M.

New York

Cathedral of St. John the Divine, New York City
Amsterdam Avenue and 112th Street
Sundays: Holy Communion, 8, 9, 9 (French); Children's Service, 9:30 A.M.; Morning Prayer or Litany, 10 A.M.; Morning Prayer, Holy Communion and Sermon, 11 A.M.; Evening Prayer, 4 P.M.
Week-days: Holy Communion, 7:30 A.M. (Saints' Days, 10:15); Morning Prayer, 10 A.M.; Evening Prayer, 5 P.M. (Choral).

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Noonday Services Daily (except Saturdays), 12:20.

CHURCH SERVICES—Continued

New York

Church of St. Mary the Virgin, New York
46th St., between Sixth and Seventh Aves.
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass). Vespers, Benediction and Sermon, 8.
Week-day Masses, 7, 8, 9:30 and 12:10.
Noon-day Address (daily) at 12:40. Stations and Sermon (Rector), Fridays at 8 P.M.
Confessions: Thursdays, 5 to 6; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

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

The Transfiguration 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Communions, 8 and 9 (Daily 7:30).
11—Missa Cantata—Sermon; 4—Vespers.

Holy Cross Church, Kingston, N. Y.
Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5; 7 to 8 P.M.
Telephone: Kingston 1265.

Pennsylvania

S. Clement's Church, Philadelphia
20th and Cherry Streets
REV. FRANKLIN JOINER, JR., Rector
Sunday Masses: 7, 8, 9:15 & 11 (High Mass). Vespers and Sermon at 8.
Daily Masses: 7, 8 & 9:30.
Friday: Benediction at 8.
Confessions: Fri. 3-5; 7-8; Sat., 11-12; 3-5; 7-9.

Saint Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Mass for Communions, 8:00 and 9:00.
Solemn High Mass and Sermon, 11:00.
Evensong and Sermon, 4:00.
DAILY:
Low Mass, 7:00 and 7:45.
Matins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.
CONFESIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Ave. and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses, 7:30, 9:30, 11:00.
Week-day Masses, 7:00 A.M.
Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

K FOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

K FPY, SPOKANE, WASHINGTON, 1340 kilocycles (223.9). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

K GHF, PUEBLO, COLO., 1320 KILOCYCLES (227.1). Church of the Ascension. Every Sunday at 11 A.M., Mountain time, until Easter.

K GO, SAN FRANCISCO-OAKLAND, CALIF. 790 kilocycles (380 meters). Grace Cathedral. Morning service first and third Sunday 11:00 A.M., P. S. Time.

K IDO, BOISE, IDAHO, 1350 KILOCYCLES (260.7). St. Michael's Cathedral. Vesper Service every Sunday at 5 P.M. Mountain time. Also daily Organ Recital from 6 to 6:30 P.M.

KPCB, SEATTLE, WASH., 650 KILOCYCLES (462 meters). Trinity, Rev. C. S. Mook. Service every Sunday 11 A.M., Pacific Standard Time.

KVOR, COLORADO SPRINGS, COLO., 1270 kilocycles (231.6). Grace Church. Every Sunday at 11 A.M., Mountain Time.

WBZ, SPRINGFIELD, MASS. 990 KILOCYCLES (302.8). The Religious Life Hour, Sundays at 3:00 P.M., E. S. Time.

WCBM, BALTIMORE, MD., 1870 KILOCYCLES (218.8). Services and sermon every Monday morning at 11 A.M., E. S. time, under auspices of Baltimore Federation of Churches. Rev. Dr. Arthur E. Kinsolving, preacher.

WIP, PHILADELPHIA, PA., 610 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

WIBA, MADISON, WIS., 1280 KILOCYCLES (234.2 meters). Grace Church. Alternate Sundays, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning services every Sunday at 9:30, E. S. Time.

WMAL, WASHINGTON, D. C., 630 KILOCYCLES (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

WRBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by the Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

WRVVA, RICHMOND, VA., 1100 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:15 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VIRGINIA, 780 KILOCYCLES (384.4). Christ Church every Sunday, 11 A.M., E. S. Time.

RETREATS

CHICAGO—A RETREAT FOR ASSOCIATES and other women will be held at St. Mary's Home, 2822 Jackson, Chicago, Monday, March 7th beginning with the Mass at 10 o'clock, and closing with Benediction at 4 o'clock. The Rev. MacVeigh Harrison, O.H.C., conductor. Kindly notify the SISTER SUPERIOR.

MILWAUKEE—A RETREAT FOR MEN under the direction of the Cathedral Chapter of the Brotherhood of St. Andrew will be held at All Saints' Cathedral on MidLent Sunday, March 6th. The retreat will open with a corporate Communion for men at 7:30 and will continue until 4:00 P.M. The Rev. M. M. Day, vicar of Christ Church, Whitefish Bay, conductor. The Bishop Coadjutor of Milwaukee will conduct a retreat in the Cathedral on Friday, March 4th, for the diocesan Woman's Auxiliary. Following a corporate Communion at 8 o'clock there will be two addresses in the morning and one in the afternoon. On Saturday afternoon, March 12th, the Rev. E. H. Creviston will conduct a retreat for the Associates of the Holy Nativity.

NEW YORK—MIDLENT RETREAT, Saturday, March 5th at St. Paul's Chapel, Trinity parish. The Rev. Joseph Patton McComas, D.D., conductor. Those desiring one or both meals will notify as soon as possible, the verger, George B. Mead, St. Paul's Chapel, or the parish visitor, Miss Jane Voyle, 247 Broadway, Room 210.

NEW YORK CITY—A DAY'S RETREAT for women will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, March 12th. Conductor, the Rev. Frank Gavin, Th.D. Apply to the MOTHER SUPERIOR, Community St. John Baptist, Holy Cross House, 300 East Fourth St., New York City.

HOUSE OF RETREAT AND REST

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

BOOKS RECEIVED

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

The Dial Press, 152 W. 13th St., New York City.

The Germans. An Inquiry and an Estimate. By George N. Shuster. \$3.00.

Harvard University Press, Cambridge, Mass.

Mysticism and Democracy in the English Commonwealth. Being the William Belden Noble Lectures delivered in Harvard University, 1930-1931. By Rufus M. Jones, D.D., LL.D. \$2.00.

Ray Long and Richard R. Smith, Inc., 12 E. 41st St., New York City.

A Lamp Unto My Feet. By the Rev. John R. Gunn. \$1.50.

Communion With God. Prayers of Reality for Chapel, Pastoral and Private Use. Compiled by Elmore McNeill McKee. \$1.75.

Grace in the New Testament. By James Moffatt. \$3.00.

"He Whom a Dream Hath Possessed." Some aspects of the art of religious living. By John Knox. \$1.25.

Men Who Stood Alone. The Hebrew Prophets in Action. By Mary Jenness. \$1.00.

Son of Thunder. A Study of the Life and Work of John of Bethsaida, Fisher of Men. By J. P. D. Liwyd. \$1.50.

The Fact of a Future Life. By the Rev. Cortland Myers, D.D.

The Religious Control of Emotion. By Wayne Leys. \$2.00.

McGraw-Hill Book Company, 370 Seventh Ave., New York City.

Divorce. A Social Interpretation. By J. P. Lichtenberger.

Negro Year Book Co., Tuskegee Institute, Alabama.

Negro Year Book. An Annual Encyclopedia of the Negro 1931-1932. By Monroe N. Work, Director Department of Records and Research, Tuskegee Normal and Industrial Institute.

Oxford University Press, 114 Fifth Ave., New York City.

Judaism in the Greek Period From the Rise of Alexander the Great to the Intervention of Rome (333 to 63 B. C.). By G. H. Box. \$1.50.

Progressive Printing Co., Seattle, Washington.

A Pioneer Missionary. By the Rt. Rev. Lemuel H. Wells, D.D., Missionary Bishop of Spokane.

Fleming H. Revell Co., 158 Fifth Ave., New York City.

Christian Liberty and Church Unity. By M. G. G. Scherer. \$1.75.

Stanford University Press, Stanford University, California.

Social Aims in a Changing World. By Walter Greenwood Beach. \$1.75.

The Viking Press, 18 E. 48th St., New York City.

Brown America. The Story of a New Race. By Edwin R. Embree. \$2.50.

MAGAZINE

Church Assembly Press and Publications Board. Church House, Westminster, London, S. W. 1, England.

The Church Overseas. An Anglican Review of Missionary Thought and Work. Published Quarterly. 1s net.

NEWS IN BRIEF

LOS ANGELES—On a recent Sunday afternoon the clergy of San Fernando Valley met in the picturesque foothill town of Tujunga to join in the setting apart of a newly acquired building site for the Mission of the Ascension. Bishop Gooden officiated at the dedication, assisted by the general missionary, Dr. Royal H. Balcom and Dr. G. E. Swan, priest-in-charge, who though presumed to be in retirement is one of the most active and effective workers in the diocese.—The fourth annual *Blue Book*, a directory of the social service institutions and organizations of the diocese, has recently been issued. It contains in synoptic form information regarding eleven agencies of the diocese engaged in various phases of social endeavor. There is a "Foreword" by Bishop Stevens and the booklet is dedicated to the Rev. C. Rankin Barnes, executive secretary of the Department of Social Service of the National Council, under whose leadership as chairman of the diocesan commission the book was issued four years ago.

LONG ISLAND NOTES

The Living Church News Bureau)
Brooklyn, February 18, 1932]

Brooklyn—Eleven hundred and fourteen communicants attended the annual Washington's Birthday corporate Communion of St. Andrew's Brotherhood; eleven hundred and thirty-five were at the breakfast; and more than twelve hundred were in attendance at the mass meeting to hear Judge Wahle and Bishop Stires.

This year's attendance nearly doubles last year's record, 700 registering at that time.

ST. LUKE'S CHURCH SCHOOL, BROOKLYN, two years ago decided to have the scholastic year end in January, instead of June, and they report that that change has added value to the commencement exercises.

At this same school the Lenten mite boxes were given out this year in a unique manner. The boxes had been arranged in the pile in the form of a loaf of bread, both calling to mind Christ's words "I am the Bread of Life" and also referring to the theme for Lenten study this year: "Give us this day our daily bread." As each class was called, a representative went forward, and a slice was cut from the loaf, and the class was supplied. In each box was found what the rector described as a bit of leaven, put there by himself, and the aim of the school during Lent will be to see how great a supply they can furnish for the world's need.

OTHER ITEMS

The Rev. John Lewis Zacker, rector of the Church of St. John the Baptist, Brooklyn, is parish the preacher at all the services in his parish this Lent.

The Sons of the Revolution, the Daughters of the Revolution, and the American Legion will all be represented at St. Bartholomew's Church, Brooklyn, next Sunday morning, for the service commemorative of the two hundredth anniversary of Washington's birth.

The missionary carnival carried on by the Church school of the Cathedral parish, Garden City, brought in over \$700 for the missionary offering.

The preachers at the "united services" of the Hill zone parishes in Brooklyn this Lent are the Very Rev. Hughell E. W. Fosbroke, D.D., dean of the General Theological Seminary; the Ven. Frederick G. Scott, D.D., archdeacon of Quebec; the Rev. Ernest H. Foster of Holy Trinity Chapel, Yangchow, China; the Rev. Bernard I. Bell, D.D., warden of St. Stephen's College of Columbia University; and the Rt. Rev. Ernest M. Stires, D.D., Bishop of this diocese.

CHAS. HENRY WEBB.

ROCHESTER JOY CAR COMPLETES TWELFTH YEAR

ROCHESTER, N. Y.—The joy car, a unique institution financed by voluntary subscriptions of Jewish, Roman Catholic, and Protestant inhabitants of the city of Rochester, and sponsored by the Rochester Church Extension Society, this year celebrates its twelfth birthday. The car is of the open type and the past season carried on outings 3,000 passengers from the institutions of the city.

The old car was turned in with the coming of winter and a new one purchased with especially built body, adequate protection, and safety features.

In addition to this car the society has maintained this past year a motor corps to take people from the institutions on short drives who could not go on the longer joy car trips, the cars being supplied from private homes or financed by individuals.

Massachusetts Clergy Pledge Gift to Resuscitate Finances of National Council

Bishop Sherrill's Plea Is Met With Enthusiastic Response By Diocesan "Missionaries"

National Council Department of Publicity
New York, February 16, 1932

THE NATIONAL COUNCIL HAS EVERY reason to feel distinct pride in an endorsement just given to its call for a 1932 deficiency fund to be given by Whitsunday. That endorsement is given in ringing terms by the clergy of one of the great dioceses of the Church, as evidenced by the following letter received by the Presiding Bishop from the Rt. Rev. Henry K. Sherrill, D.D., Bishop of Massachusetts:

Dear Bishop Perry:

The clergy of the diocese of Massachusetts are deeply stirred by the financial crisis facing the Church. We feel that as a result of the action taken by the National Council many of our brethren throughout the world on account of the ten per cent cut in salaries have been asked to make a great sacrifice in the interest of the work to which they have dedicated their lives.

We in Massachusetts are also missionaries, and we desire to share their sacrifice, that the work of the Church may go on. Accordingly, I am authorized to tell you that the clergy of this diocese expect to pay to you as Presiding Bishop \$27,700, or more, as a contribution from our salaries, to be used by you at your discretion in the meeting of the Church's need. We hope that this action, which in almost every case means sacrifice, will be an encouragement to our brethren in the missionary field and an incentive to all our clergy and laity to respond to the demand of the present situation.

(Signed) HENRY K. SHERRILL.

Bishop Sherrill had returned from the recent meeting of the National Council, of which he is a member, feeling deeply concerned with the emergency confronting the Church. He has been in closest touch with the national affairs of the Church, not only in the present Council and the Council of the last triennium, but also throughout General Convention, both in the House of Bishops and as a member of the program and budget committee. He conferred with his Suffragan, the Rt. Rev. Samuel G. Babcock, D.D., and with Bishop Lawrence who, during his long episcopate and in his development of the Church Pension Fund, has faced many serious crises. The whole situation was then reported to all the clergy of the diocese, in a personal letter from Bishop Sherrill, with the suggestion that the clergy who desired to join their bishops in making a personal pledge as a sign of their common cause with the missionaries of the Church would report such pledges on February 15th. It was decided to call this offering the Brotherhood Fund.

The immediate financial response, as told in Bishop Sherrill's letter, is a pledge of \$28,022 toward the emergency. Although this sum, under the terms of the letter, is a gift to the Presiding Bishop, he has gladly made it available for the Whitsunday fund.

While this generous sum is a happy augury for the overwhelming success of the 1932 deficiency fund when it culminates at Whitsuntide, even more important is the way in which the Massachusetts clergy, putting aside smaller problems, give their endorsement to the National Council's serious action taken at

its recent meeting and its plan to re-establish the missionary work of the Church more firmly. Still more enheartening to the Church everywhere is the emphasis which the Massachusetts clergy place on the fact that they too feel themselves to be missionaries, and that, sharing in the world-wide missionary brotherhood, they too must share in the sacrifice

Housing Problem Is Subject of Much Discussion by English Church Assembly

Speed Is Urged For Sheltering the Poor—Men and Religion—Liverpool Tutorial School

The Living Church News Bureau
London, February 5, 1932

AT THE OPENING OF THE SPRING SESSION of the Church Assembly on Monday, several reports were received, among them those of the Committee on Advowsons, of the Council of Training for the Ministry, and of the Social and Industrial Commission. In connection with the last of these, the outstanding matter was the housing question, and the Bishop of London moved:

"That in view of the vital importance of the question of housing in this country, and the danger that, if the building of houses is curtailed, the problem will assume greater proportions in a short while, the Assembly feels that it is a matter of primary importance that all well-considered housing schemes for the poorest people should be continued."

The Bishop of Southwark, Lord Daryngton, and others spoke on this subject, and the motion was agreed to, with an amendment altering the latter part so that it would read: "The Assembly urges that there should be no delay in carrying out well-considered housing schemes for the very poor."

The thorny problem of the repurchase of advowsons occupied nearly the whole of Tuesday's sitting. Mr. Coles, who submitted the report of the committee, admitted that opposition to the measure was small, but maintained that the few grievances should be put right. Then followed an endless tirade of Protestant speeches against the measure. Mr. Barkworth charged the committee with incompetence, and worse, in refusing even to hear evidence from leaders of Evangelical trusts. Another Evangelical speaker likened the purchase of a living by a trust to purchasing a slave to set him free!

The debate was concluded by an admirably-reasoned speech from Lord Wolmer, one of the members in charge. The motion for approval was carried, but the small majority in the House of Bishops, namely, two votes, was a matter for surprise.

Other matters discussed up to Wednesday night included the Boards of Patronage Measure, Union of Benefices, Tithe, and Clergy Widows' Pensions.

ON DISARMAMENT

The great meeting on Tuesday at the Albert Hall, on the opening day of the Disarmament Conference at Geneva, afforded an opportunity for the effective expression

now placed upon all the missionaries, at home and overseas.

This is one of many evidences of keen interest in and endorsement of the Council's action in regard to three chief objectives: first, to meet the 1931 deficit by appropriations from the undesignated legacies received in 1931; second, to secure additional pledges by Whitsunday to cover the shortage for 1932; third, and by far the most important, to uplift and establish on firmer foundations than ever before the whole program of the Church through enlisting the wholehearted missionary impulse of every Church member.

of English Christian opinion on this matter. In the speeches there was an evident desire to recognize difficulties and avoid mere sentimentality, and the Archbishop of York's plea for the understanding of the position of France was particularly welcome. Admirable, too, was the warning of the Bishop of Llandaff that nations can neither be taxed nor frightened into disarmament. What can convert them, as he said, is an acceptance of the belief in the solidarity of the human race, a belief which, when accepted, will prove as fatal to class war as to war between nations.

MEN INDIFFERENT, NOT OPPOSED, TO RELIGION

A committee appointed by the Bishop of Leicester, to inquire into the most effective methods of work among men in the diocese, has issued an informative report, in which the attitude of men to the Church and to religion generally is discussed. Of the clergy who replied to the questionnaire on the subject, 95 per cent were emphatic that there is no apparent hostility to Church or religion. Indifference, rather than hostility, is described as being the prevalent attitude in most parishes. Commenting on this point, a group of laymen, whose suggestions are printed as an appendix to the report, remark:

"Services should be shorter and brighter. More suitable hymns should be chosen and congregational singing encouraged. The services should be better adapted to different kinds of churches in town and country. Fellowship should be encouraged among the men of a congregation. The clergy should visit more, and follow up non-regular worshippers when they have attended baptisms, marriages, and funerals. A difficulty is the unbridged gap between boyhood and early manhood, and more laymen's help for classes for young men should be sought. Men should be given work to do, and their capacities for service used by the clergy. A higher standard of example in daily life by many worshipping Churchmen would convince outsiders of the value and power of their faith and religious practice."

TUTORIAL SCHOOL IS FOUNDED

A group of clergy in the Liverpool diocese have founded an institution which will be known as the Liverpool Evangelical Tutorial School, the purpose of which is to train young men for the ministry. The classes have now opened at the Liverpool Church House, and the tutors are members of the teaching staff of Liverpool College. The Bishop of Liverpool (Dr. A. A. David) is the visitor of the school; the master of St. Peter's College, Oxford (the Rev. C. M. Chavasse), is the president.

GEORGE PARSONS.

Christian Marriage Standards Attacked in Compulsory Course at Columbia University

So Press Reports, But Professor Denies Charge—Book Cited As Text Favors Extra-Marital Unions

The Living Church News Bureau,
New York, February 19, 1932

THERE APPEARED IN THE PUBLIC PRESS of last Tuesday an announcement from Columbia University of details of a scheduled new course in the curriculum of that institution. The newspaper account was so worded as to arouse the instant concern of those who are pledged to uphold Christian standards of marriage.

Conscious of the inaccuracy which often characterizes newspaper reporting, the writer obtained the following information from Prof. John J. Coss of the university who has oversight of the course in question. In a study of social responsibilities two weeks are devoted to a consideration of *The Family*. Therein the students' reading covers a wide expression of opinions on that subject, including those of writers from the time of the Roman Empire to the present. All of which sounds harmless.

But this is very different, as stated by Professor Coss, from the impression given out to those concerned at Columbia. There the announcement was hailed by certain liberals in the student body as a courageous move in defiance of Christian standards for marriage and home life. It seems that mimeographed sheets in folders of 40 pages were distributed among the students concerned with the course, wherein greater freedom in the relationship between sexes and maternity outside the marriage bond were advocated. The statement of the folder is, certainly, quite unlike the description given the writer as the following quotation from it proves:

"The family in its present form may be said to serve but inadequately the affectional needs of those who have entered into the relationship," the folder says. "At every period in the history of matrimonial institutions there have been considerable groups of people who have not conformed to the social dicta. Among these people have been artists, seers, and poets who, in the conduct of their personal affairs, have been allowed a measure of freedom which has not been accorded to other groups.

"This desire for more personal liberty is now extending, however, to other groups of the business and professional classes. The result has been the formation of new forms of marriage and of unconventional unions between the men and women of similar background and tastes, in the hope that these unions may prove more amenable to their human needs."

"NEW FORMS OF UNION" ADVOCATED

The students are told further that there is a need in present-day civilization for new forms of unions to replace those of marriage. The unconventional unions have assumed various forms, according to Miss Ruth Reed, author of the readings, but "primarily they are designed for those who wish some sexual companionship without the close association and manner of life now urged upon married couples and they aim to meet the need of those women who wish children without the constant association and co-operation with a man which a modern conventional marriage entails."

MARRIAGE COURSE NOT GIVEN AT ST. STEPHEN'S

ANNANBALE, N. Y.—The new course on social relationships recently announced at Columbia University will not be taught at St. Stephen's College, one of the constituent units of the university, according to the Rev. Dr. Bernard Iddings Bell, warden. In response to an inquiry from THE LIVING CHURCH Dr. Bell issued the following statement:

"I know nothing about the reported teachings concerning marriage in the course on contemporary civilization in Columbia College. We work on an entirely different system from that of Columbia College, although working toward the same university degree. We do not teach contemporary citizenship as a special course. Our concern is rather with introducing our students directly to participation in scholarship."

"At present the protection and approval of society is given to parenthood in all cases where the prescribed rites have been observed, and disapproval is expressed where those rites have been neglected," the folder adds. "Rational considerations suggest that it would be more economical to extend social approval to responsible parents whether inside or outside the marriage relationship, with disapproval of irresponsible parenthood whatever the circumstances or conventional observances.

"The old invidious distinction between legitimate and illegitimate parenthood should be abolished. Every parent who assumes responsibility for the care and future of children should be considered a legitimate parent, and every parent who refuses such care should be considered an illegitimate parent without regard to legal or religious formalities."

"EARLY CHRISTIANS" BLAMED

The Miss Reed mentioned above is Miss Ruth Reed of the faculty of Wellesley College, whose writings, according to the report, are compulsory reading for all sophomores. Her thesis is that the early Christians are to blame for the present maladjustments, for she contends that their philosophy taught the moral inferiority and unworthiness of women, thus developing ideas and standards in sex matters against which people today are rebelling.

Further, Columbia's undergraduate periodical, *The Spectator*, seems to regard the announcement of this course as something far more radical than Professor Coss makes it out to be. Editorially, the paper welcomes the new course with satisfaction and congratulates the authorities upon inaugurating a study which will tend to change standards which, in its opinion, need radical revision.

Obviously, the reaction among Columbia's students does not confirm Professor Coss' description of the proposed course. It is hoped that by the time of the next issue a more clarifying and more satisfactory report can be made.

NEWS ITEMS

The Bishop of New York, acting for the Archbishop of Canterbury, will, on the afternoon of Sunday, February 28th, in St. Thomas' Church, confer the Lambeth degree of Doctor of Music upon Dr. T. Tertius Noble. In the same service a window will be unveiled, which has been erected in gratitude for the fifty years of Dr. Noble's service as an organist.

The Bishop Coadjutor of Missouri, Dr. Scarlett, acting for the Bishop of New York, will confirm a class of candidates on the evening of Palm Sunday in St. George's Church, Stuyvesant square. In his early ministry Bishop Scarlett was an assistant on the staff at St. George's.

Radio announcements of the City Mission Society state that the speaker on February 25th will be Bishop Manning, and on March 3d, the Rev. Dr. Fleming of the Chapel of the Intercession. This program is to be given over Station WABC from 12:45 to 1 o'clock P.M.

The Rev. W. Harold Weigle, rector of old St. Paul's Church at Eastchester, having recently undergone examination by physicians at Johns Hopkins, Baltimore, has, on their recommendation, received a month's leave of absence from his parochial work. Fr. Weigle sailed last Friday for the Bahamas to have several weeks of complete rest.

The Rev. Dr. Joseph P. McComas, vicar of St. Paul's Chapel, will conduct a Mid-Lent Retreat on Saturday, March 5th, at his church. Holy Communion will be given at 8, and there will be a choral Eucharist at noon; meditations on *The Life of Prayer* will be given at 10, at 2, and at 3 o'clock. Breakfast and luncheon will be served to those making advance applications.

At the Church of the Holy Trinity, St. James' parish, a bronze memorial tablet was dedicated last Sunday morning by the vicar, the Rev. Dudley S. Stark. The inscription on the tablet reads: "The Corporation of St. James' Church prays all who enter these gates to remember William Rhinelander Stewart, 1852-1929, into whose hand was entrusted the over-seeing of the building of this church, and whose love for it continued steadfast until his death."

Captain Richmond P. Hobson and Dr. Arthur La Roe will speak on *The Menace of Narcotic Drugs* on Wednesday, February 24th, before the members of the National Church Club for Women.

HARRISON ROCKWELL.

YUKON GOLD RUSH DAYS RECALLED BY BISHOP ROWE

PROVIDENCE, R. I.—Bishop Rowe and Dr. Grafton Burke, head surgeon at the Hudson Stuck Memorial Hospital, Yukon, covered a large part of the state last week describing to congregations the work in Alaska. Bishop Rowe came to Rhode Island to express his gratitude for a bequest to his diocese by the late Dr. Frederick J. Bassett, rector of the Church of the Redeemer, Providence. Dr. Bassett's successor, the Rev. John I. Byron, and the parish were the Bishop's hosts during his visit. Later in the week, Dr. Burke, on a year's absence for study at home and abroad, joined his chief. At the Narragansett convocation in St. Paul's Church, Wickford, Bishop Rowe spoke of Jack London, Tex Rickard, Robert W. Service, and Rex Beach as fellow adventurers in the gold rush days of the Yukon. He called Jack London a mere reporter looking for adventure in the north country. Tex Rickard he described as a saloon and gambling-house keeper who always did his part in the missionary exploits of the Bishop. Robert W. Service and Rex Beach were writers, he said, who looked for atmosphere and found it. The Bishop recounted the great changes that have taken place in Alaska since those early days.

BISHOP STEVENS CONVALESCING

LOS ANGELES—The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of the diocese, has left the Hospital of the Good Samaritan, this city, where he underwent an emergency operation for appendicitis a few weeks ago, and is recuperating at his home in South Pasadena. This last operation was the culmination of a series of complications which the Bishop has suffered over a period of more than four months.

National Emergency Fund Created By Massachusetts Clergy Totals \$28,022

Work Done So Quietly That News Is Surprise to Diocesan Laity— News In Brief

The Living Church News Bureau
Boston, February 20, 1932

THE LAITY OF MASSACHUSETTS, UNLESS its members had scanned the newspapers very carefully for news sifted through the familiar Associated Press, had no idea until yesterday morning that its clergy had contributed a very substantial sum toward meeting the deficit facing the National Council and threatening a diminution of the Church's work. The contribution stands today at \$28,022. This splendid news was justly hailed by a discriminating editorial, entitled "Quietly and Nobly," in yesterday's *Herald*. The editorial, after referring to the happening as "another story of the depression and worth the telling," says in part:

"Bishop Sherrill at the beginning of the Lenten season, not as the leader of the clergy but as one among them, wrote a confidential letter in which he told how heavily the present situation lay upon his heart. Without using the weight of his office by direction or indirection, but addressing them as one in a great fellowship, he suggested that each should help to bear his remote brothers' burden.

"The Bishop realized, of course, when he wrote to his clergy how pitifully small some of their salaries were, and how unselfishly all of them had been responding to demands that come upon the clergy alone. He may have remembered that line in the second epistle of St. Paul to the Corinthians about the work of the ministry, 'As poor, yet making many rich.'

"The clergy of the Massachusetts diocese did not hesitate. On the day appointed for his word to the National Council, Bishop Sherrill laid on the altar of fellowship sacrifices from every one of his clergy. The *koïnonia*—the fellowship—the Greek word for which connotes much more than our own, was proved to be a real and vital thing."

There is little remaining to be said except that some of the clergy in Massachusetts had already taken cuts in their salaries before subscribing to what has spontaneously attracted to itself the title, "Brotherhood Fund." Bishop Perry has written a message that he has been deeply moved and heartened by this evidence of sympathy and support; Bishop Rowe, a guest of Bishop Sherrill's at present, said that this sacrificial gift gives him new courage as he starts West. And Bishop Sherrill, acknowledging the action of his clergy has written to each one, "It is not for me to thank you: you have given gladly to a great cause. But I thank God for the loyalty, devotion, and the fellowship of my brethren in this diocese."

LENTEN SERVICES

Lent has brought to Boston congregations, as usual, the opportunity of hearing many visiting preachers of note. These sermons and addresses reach a wide constituency through the daily throngs from far and near that fill the city churches. Many prominent clergymen of our own and other Churches are speakers at these services.

NEWS BRIEFS

New officers elected recently to serve for terms of three years on the executive committee of the Episcopal City Mission are the Rev.

Vincent LeRoy Bennett, the Rev. Dr. Benjamin M. Washburn, Henry Brigham, and Francis H. Cummings. Delegates attending the annual meeting were addressed by the Rev. Dr. Henry B. Washburn on "Religion in the Social Field." Following Dean Washburn came four workers of the Episcopal City Mission presenting aspects of religion in the fields of boyhood, girlhood, prison, and hospital.

When Bishop Howden of New Mexico and Bishop Rowe of Alaska addressed the monthly gathering of the diocesan Church Service League last Wednesday in St. Paul's Cathedral crypt, they represented two of the largest missionary areas of the Church.

Miss Elizabeth London Mitchell, for forty-one years the parish visitor of Trinity Church, Boston, has resigned. She is a link with the great days of Phillips Brooks and in writing of her Dr. Kinsolving says, "She has become a very pattern and symbol of loyalty to Trinity Church. . . . She is known to thousands in the city of Boston for her wisdom, her wit, and her kindness."

Miss Mary B. McGill, United Thank Offering missionary finishing her furlough from her work in St. Barnabas' Hospital for Lepers, Kusatsu, Japan, gave an address at Emmanuel Church recently. Miss McGill illustrated her address with lantern slides.

The senior warden of the Church of the Good Shepherd, East Dedham, is leading a men's weekly conference on the missionary work of the Church every Sunday evening after evening service when the men gather informally in the parish house. His rector questions whether this is not a unique instance of a warden-led missionary conference.

The World Day of Prayer was observed in Boston by a service in St. Paul's Cathedral crypt, led by Miss Eva D. Corey, assisted by these speakers of various communions and representative of different fields: Mrs. John Lincoln Dearing, the Far East; Mrs. William B. Oliver, the United States and such work within it as that for migrants; Mrs. John J. Maguire, Europe; Miss Josephine F. Bumstead, Latin America. The place of assembly was crowded, three hundred attending the service.

Altar cross, brasses, and the refinishing of the altar rail of St. Paul's Mission, Lynnfield Centre, have been the gifts of friends of the late Miss Marcia Packard, daughter of the first rector of Grace Church, Lawrence, whose last days were spent in Lynnfield Centre at the home of a friend.

The Church School of the Cathedral Church of St. Paul has been discontinued, and appropriate parish schools are recommended to parents for the placing of their children. This change was dictated by the feeling that the maintenance of a Church school is more properly the function belonging to parish churches than to a Cathedral. In the announcement to members of the Cathedral congregation, it was with deep gratitude that Dean Sturges said the pledges and gifts for missionary work of diocese and Church and for the upkeep of Cathedral organizations, including the Neighborhood Kitchen, Industrial Aid Society, Cathedral Farm and Camp, are but \$1,002 below the amount of 1931.

Ten thousand dollars is the amount earned in one year by the Penny Wise Thrift Shop, an enterprise run in behalf of three most worthy diocesan welfare organizations: the Church Home Society, the House of Mercy, and the Episcopal City Mission. This shop is stocked with gifts of clothing, books, pictures, and rugs—all of them donations; there is no reason why its beneficent work cannot continue if the supply of articles for it continues.

ETHEL M. ROBERTS.

Chapel in Suburb of Philadelphia Is Now to Be Known as All Saints', Crescentville

Under Fisher Will, New Parish Receives \$50,000 Endowment and Funds For Rectory

The Living Church News Bureau
Philadelphia, February 18, 1932

TRINITY CHAPEL, CRESCENTVILLE, HAS become a separate parish under the name of All Saints' Church, Crescentville. Permission for the organization of the new parish was granted by the Bishop of Pennsylvania and standing committee of the diocese at their last meeting, acting on a petition of the rector, wardens, and vestrymen of Trinity Church, Oxford, with which Trinity Chapel was affiliated, setting forth the desire of the chapel congregation to assume the full status of a parochial church.

Under the will of Miss Maud Fisher, who died at her home in Olney on January 5th, All Saints' Church has been bequeathed an endowment of \$50,000. Miss Fisher had been a communicant of Trinity Chapel for about sixty years, during all of which time she was a teacher in the Church school. At the time of her death, she was also president of the Woman's Missionary Society and the Star of Bethlehem Society, an organization for boys, which was established by her many years ago. The present Trinity Chapel building was erected by Miss Fisher in 1925, after the old building was destroyed by fire.

Miss Fisher also left funds for the erection of a rectory, which is to be constructed beside the church, and additional ground to be purchased for further development.

The new parish is the result of a long line of mission enterprises undertaken by Trinity, Oxford, which have grown into strong parishes. It was established at the

close of the Civil War by the late Rev. Dr. Edward Y. Buchanan, brother of President James Buchanan, who was at that time rector of Trinity Church. The Rev. Arthur Trent Helms, who has been in charge of Trinity Chapel, will become rector of the church.

Other bequests made by Miss Fisher include \$25,000 to the Philadelphia City Mission; \$10,000 to Trinity Church, Oxford, the "mother church" of the new parish; \$5,000 each to the wives of three former rectors of Trinity Church; and, after other bequests, the residue of her \$3,000,000 estate is to go to the Episcopal Hospital, and the Domestic and Foreign Missionary Society of the Church.

HEALING MISSION HELD

The Rev. Dr. John Gayner Banks, for many years a member of the commission of Christian Healing of the Church, conducted a four-day preaching mission this week in St. Peter's Church, Germantown.

For the past eight years, Dr. Banks has been a member of the Society of the Nazarene, and is the author of several books on spiritual healing. He preached twice a day in St. Peter's throughout the duration of the mission.

CHURCHES AND INSTITUTIONS BENEFIT BY BEQUESTS

St. James' Church, Philadelphia, and the Church of St. Saviour, Bar Harbor, will each receive \$3,000 under the will of Mrs. Hannah M. Chapman, who died on Christmas Day at her home in Philadelphia.

Under the will of Mrs. Mary M. Garrett, who died December 31st, Emmanuel Church, Holmesburg, will receive \$10,000 for the endowment fund and \$10,000 for the upkeep of the parish house, known as Garrett Hall. The Church of the Incarnation,

Philadelphia, and the City Mission will each receive \$5,000, and St. Andrew's Church, West Philadelphia, will receive \$2,000. The rest of the estate is to be held in trust for two hospitals, one being the Episcopal Hospital.

The Home of the Merciful Saviour for Crippled Children will receive one-eighth of the estate of the late William J. Jones upon the death of a beneficiary.

St. Mary's Church, West Philadelphia,

is bequeathed \$2,000 for missions and free pews, and the House of St. Michael and All Angels for Colored Crippled Children will receive \$1,500 under the will of Mary A. Ronaldson.

Mrs. Lillie M. Madeira, who died December 14th, bequeathed \$5,000 to the Episcopal Hospital for a Mary Jane Madeira memorial bed, and \$400 to the Church of the Incarnation.

ELEANOR ROBERTS HOWES.

Canvass for Additional Pledges to the National Council to Be Made in Chicago

Parishes Already Responding to Appeal For Funds—Bishop of Eau Claire Is Lenten Speaker

The Living Church News Bureau
Chicago, February 19, 1932

PLANS FOR RAISING AN ADDITIONAL \$34,000 to bring the budget of the diocese up to a level with 1931 and the diocesan pledge to the National Council to \$97,000 were announced by Bishop Stewart upon his return to Chicago this week from New York where he conferred with the Presiding Bishop.

On Monday, Bishop Stewart discussed the financial situation with his Associates in session at the University Club and urged them to go back to their parishes and strive to increase the pledges, especially of parishes which previously have found it necessary to reduce their acceptances. Last week he presented the situation to clergy of fifteen leading parishes. The Associates and the department of ways and means have approved the Bishop's plan to raise the additional \$34,000: one-half for the diocesan budget; one-half for the National Council. If raised, this would bring the diocesan budget to \$104,000, and the amount for the National Council to \$97,000 instead of \$80,000 as voted at the diocesan convention.

In connection with the general situation, Bishop Stewart announced that the Presiding Bishop has asked him to convene in Chicago early in March all of the diocesan representatives, including those of the Woman's Auxiliary, to prepare for the auxiliary canvass for increased pledges to the National Council. This is part of the plan to raise \$400,000 by Whitsunday in order that the National Council may balance its already reduced budget.

"The \$34,000 additional which we need from Chicago should be raised through our parishes and missions in the regular channels and not from individuals by the Bishop," said Bishop Stewart, commenting on the situation. "Our clergy and laity are rising to meet the emergency. One parish which had to cut already has raised \$1,000 more. Another has pledged \$2,500 more and hopes to do even better. Still another is assuming the cost of a deaconess on our City Missions staff and a deacon in China. A layman in one parish which cut heavily has offered to be one of ten men to give \$500 each to restore the pledge of his parish to last year's rank. We must all of us, in every post, get behind the movement."

To help the parishes humanize the appeal, Bishop Stewart has secured from the Presiding Bishop definite persons and items included in the needed \$400,000 and is prepared to assign these to individual parishes. A similar plan will be followed with relation to the diocesan budget.

DR. McALLISTER TO LEAVE ST. LUKE'S, EVANSTON

CHICAGO—The Rev. Charles Eldridge McAllister, rector of St. Luke's Church, Evanston, for the past eleven months, on Saturday, February 21st, announced his resignation. His resignation, to take effect in the spring, is, he says, the result of disagreement with the policies of the church vestry. This board has always been in accord with the Rt. Rev. G. C. Stewart, D.D., who was rector of St. Luke's for the twenty-six years preceding his election as Bishop of Chicago.

St. Luke's Church, with a membership of more than 3,000 and buildings valued in excess of \$1,000,000, is one of the largest in the country.

ADOPT HIGHWAY SIGNS

A standard highway sign has been designed by the architectural guild of the diocese and accepted by the diocesan council for use on streets and highways throughout the diocese.

The sign is in the shape of a shield, surmounted by a cross, and attached to an eight-foot standard. Each sign will contain a direction arrow with the number of blocks or miles to the nearest church. A blue and red background with white lettering makes the sign distinctive and distinguishable at some distance.

Sample signs are now on display at diocesan headquarters. The architectural guild is handling orders for them.

BISHOP WILSON SPEAKS AT LENTEN SERVICES

Realignment of Christian forces in a great forward movement during the next few years was predicted by the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, speaking at the Garrick Theater Lenten noonday services this week. This realignment will be one of the constructive outcomes of the present depression, the Bishop declared, saying that not in a thousand years have such momentous incidents been in the making for the Church.

At a luncheon of Churchmen on Monday, Bishop Wilson told of movements under way which he said will eventually bring together probably 400 million Christians. He referred to the recent negotiations with the Old Catholics; pointed to the steps being taken with the Scandinavian Churches and also with the Lutherans in this country; told of movements launched by comparatively small bodies in this country to come into communion with the Church, and also mentioned an effort which may bring the state Church of Germany into communion with the Anglican Church.

Bishop Wilson was optimistic as to the outcome of all these trends and said the Church must be ready to lend a sympathetic attitude toward them.

HOLY APOSTLES' TO CELEBRATE

Rabbi S. Felix Mendelsohn of Temple Beth Israel; the Rev. H. L. King, Albany Park Presbyterian Church; the Rev. John M. Schneider, Methodist Church, and the Rev. Herbert W. Linden, Lutheran Church, are the representatives of other faiths and churches which will take part in the observance of the fifteenth anniversary of the founding of Holy Apostles' Church, Albany Park, next Tuesday night. At that time, a reception and celebration will be held, with Bishop and Mrs. Stewart as guests of honor.

WOMEN'S ORGANIZATIONS ELECT

Various Churchwomen's organizations of the diocese have elected officers for the coming year:

Mrs. Charles Spencer Williamson will complete a two-year term as president of the Woman's Auxiliary this year. Mrs. Albert J. Cotsworth of Grace Church, Oak Park, has been named first vice-president. Other vice-presidents include: Mrs. H. L. Kretschmer, Mrs. Curtis B. Camp, Mrs. G. W. Waterman, Mrs. E. O. Adomeit, Mrs. W. F. Norton, Mrs. E. J. Blair, Mrs. W. F. Pelham; treasurer, Mrs. A. C. Dallach; recording secretary, Mrs. J. S. Condee.

The Church Periodical Club named these officers: diocesan director, Mrs. Columbus Norman; associate director, Mrs. Henry Armstrong; secretary-treasurer, Mrs. Roland Wilder.

Mrs. Herman L. Kretschmer has been elected president of the board of managers of the Church Home for the Aged. Mrs. George H. Thomas is reelected president of the clerica of the diocese. Mrs. John R. King is elected president of the diocesan Girls' Friendly Society; Mrs. P. Q. Griffiths and Mrs. John R. Cobb, vice-presidents; Mrs. W. M. McEvoy, secretary, and Miss V. M. Maguire, treasurer.

PHILIPPINE ISLANDS PAY TRIBUTE TO LATE MISSIONARY

MANILA, P. I.—The January number of the Philippine Islands *Diocesan Chronicle* dedicates the entire issue to the late Fr. Sibley, recently killed in an automobile accident in the pursuit of his duties. The various articles and their contributors show the esteem in which he was held.

Of Miss Elsie Sharp, a former Milwaukee girl who accompanied Fr. Sibley on his ill-fated trip, the *Chronicle* says in part:

"At 1 A.M. on the morning of November 28th, Miss Sharp, who had left Bontoc at 7 the day before, arrived at the Hospital of Notre Dame de Lourdes in Baguio. Eighteen hours on a bed in a truck, for one shaken and bruised and having a broken arm, is an ordeal, but Miss Sharp bore it with her usual calmness and fortitude. Miss Taverner and Fr. Linsley accompanied her and made her as comfortable as possible under the circumstances. She is still in the hospital, and we rejoice again that Dr. Saleeby is here to do all that can be done. The bruises have gone, but it will take time to heal a broken arm. From Bontoc one of the staff writes 'Miss Sharp was a perfect brick and won the everlasting affection of everyone in Bontoc.' We knew she would be 'a perfect brick' and she is continuing to be just that. Now that she is away from her work, we realize just how much she has done and what a place she has won in the hearts of the people in the brief year she has been here. One of our boys, now in the trade school in Manila, has written, 'This time a great shock has come to me, when I heard that the father of the Bontoc people has died and the mother of the Trinidad people has received injuries. . . . May the 'Mother of the Trinidad People' soon be with us again, free from broken bones and plaster casts."

Tells History of the Old Catholic Church

Dr. Wigram Explains Background and Status of New Anglican Allies

The Living Church News Bureau
Wells, Somerset, England, January 27, 1932

THE RATIFICATION BY THE CONVOCATIONS of Canterbury and York of the Bonn Concordat with the Old Catholics marks an important step in the cause of Catholic reunion.

It may be well to state clearly just what the "Old Catholics" of today are, and what they stand for in doctrine and government in the Church. They are the body formed by the union of two others: (1) the "Old Roman Catholic Church of Holland" commonly called the Jansenists, who have their center at Utrecht. These separated from Rome in 1702, a separation consummated in 1723 by the consecration of independent bishops, on the formal point that they rejected the papal bull "Unigenitus." The underlying cause of the dispute was that the ancient Church of Holland, which had a long history behind it, resented the growing extension of immediate papal jurisdiction, in the persons of the Jesuits, over a Church that had previously been self-governing. (2) The "Old Catholics," generally so called, who separated from the bulk of the Roman obedience in 1870, when the process of the growth of papal claims, of which the Jansenists had complained, reached what we may call its complete and final form. Then the Pope declared that his decisions, when they are delivered *ex cathedra*, are infallible of themselves, apart from the consent of the Church, and that his jurisdiction over the whole Church is immediate and universal. One does not see what further extension of this claim is possible.

In theory the two separated bodies—which united in 1872—remained exactly where they were, teaching just the old doctrines, innovation on which they had resisted. Hence it was that the united Old Catholic body put out, in the year 1889, a formal statement of its position in what is called the Declaration of Utrecht, which they put before the Lambeth Conference as the formal teaching of their Church when invited to it in 1930. According to this declaration, the Old Catholics: (1) Accept the faith of the primitive undivided Church as expressed in the rule of St. Vincent of Lerins, and the rulings of the seven Ecumenical councils. (2) They reject, not only the decree of 1870, concerning the infallibility and the universal episcopate of the Pope, but also all other declarations that are in contradiction to rule I. (3) They accept the Pope, only as *primus inter pares* among other bishops and patriarchs. (4) They give an explanation of their eucharistic doctrine, which excludes the late medieval interpretations of Transubstantiation, a term that they do not now use, and of the eucharistic sacrifice.

Having done this, they find themselves to be in definite agreement with the Orthodox Church of the East, and at least as teaching nothing inconsistent with the doctrines of the Church of England.

By spiritual union with the Old Catholics, the Anglican communion ceases to be purely Anglican and becomes continental also.

W. A. WIGRAM.

Church and State Honor Washington

Service in Christ Church, Alexandria, Inaugurates Nation-wide Tribute.

(See picture on cover)

ALEXANDRIA, VA.—Historic Christ Church, Alexandria, was the scene of the first of a series of events by which the Church and the Nation are honoring the memory of George Washington in this year that marks the bicentennial of his birth. On Sunday morning, February 21st, President and Mrs. Hoover occupied a side pew, the same in which the first President had often worshipped, and participated in a memorial service that was impressive in its simple dignity.

The sermon, the subject of which was the genius of Washington, was delivered by the Rev. Berryman Green, D.D., LL.D., former dean of the Virginia Theological Seminary. He pleaded for a recognition of the first President as a man with a warm heart, one of temper but of stainless integrity and unflinching determination.

Turning often in the direction of the President's pew as he spoke, Dr. Green contended that "Washington was not a genius if we regard a genius as a man supreme in but one gift."

He praised the first President for having sought the counsel even of his political enemies in order to form right decisions, and declared Washington had "gathered the ablest group of advisers with which any President ever surrounded himself."

The service of Morning Prayer was conducted by the rector of Christ Church, the Rev. William Morton.

NEW ENGLAND CONFERENCE FOR PREP SCHOOL BOYS

PROVIDENCE, R. I.—Should not the school boy be prepared to take full advantage of the opportunities which the Church, after considerable thought, is affording the college man? Until recently Church work in colleges was merely a chance occurrence, but now great effort is being made to have the finest type of Christian leaders on college campuses to guide men and women through the most constructive years of their lives. But the solution does not lie wholly with the college chaplain or local rector—much depends upon the quality of the student; much of the Christian leadership should come from him, and he should be prepared to take part in Church work while still a student, rather than awaiting graduation.

It is with this in mind that a conference for school boys is to be held under the auspices of the national Brotherhood of St. Andrew over the week-end of April 15th to 17th at Kent, Conn. The Rev. F. H. Sill, O.H.C., has extended the hospitality of the school so that, except for a small registration fee and transportation, delegates need meet no other expenses.

BISHOP SCARLETT ON CHURCH OF THE AIR FEBRUARY 28TH

NEW YORK—The Rt. Rev. William Scarlett, D.D., Bishop Coadjutor of the diocese of Missouri, will broadcast at 10 o'clock, Eastern Standard Time, over Station KMOX, St. Louis, in conjunction with the Columbia network, Sunday morning, February 28th. The sermon subject is to be The Principle of Authority.

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St. Luke's Hospital, Shanghai, Vacated

Patients Taken to St. John's University For Greater Safety

NEW YORK—The evacuation of St. Luke's Hospital, Shanghai, has been effected, according to newspaper reports of February 20th. Dr. A. W. Tucker, head of the hospital, now in this country on

CHINA MISSIONARIES OUT OF DANGER

NEW YORK—The press reports of the capture of Nanchang naturally cause relatives of missionaries in Central China some anxiety. In answer to our cable, expressing hope that all precautions would be taken for the safety of the mission staff and especially the women and children, Bishop Roots cables:

"Consul General at Hankow informs me he is in daily receipt of telegrams from Nanchang and Kiukiang. All report that conditions are quiet and there is no immediate danger in the present situation.

"The Wuhan area is quieter than it was two weeks ago.

"Deaconess Riebe is safe in Ichang. "I am following consular advice."

Bishop Graves cables that all of the following arrived in Shanghai on February 19th from their several stations, safe and well.

"Mrs. Hollis Smith and children, Changshu; Mrs. Claude Lee and children, Mrs. E. R. Dyer and children, Mrs. Walter Pott and children, Wushih; Mrs. Allen W. S. Lee, Changshu; Miss Gertrude Selzer, Miss Geraldine Renne, Wushih."

The following had previously reached Shanghai, safe and well.

"Miss Bessie May Sims, Nanking; Miss L. S. Hammond, Hsiakwan; the Rev. and Mrs. W. P. Roberts, Nanking."

JOHN W. WOOD.

furlough, said in addressing the National Council on February 4th that this step would probably be necessary as the hospital area was in the probable line of advance. The dispatch says that the hundred or more patients were removed to St. John's University, about ten miles distant.

Summarizing the work and personnel in the Shanghai district, Dr. John W. Wood writes:

"Since 1845, Shanghai has been the headquarters of the mission work of the American Episcopal Church in China, although the work extends twelve hundred miles to the west throughout the Yangtse valley.

"There are important churches or chapels in all districts of the native city and of the international settlement. Most of these churches are self-supporting and all of them have Chinese clergy.

"Important work is also carried on in the business part of Hongkew at St. Luke's Hospital for men which has served for sixty years, caring for an average of 125,000 patients a year in its ward and clinic services. Its director is Dr. Augustine Tucker, brother of the present Bishop of Virginia. Associated with him are Dr. Harold Morris and Dr. Josiah McCracken, both of Philadelphia. The nursing staff includes the Misses Margaret Bender of New York, Elizabeth Falck and Anna

Groff of Lancaster, Pa., Laura Lenhart of Tacoma, Washington, and Rosalie Kerr of Pasadena, Calif. In addition, there is a staff of about twenty Chinese physicians and forty Chinese men nurses. St. John's Medical School, the first modern medical school in China, is affiliated with St. Luke's Hospital.

"St. Elizabeth's Hospital for women and children in the Sinza district, two miles to the west, is under the care of Drs. Ellen Fullerton of Vermont, Lulu Disosway of North Carolina, and Margaret Richey of Delaware.

"St. Luke's University, generally regarded as the leading Christian educational institution of China, with a faculty of forty Americans and Chinese and an enrolment of 600 students, is located in the Jessfield section on a campus of forty acres. Its president is the Rev. F. L. Hawks Pott, D.D., of New York who serves in China as a representative of and with the support of Calvary Church, New York. Among the faculty are John Ely, Donald Roberts, Willard Porterfield, and Harrison King, all laymen from the metropolitan district of New York.

"In the same region is St. Mary's Hall, one of the outstanding high schools for girls in China. The faculty includes the Misses Caroline Fullerton of Vermont, Catherine Barnaby, and Marion Mitchell of New York. Several other states as far west as California are also represented on the faculty.

"The total personnel of the Church in the Shanghai area includes seventy-one adults and thirty-two children.

"Its various properties are appraised, for land and buildings, at a total of approximately \$1,500,000."

RETREATS AND CONFERENCES AT SEABURY HOUSE

MENDON, MASS.—Seabury House, Mendon, will open April 1st for retreats, conferences, instruction, and for individual rest and quiet. It is admirably situated for the purpose in a quiet rural section of Massachusetts approached through the towns of Mendon, Milford, Uxbridge, and Blackstone, and easily accessible by rail or car from New York and Boston, Worcester, and Providence. The House accommodates eighteen guests, the chapel more. The House will be open for guests after June 1st, or earlier by special arrangements as to dates. Requests for dates for retreats or conferences, or for information in general, should be addressed to the secretary, Seabury House, Milford, R. F. D., Mass.

The preliminary announcement of coming retreats and meetings is as follows:

April 9-11. Retreat for associates and trainees of the Church Army. Conductor, Captain Conder, C.A.

April 11. Luncheon and meeting of the Parsons' Club of Worcester County.

April 16-17. Retreat for women students. Conductor, the Rev. J. Wilson Sutton, D.D., New York City.

May 8. Open house for members and friends.

May 9-11. Retreat for members and friends. Conductor, the Very Rev. George L. Richardson, D.D., All Saints' Cathedral, Albany, N. Y.

May 28-29. Retreat for acolytes. Conductor, the Rev. Charles Townsend, D.D., Providence, R. I.

September 19-22. Retreat for clergy. Conductor, the Rt. Rev. Samuel B. Booth, D.D.

Announcement of further retreats will be made later.

ELEVEN JAPANESE STUDENTS and four Japanese faculty members at St. Paul's University, Tokyo, were baptized just before Christmas by the university chaplain, the Rev. Dr. T. Takamatsu. The membership of the college chapter of the Brotherhood of St. Andrew has grown so much in the past year that it has been necessary to form four sections.

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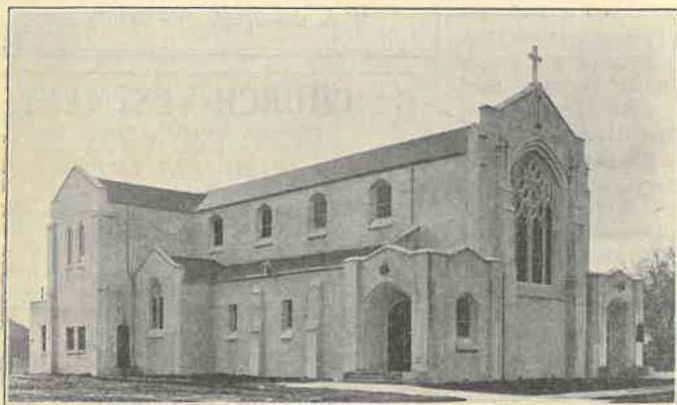
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**NEW CHURCH DEDICATED
AT NAPA, CALIF.**

NAPA, CALIF.—On Sunday afternoon, January 31st, the Rt. Rev. William Hall Moreland, D.D., Bishop of the diocese of Sacramento, in the presence of several visiting clergy and a very large congregation dedicated the new St. Mary's Church in Napa. Two former rectors, the Rev. I. E. Baxter and the Rev. A. J. Child, took part in the service. Bishop Moreland preached the sermon. The present rector,

where the priest in charge makes regular chapel visits. Some weeks ago the college glee club volunteered to learn the Episcopal hymns and canticles and to sing at the regular monthly service. An organization of twenty members, of which neither the director nor the accompanist had ever tried to chant, and in which there was but one Churchman, not only learned the canticles but hymns from the Church Hymnal which they had never before sung.

It was a great service. One hundred



ST. MARY'S
CHURCH,
NAPA, CALIF.

M. H. Strong,
Photographer

the Rev. W. C. Pearson, took charge of the parish two years ago.

The new church is gothic, constructed of steel and concrete at a cost of \$28,000, and seats 300 people, and is located in a growing residential section of the city. The sale of the old downtown property will practically clear the new church of all indebtedness.

**CONFERENCE OF OLDER BOYS
HELD IN WESTERN MICHIGAN**

NILES, MICH.—Forty boys of high school and junior college age, representing parishes over a wide area of the southern part of Michigan, united in holding the first annual boys' conference held in the diocese of Western Michigan the week-end of January 30th and 31st. The meetings were held at Trinity Church, Niles, with the Rev. Harry Nicholson, rector of the parish, and members of his parochial Chapter of the Brotherhood acting as hosts.

The Rev. Irwin C. Johnson, director of boys' work for the diocese of Michigan, and chairman of the young men's division of the Brotherhood, acted as conference leader, taking with him to the gathering thirteen boys, all active in the work of the Brotherhood in the diocese of Michigan, nearly all of whom were members of the Michigan diocesan Brotherhood Council. These boys made the round trip of more than 400 miles over the week-end, giving their time and effort to this work of Brotherhood extension, just as an ordinary part of their normal Chapter activity.

**MISSISSIPPI DENOMINATIONS
LEARN CHURCH'S HYMNS**

PASS CHRISTIAN, MISS.—An Anglican service, said in a Presbyterian church, with the music by a vested Baptist choir, in the presence of a Methodist congregation!

For the past three years, the Rev. Girault Jones has been pioneering in a south Mississippi mission field. Each month he has given the three Church people in the town of Poplarville an evening service. Lately that service has attracted congregations of forty or fifty people.

There is a junior college in the town

and thirty people crowded into the little church and some sat on the steps outside. The choir vested. There was a processional. The congregation, after three years of training, followed the service beautifully. The minister preached on a Lenten theme. But there were only four Church people at the service, including the priest himself.

**ORIENTAL LANGUAGES IN
HIGH SCHOOLS**

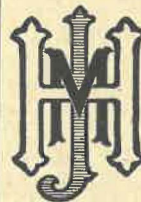
THE AMERICAN PUBLIC SCHOOLS are fast becoming internationally and inter-racially conscious and various fascinating educational projects of understanding are being carried on in clubs, classes, and churches. One of the most needed steps to be taken would be to introduce Oriental languages in some of the high schools of the Coast. This will certainly exert great and wholesome psychological influence on the second-generation Orientals who are now suffering from inferiority complexes. Such associations as the Cosmopolitan Clubs, International Relations Clubs, and International Houses may do a great work. The recently instituted Institute of Pacific Relations can be cited as an important step in this direction.

With all these efforts and attempts under way, it seems a foregone conclusion that the Christian religion, with its social gospel, has an important mission to fulfill in changing this world of ours. The price of peace is expensive, but no other generation knows better how to pay that price than this generation.—*Sterling T. Takeuchi* at 1931 General Convention.

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light perpetual shine upon them."*

HORATIO OLIVER LADD, PRIEST

BROOKLINE, MASS.—At his home in this city, the Rev. Dr. Horatio Oliver Ladd, rector emeritus of Grace Church, Jamaica, N. Y., since 1910, died at the age of 93. He was the oldest alumnus of Bowdoin College and of Yale Divinity School, and an author of note.

Dr. Ladd was born at Hallowell, Me., August 31, 1839, the son of Samuel Greenleaf Ladd and Caroline de Oliver Vinal Ladd. At the age of 20 he received his bachelor's degree from Bowdoin and his master's three years later. After his graduation from Yale Divinity School in 1863, he married Miss Harriet Vaughan. She died in 1913.

In 1881 Dr. Ladd removed to New Mexico, founding the university there, and remaining as its president until 1889. He also was founder of the Ramona and United States Indian Schools in that state. He was ordained to the priesthood of the Church in 1891, having previously been a pastor of the Congregational Church. His first charge as a rector of the Anglican communion was at Trinity Church, Fishkill, N. Y. It was while rector here that he wrote *Findings of the Episcopal Church in Dutchess County, New York*. In 1896 he became rector of Grace Church, Jamaica, Queens, N. Y.

His books on the West include: *War With Mexico and History of New Mexico*, *Ramona Days*, *Chunda, a Story of the Navajos*. In 1913 he wrote *History of Grace Church, Jamaica*.

JOHN PATERSON-SMYTH, PRIEST

MONTREAL—The Ven. Dr. John Paterson-Smyth, former rector of St. George's Church, Montreal, Can., resigning that parish in 1926 after twenty years' ministry, died February 13th at his home, the Chateau Apartments, Montreal, in his 81st year. Funeral services were held in St. George's Church on Monday, February 15th.

Archdeacon Paterson-Smyth was better known in the States as an authority on theology, *The Gospel of the Hereafter* and *A People's Life of Christ* probably being his best known books. Others are: *The Church, Its Division and Projects of Reunion*; *On the Rim of the World*, the latter of which has a wide sale. Many of his books were translated into several European languages.

When Dr. Paterson-Smyth retired from active work, he did so on the ground of advancing years and failing eyesight, but he still retained an interest in his literary work. Previous to coming to Canada in 1907 he had held charges in Ireland, but St. George's was his one charge in the Dominion.

The venerable archdeacon was born in Kenmare, Ireland, in 1852, the son of George and Jane Smyth. Attending Trinity College, Dublin, he gained early recognition as an honor student in mental and moral philosophy. In 1880 he was ordained a deacon by the Bishop of Down at Belfast and priested the following year. He was canon of Christ Church Cathedral, Dublin, at the time he was appointed to succeed the Rt. Rev. James Carmichael as

rector of St. George's Church, Montreal.

Besides his widow, the former Annie Josephine Ferrar, daughter of the Rev. W. H. Ferrar, Dublin, Ireland, Dr. Paterson-Smyth is survived by two sons and two daughters: the Rev. Charles Paterson-Smyth, rector of Grace Church, Syracuse, N. Y., and Dr. G. N. Paterson-Smyth of Montreal; Mrs. H. A. Wilson, Houghton, Tex.; Mrs. A. L. Hughes, St. Louis, Mo.

GEORGE ALEXANDER STRONG, PRIEST

BOSTON—The Rev. George Alexander Strong, non-parochial priest since 1913, died in his 73d year, February 13th, at his home in Dover, Mass. He was born in Boston, May 23, 1859, the son of Edward A. and Marion H. Strong, and attended the schools of his native city and Adams Academy, Quincy, and also Amherst College from which he graduated in 1880, and the Episcopal Theological School in 1885. He was assistant at St. Paul's Church, Boston, 1885-87; rector of St. Paul's Church, Malden, 1887-90; rector of St. Paul's Church, Brockton, 1891-1900; rector of Christ Church, Quincy, 1900-02; rector of Christ Church, New York City, 1902-1913. Since his retirement from active parish work on account of ill health in November, 1913, Dr. Strong and his wife, formerly Margaret Reynolds of Boston whom he married in 1887, have made their home in Dover. From this Dover home, his interest in Church work has been unflagging and both he and Mrs. Strong have given their support to numerous causes. In addition to his widow, Dr. Strong is survived by a son, Alexander Strong of Brookline, and by a daughter, Mrs. Charles Withers of Dover.

Funeral services were conducted by the Rev. Francis Lee Whittemore in St. Paul's Church, Dedham, on February 16th.

ANSON R. BELL

ENOSBURG FALLS, VT.—A member of the Church all his life and a vestryman and senior warden of St. Matthew's Church, Enosburg Falls, for a number of years, Dr. Anson R. Bell, 87, a veteran of the Civil War, died December 30th. Dr. Bell was born in Malone, N. Y., July 25, 1844, and at 17 enlisted in the 98th New York Infantry. In 1865 he took up dentistry, retiring from active practice in 1917. He was one of three surviving members of Pixley Post, G. A. R.

Dr. Bell's first wife died in 1892 and two years later he married Brilla Hamilton, who survives him. He also leaves a daughter, Miss L. Elizabeth Bell; a son, Athol R. Bell of Barre; a sister, Mrs. Ortha King of Grand Forks, N. D.; and several grandchildren.

CHARLES H. KINGMAN

CHICAGO—Death removed a prominent and devoted Churchman from the diocese of Chicago on February 17th when Charles H. Kingman, principal of the Ottawa township high school died following an emergency operation for appendicitis. Funeral services were held at Christ Church, Ottawa, February 19th, the Rev. Hugh M. MacWhorter, officiating, assisted by the Ven. W. H. Ziegler.

Mr. Kingman, 50 years old, was stricken on February 13th and was operated upon the following day. He had been principal of the Ottawa township high school for nineteen years and during that time had established a wide reputation for himself as an educator and leader in the community. He was a former member of the

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diocesan council and had become well known over the diocese as a speaker. Last December he addressed the annual boys' conference of the diocese at Christ Church, Joliet. He had been a vestryman of Christ Church for many years and was junior warden at the time of his death. He was a past president of the Ottawa Rotary Club and a leader in the Chamber of Commerce.

MRS. WILLIAM C. RIVES

WASHINGTON—After an illness of several weeks, Mrs. William C. Rives, sister of the Rt. Rev. Philip M. Rhinelander, D.D., died at her home in this city February 14th. She was the wife of Dr. William Cabell Rives, a leading layman in the diocese and herself was an active lay worker in behalf of the national Cathedral. Funeral services were held February 16th in Bethlehem chapel of Washington Cathedral.

In addition to her husband and brother, Mrs. Rives leaves another brother, F. W. Rhinelander of New York, and two sisters, Mrs. Morgan Jones, whose husband is canon of the Cathedral at Bangor, Wales, and Miss Alice Rhinelander of New York.

Taking up residence in Washington in 1896, Dr. and Mrs. Rives have always been influential in the work of the Church throughout the District of Columbia. Mrs. Rives was chairman of the Washington Cathedral Committee, of which Dr. Rives was secretary, and had given special attention to the Cathedral's emergency unemployment program. Other interests included the Home for Incurables, and the home missions in the mountains of Virginia.

GEORGE H. THUMMEL

OMAHA, NEB.—George H. Thummel, aged 84, prominent attorney, a vestryman of Trinity Cathedral parish, Omaha, and a member of the Cathedral chapter for nearly twenty-eight years, died of a heart attack at his residence here Friday, February 5th.

Born in Illinois in 1848 and educated at Beloit College, Wisconsin, Mr. Thummel came to Nebraska in 1870, settling in Grand Island, where he resided until 1900 when he came to Omaha, having been appointed the preceding year as clerk of the United States circuit court of Nebraska. Sixty-two years of his life were spent in Nebraska.

He became actively identified with diocesan affairs in 1904 when Bishop Beecher was dean of Trinity Cathedral. He served as a member of the standing committee of the diocese and was deputy to General Convention in 1913, being elected by that body to membership on its committee on amendments to the Constitution.

Surviving him are three children: George B. Thummel, attorney; Mrs. F. W. Clark, and Miss Catherine Thummel, all of Omaha.

Funeral services were held from Trinity Cathedral, February 8th, and were conducted by Bishop Beecher, assisted by the Very Rev. Stephen E. McGinley.

LORENZO C. WICKS

FREMONT, NEB.—Lorenzo C. Wicks, for many years vestryman, choirmaster, and superintendent of the Church school of St. James' parish, Fremont, and for 16 years principal of the high school, died suddenly at his home here on January 15th, aged 46 years. He was first president of the Nebraska Laymen's League, and a member of the executive council of the dio-

cese and department of religious education.

The funeral was held from the high school, January 18th, the Bishop of the diocese, the Rt. Rev. Dr. Ernest V. Shaylor, officiating, assisted by the Rev. John G. Larsen, rector of the parish.

NEWS IN BRIEF

MICHIGAN—The Rt. Rev. Herbert H. H. Fox, D.D., Bishop Coadjutor of the diocese of Montana, is spending three weeks in the diocese of Michigan, from February 21st to March 13th, during which time he is assisting Bishop Page by making a number of visitations. Bishop Fox is well known in Michigan, having held rectorships in All Saints' parish, Pontiac, from 1905 to 1914, and in St. John's, Detroit, from 1914 to 1920, at which time he was elected to the episcopate. Bishop Fox will also make visitations in Bay City, Royal Oak, Midland, Alma, Lansing, St. Johns, Hazel Park, and Ann Arbor.

NEBRASKA—Trinity Cathedral, Omaha, is having a three-manual Austin organ installed to take the place of the old Roosevelt organ which has been in service for 41 years. It is planned to have the new organ ready for service by Easter.—A reception was held in the parish house, February 4th, to welcome the Rev. Henry E. Asboe, the new rector of Christ Church, Beatrice, who succeeds the Rev. William A. Mulligan retired. The local ministers of the city united with parishioners in giving cordial welcome.—Miss Margaret Lee Knight, secretary of the diocese, is recovering at Clarkson Hospital from an emergency operation for appendicitis.—The Rev. Joseph Slater of Minneapolis, Minn., is taking duty at All Saints', Omaha, for the Rev. Frederick W. Clayton, who is in California recuperating from his recent operation.

NEWARK—At present there are seventy branches of the Church Periodical Club in the

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diocese of Newark, an increase of ten over the number at the end of 1930. During the past year 1436 magazines, from 904 people, were regularly distributed, as were also 3,646 books, 3,800 odd magazines and 508 pieces of music, not to mention Prayer Books and Hymnals.—In the *Newark Churchman* for February Bishop Stearly has recommended to the diocese the following books for Lenten reading: *On Being Alive*, by the Rev. Walter Russell Bowie, D.D., rector of Grace Church, New York City; *Pathways to the Reality of God*, by Rufus M. Jones; and *The World of the New Testament*, by Prof. T. R. Glover.—At the Church of the Holy Spirit, Verona, the Rev. J. Thurston Travis, Jr., vicar, the following gifts have been supplied by members and friends: altar, Communion rail, prayer desk, choir stalls, lectern, Bishop's chair, parapet rail, and credence table.—The overpayment by the diocese of its 1931 pledge to the National Council was lately reported. To quote from a report of the treasurer: "Thirty-four parishes and missions paid or overpaid their quota; 47 parishes and missions overpaid their pledges; 35 paid their pledges; 41 underpaid."

PITTSBURGH—The Very Rev. N. R. High Moor, dean of Trinity Cathedral, Pittsburgh, announces the gift of \$1,000 for the deanery fund by H. Lee Mason, Jr. This gift completely erases the indebtedness on the deanery.—Alfred Hamer, organist and choirmaster of Trinity Cathedral, is giving a Lenten series of organ recitals on Sunday afternoons. These recitals are not intended to be in the form of a concert, but rather to provide a twilight hour of Church music for those who seek rest and meditation within the Cathedral walls.—At a meeting of the department of domestic missions, held at the Church Missions House, New York City, February 2d, the Rev. William Porkess, D.D., rector of St. Stephen's Church, Wilkensburg, was elected an additional member of that department. At the meeting of the National Council, held February 3d and 4th, this election was unanimously confirmed.

QUINCY—Two of the women's guilds of St. Paul's Church, Peoria, which have an aggregate budget of \$1,600, have succeeded during the past biennial in raising the money for their appropriations each year in advance.—Electric lights have been placed recently under the canopies of the reredos of Trinity Church, Rock Island. They are the gift of Mrs. Henry Watson Mizner, formerly of St. Lous.

ROCHESTER—Women of St. Luke's Guild, St. Luke's Church, Branchport, have raised the money to put an asbestos tile roof on the church and repair the furnace, besides adding \$100 to the endowment fund of the Church.

WESTERN MASSACHUSETTS—The Rev. Dr. and Mrs. W. R. Bennett of Williamstown, formerly of Morristown, N. J., on February 18th announced the engagement of their daughter, Miss Katharine Pierson Bennett, to the Rev. Gardiner Mumford Day, rector of St. John's Church.

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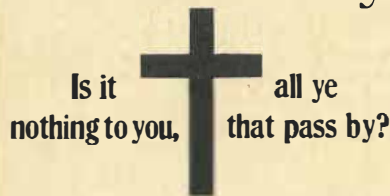
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