

The Living Church

VOL. LXXXVI

MILWAUKEE, WISCONSIN, MARCH 12, 1932

No. 19



Wide World Photo.

FIFTY YEARS AN ORGANIST

Dr. T. Tertius Noble, organist of St. Thomas' Church, New York, receiving the Lambeth degree of Doctor of Music from the Rt. Rev. William T. Manning, acting for the Archbishop of Canterbury. Left to right, Dr. Noble, Bishop Manning, the Rev. Dr. Roelif H. Brooks.

(Also see New York letter, page 614)

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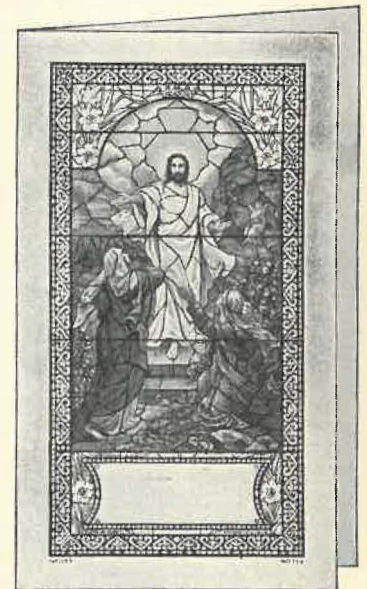
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EDITORIALS & COMMENTS

Wilt Thou Take Heed?

THE REVISED PRAYER BOOK is still so new that even some of those who have been using it since the day it was issued may not be able to turn immediately to these words. But to such as have become sponsors since that day the words can be at once placed. They occur in two of the questions put by the minister to the godfathers and godmothers. Thus:

"Having now, in the name of this Child, made these promises, wilt thou also on thy part take heed that this Child learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health?"

And thus:

"Wilt thou take heed that this Child, so soon as sufficiently instructed, be brought to the Bishop to be confirmed by him?"

It is unnecessary to say that the godfathers and godmothers solemnly promise that they *will* take heed. All new sponsors have made these definite pledges. But of course even the most precocious of the new little godchildren are too young yet to benefit by this most desirable revision and enrichment of the Prayer Book.

The great question is: will they? The old service did not lack provision for the proper care and training of the baptized child. Sponsors were reminded in the beautiful Exhortation that it was their duty to take heed to the spiritual nurture of the child. And then there was the brief addition regarding Confirmation. For generations godfathers and godmothers have known what they ought to do. Many of them have done it. It is interesting to look over books for young people published in England and still in print and to make notes of the references in them to the godfathers and godmothers of the youthful heroes and heroines. They figure on many occasions, both religious and secular. We feel justified in assuming that the stories are true to life, for the reason that the godparents come into them as naturally and inevitably as the parents. These books are not old. Neither are they the newest. In the latest publications there are fewer godfathers and godmothers. We are aware that there are just as many in fact. If they do not appear in many of the story-books for boys and girls, it is because they appear less vitally, if at all, in their lives.

One thing we all do know, and that is that sponsors take their responsibilities far too lightly. Indeed, it was this very fact that led the Commission on the Revision and Enrichment of the Prayer Book to require the godfathers and godmothers to promise to fulfill

them more adequately. Gradually sponsorship had become in too many cases a social rather than a Churchly matter. Friends, or even acquaintances, whom the parents wished to compliment were asked to be sponsors. They presented their godchildren with appropriately engraved silver cups. Perhaps they left them "a little something" in their wills. But that was almost all that happened in response to the Exhortation.

These were the worst instances. In slightly better ones the sponsors heard with interest that a godchild was "old enough to be confirmed" and, if possible, attended the service. And, of course, there were a few thoroughly excellent godparents. No doubt the new promises will increase the number to such an extent that the "good old days" will be actually bettered. Solemn promises certainly *should* bring more widespread results than even a solemn Exhortation.

Godmothers, after the Sunday school came into being, used to help their godchildren with their "Sunday school lessons." Many a girl (and boy, too!) learned from a godmother to look up "references" in the Bible and to find in Collect, Epistle, and Gospel the central "thought" for the particular Sunday. Some godmothers gathered together several children every Saturday. Others had their godchildren in turn to "spend Saturday." Parents had no difficulty in persuading the children to go. "Refreshments" and games followed study, or there was ice cream for dessert at luncheon. Godmothers did a fine work here. No taking heed has been or could be better.

THERE would seem to be little necessity for it now. The Church school provides well for its pupils. Its teachers are trained not only to "give the course," but also to help the children to take it. Yet godparents might well find ways to take heed. First and foremost, they can make sure that their godchildren attend the Church school. This may mean something more than enrolling them and taking them for a Sunday or two. In large cities, the churches are "downtown." Children must be accompanied. One godmother there is who goes with two godchildren to Church school every Sunday afternoon, waits for them, and sees them home. This is taking heed at a considerable sacrifice. A godfather there is who goes with his godson to the Children's Eucharist every Sunday morning. He declares that this is no trouble to him at all, since he always goes anyway; but it really does entail calling for the boy and returning him home. We often hear godparents say that

the Church school has usurped their ancient functions; but we think not. No longer, perhaps, need godfathers and godmothers teach their godchildren to repeat the Catechism verbatim; but there is much that they can do to help the Church school to function. Just let them consult the rectors and the directors of religious education in the parishes of their godchildren.

THAT question of the Catechism brings up another matter. It was once, and not so long ago either, the privilege of a godparent to give a Prayer Book to a godchild. The gift was usually made when the child had learned to read well enough to be taught to "find the places in the Prayer Book." How pleased parents were when their boys and girls could use the Prayer Book unaided, even to the point of turning to the Litany! Godparents helped to teach this. Sometimes the Prayer Book was given when the godchild was able to say the Catechism. And sometimes it was presented at Confirmation. But godfathers and godmothers gave it, at some significant time. This good custom might well be revived. It is a simple but a most effectual way of taking heed.

In all that we have been saying, we have had in mind Church families, or at least parents who desire to have their children nurtured in and by the Church. It is very easy for the godparents of such children to fulfill their office. The children are ready when the godfather or godmother stops for them on the way to the Church school or the Children's Eucharist. The Prayer Book is in hand. Even when there is not active coöperation, there is what a rector insisted might be described as passive coöperation. The godparent is cheerfully allowed to take heed.

Frequently things are not so easy. As has been said, sponsorship has become less religious than social in some quarters. A godfather or a godmother is not expected to do more than give purely worldly presents. Attempts to take heed may not be welcomed and may be thwarted. But even here, earnest and determined sponsors may succeed in really being godparents. Effectual means that will not give offense and will not appear officious can be found. One godmother, much distressed to find on her return from a long absence that her godson was receiving no Church teaching, reverted to the earlier method. She happened to be spending the winter in a city hotel. She invited her godson to attend church, and then to dine with her. The parents did not object to this program. As for the boy, he thought it great fun to dine in the hotel dining room. He was a bright boy and he realized that his godmother was primarily calling upon him to hear sermons. But this did not affect his appetite nor spoil his pleasure in the "luncheon music." And it was not very long before he became interested in the Church and a member of the Church school. His godmother's rector became his rector. In time, he may become the rector of the family. Some other godmothers, differently situated, must adopt another method. Godfathers of children whose parents are quite uninterested in religion and the Church must follow whatever path opens. The great thing is to take heed.

Those two new promises to be made by sponsors will no doubt bring back the seriousness with which all men and women once became godparents. On the one hand, persons invited to be sponsors will explain what it involves on their part. On the other, fewer parents will regard the matter as merely a compliment. It need not be feared that fathers and mothers will hesitate to have their children baptized. More probable is it that they will do it the more readily, for they will have a deeper sense of its meaning.

MOST parents in the Church already have this knowledge of the tremendous significance of baptism. Many of them are surprised and pained to find that the godparents of their children, if they have the knowledge, do not manifest it by taking heed. This is another aspect of the subject. It helps parents greatly in training their children in the life of the Church, when the children's godparents coöperate with them—actively, not passively. Some do, but not all nor most.

There have been good godparents. There are many now. Those two new promises in the Ministration of Baptism should give a fresh vigor to that taking heed which constitutes the "parts and duties" of godfathers and godmothers. Let us "doubt not, but earnestly believe" this. The children of the Church need not only good parents but also good godparents. One of the clergy was speaking of this matter recently. "So many of the problems of boys and girls in our parishes could be solved by their godparents," he said. "Godfathers and godmothers used to be so effectual in the lives of young people. It doesn't seem as though we should have to wait until the millennium for this to be the case again, does it?" No, it does not. It might happen again this week, or begin to happen; it requires only that sponsors take heed—with the help of God.

STRANGE and devious are the ways of Church organizations devoted to doctrinal propaganda! If THE LIVING CHURCH were to refer to any such organization as an aggregation of microbes, we should rightly be accused of exceeding the bounds of common courtesy and decency. But if such an organization describes itself in that astounding manner, and actually makes that description the basis of an appeal for increased membership, what are we to conclude?

We have before us the latest annual report of the Evangelical Education Society of the Protestant Episcopal Church. Reading through it with interest, we found no difficulty in understanding the gist of it until we came to page 21, where we read:

"Medical science has taught us that nature resists destructive agents by anti-phagocytes, which war against them. The same process must be pursued in the Church."

That aroused our interest at once, especially as the context made it clear that the anti-phagocytes are represented in the Church by the members of the Evangelical Education Society. Our curiosity therefore naturally led us to satisfy a deficiency in our medical education by finding out what an anti-phagocyte is. We found no such "anti" in our dictionary, but we did find "phagocyte," only to discover that a phagocyte was a particular kind of leucocyte, which in turn proved to be one of the white corpuscles in the blood, the function of which is to "wage constant warfare against the numerous bacilli, microbes, bacteria, etc., which are the essential elements of . . . disease." An anti-phagocyte, therefore, must be the enemy of a leucocyte—in other words, a microbe! Who would have suspected it if their annual report had not told us so? Even now it seems incredible.

The three phobias of the E. E. S. (or Society of Anti-Phagocytes, to accord them the recognition they appear to desire) are listed on page 15 of the report as:

1. The Anglo-Catholic Movement in America and England;
2. The movement for a closer alliance with the Oriental Churches;
3. The Lambeth Conference.

It seems that the first of these bêtes-noires has "an efficient organ in THE LIVING CHURCH"—a compliment

Microbes in
the Church?

for which we are duly grateful. We learn to our surprise that "so extreme has become the Anglo-Catholic section of the Church of England that in one year 11,000 members went over to the Church of Rome." May we respectfully ask (for we must again confess our ignorance):

- (1) In what year did this movement take place?
- (2) What evidence is there to support this extraordinary claim?
- (3) If there was such an exodus to Rome, what reasons are there for assigning its cause to "the Anglo-Catholic section of the Church"?

Again, why should the Church not seek intercommunion with the Oriental Orthodox Churches? Their leaders are well able to judge whether or not our doctrine is essentially in accord with their own. Orthodoxy is neither as decadent nor as dull as this report would lead us to infer. They have full opportunity of judging both our merits and our faults; we have no wish to deceive them.

Finally we are amazed at the criticism of the Lambeth Conference as a menace to Liberalism. We readily agree that it would be a better plan for the Conference to avail itself of the wisdom of retired bishops, but why the failure to do so makes it a sacerdotal institution with "an unhealthy tendency to exalt official status above knowledge and authority above reason," we fail to comprehend.

Perhaps some kind Anti will enlighten us on some of these points.

NO WORD of ours can add to the expressions of shocked horror at the dastardly kidnapping of the Lindbergh baby, and of sympathy with the suffering parents. As we write these words, the child has not been returned nor, apparently, have any adequate clues been found. We can only hope and pray that the search may yet prove successful and the infant be safely restored to his distressed father and mother, though every day makes this less probable.

The Lindbergh Case

Kidnapping is in any event one of the most cowardly and despicable of crimes. Its increasing prevalence in this country is a challenge to our federal, state, and local governments. Perhaps the universal public interest in the Lindbergh case will serve to focus a hitherto apathetic public attention upon criminal activities of all kinds, resulting in a much needed tightening up of law enforcement. If so, the Lindbergh baby may prove to be a martyr to human welfare, as were the Holy Innocents whose blameless lives were sacrificed in a greater cause at the opening of the Christian era.

THE FIRST ISSUE of the *Historical Magazine of the Episcopal Church* is at hand, and proves to be a lusty and promising infant. Volume 1, Number 1, consists of forty-eight pages and cover, and features a foreword by the Presiding Bishop, some interesting extracts from the journal of a lay deputy to the General Convention of 1832, an article on colonial manuscript sources by Dr. Edgar Legare Pennington, and a letter written in 1771 by the Rev. James Ogilvie, edited by Dr. G. MacLaren Brydon. "Historical news" (an interesting phrase!), personal notes, book reviews, a bibliography of current periodicals, and a section devoted to queries complete the March issue.

The Historical Magazine

Typographically the *Magazine* is a bit disappointing, and we wish it had not been felt necessary to have so sombre a cover. But the content is worth while, and

under the able editorship of Dr. E. Clowes Chorley the maintenance of a high standard is assured.

We welcome the *Historical Magazine* to the fellowship of the religious press, and wish it a long life with a maximum of spiritual vitality and a minimum of financial deficit.

EVERY EDITOR, and especially every religious editor, is accustomed to receiving indignant letters from faithful subscribers of many years' standing who have suddenly taken offense at some passing editorial reference to the Persian situation or to the kippered herring industry, and so are determined to cancel their subscriptions forthwith. Such letters, which often regard years of service to an ideal, in season and out of season, as of no account in comparison with a difference of opinion on a topic generally of minor importance, are one of the most discouraging trials that an editor has to face. If any editor of a religious paper can reply courteously week after week to such letters (as all of us must), without becoming hardened and embittered or sometimes losing his temper and his Christianity entirely, we beg to nominate that editor as a fitting candidate for a martyr's crown.

Appreciation

But so far as THE LIVING CHURCH is concerned we can comfort ourselves with the thought that if some read our periodical and don't like it, others don't read it and do like it—as witness the dear lady who wrote us last week: "I wish to express my appreciation of THE LIVING CHURCH, that I have not read for some years." Thank you, madam; may you never see a copy of THE LIVING CHURCH and so always continue to be our friend!

EVERYONE who has attended General Convention in recent years will feel a personal loss at learning of the death of Dr. Carroll M. Davis, secretary of the House of Deputies. He filled that office, as also for many years the office of secretary of domestic missions in the national organization of the Church, with all the fidelity and self-sacrifice that had already endeared him to Church people of St. Louis, where for nearly half a century he was associated with Christ Church Cathedral.

Death of Dr. Davis

May Almighty God grant him rest, and multiply to him the manifold blessings of His love.

ANSWERS TO CORRESPONDENTS

A. F. L.—The Archbishop of Canterbury, in his capacity as Primate of All England, is the spiritual head of the Church of England. His primacy in the Anglican communion (as distinguished from the Church of England) is one of honor only. He has no jurisdiction in the American Church.

F. D. R.—We regret that we have no information on this subject.

K. F.—According to Weber's *Church Symbolism*, there are over four hundred forms of the cross, about fifty of which have been used in Christian symbolism. See Chapter VIII of that book for a description of the principal ones.

X—Eight Presidents have been members of the Episcopal Church: Washington, Madison, Monroe, W. H. Harrison, Tyler, Taylor, Pierce, and Arthur. This is a larger representation than any other Church can claim.

ACKNOWLEDGMENTS

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The Living Church Pulpit

Sermonette for Passion Sunday



NO CROSS, NO CROWN

BY THE REV. C. B. WILMER, D.D.

PROFESSOR OF PRACTICAL THEOLOGY, UNIVERSITY OF THE SOUTH

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."—PHILIPPIANS 3:10.

PASSION SUNDAY: "So-called because on this day our Lord began to make open predictions of His coming sufferings."

No matter how much the human race has differed on the "why" of suffering, or on how to meet it, there is no denying the fact or its universality.

"There is no God," the foolish saith,
But none "There is no sorrow."

Explanations have been numerous and varied; and the ways of enduring it run the gamut from servile submission and the "head" that is "bloody but unbowed" to the head that was bloody and also bowed; from Prometheus to Christ.

Unfortunately, when we turn to the Cross, a spectacle on which the gaze of the world, believing and unbelieving alike, is riveted, there is no agreement on what His sufferings meant for Him or for us. Some interpretations do but add to our perplexity so that the light of the world, it would seem, only lands us in denser darkness.

And yet, do we not all feel that we are at grips with ultimate truth in that cry, My God, My God, why hast Thou forsaken Me?"; and that therein must be found either an opening into the bottomless abyss of nihilism, or else a trail leading to a possible solution? And, though paths along which others have found peace and strength are closed to us, may there not be a new approach?

There is one approach (to deal with but a single phase) that is not new, except in that it has been but seldom used, for it is as old as the Apostle Paul, who has been unjustly held responsible for doctrines at once intellectually grotesque and morally repulsive. It is along the line of spiritual experience, both his and ours: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

I. The Power of His Resurrection. The resurrection of Christ was a rising, not a resuscitation. In technical terms of the higher biology, it was the rising of the *zoe* (Gr. ζωη) out of the death of the *psyche* (Gr. ψυχη).

It was, for Him, the completion of being "made perfect through suffering." It was conquest of sin and temptation. "The death that He died," wrote St. Paul, "was a death unto sin; the life that He liveth, He liveth unto God." It was no miraculous snatching of a helpless victim from the jaws of death, or any miracle at all; rather the fulfillment of eternal spiritual laws: sacrifice is investment and not waste; he that loseth his life shall find it. It was the final triumph, never to be reversed, of life over death, of love over hate, of spirit over matter. It was the full entrance through the "narrow door" into the kingdom of freedom and reality; the passing from the blood-sweat of Gethsemane into the peace of perfect oneness with the Will of God. It was, in one word, the vindication of the principles by which He lived and in which He died; and so, too, the vindication of God. If through that death He rose to a higher level, the seed becoming the plant, then God reigns: but if such as He could perish, then indeed

"The pillared firmament is rottenness
And earth's base built on stubble."

II. That victory we may share: (a) In being thereby enabled to place our "faith and hope in God who raised Him from the dead"; and (b) In entering here and now, with and through Him, into the realities of the eternal, spiritual world, gaining more and more the mastery of life.

But, III, this only insofar as we enter into "the fellowship of His sufferings, being made conformable unto His death"; the sufferings involved in the conflict of flesh and spirit; and the death, at last, of the carnal self. For "men may rise on stepping stones of their dead selves to higher things"; and there is no other way.

NO RETREAT!

BY ALEX M. DAVIS
COLONEL, U. S. ARMY, RETIRED

THE STARTLING ANNOUNCEMENT comes from the Presiding Bishop that the pledges from the dioceses are \$1,000,000 below the requirements for maintenance of the mission work of the Church for the year 1932. With a cut of \$600,000 in budget, involving a ten per cent cut in stipends from Presiding Bishop to the last deaconess of 3,000 workers in the field, it still leaves \$400,000 to be raised by the Church in addition to the present pledges. They have given us until Whitsunday to raise it. If, by that time, it is not raised it means retreat from entire fields. The day on which we will celebrate the giving of the great Commission to the Church is made the Zero Hour for the attack on the Cross of Christ. By that day each member of the Church will have to decide on which side he is fighting and align himself with either the attackers or defenders. Those who have slept in our pews before us have planted the Cross in the sparser settled, less prosperous parts of our own land, such as the mountain districts of Tennessee, Kentucky, and North Carolina, among the Negroes of the South, the Indians in the West, Alaska, Hawaii, the Philippines, and elsewhere. It is up to us who are now taking our comfortable spiritual siestas in those same pews to determine before Whitsunday whether we are going to lie back on the cushions, wave a complacent smiling good-bye to the Cross, or whether we are going to wake up, take a hitch in our spiritual belts, and align ourselves behind it.

Personally I cannot view the possibility of a retreat from the mission field, especially as seems probable from the Philippines and Alaska, without a shudder. To me "Missions" is not an intangible subject of polite conversations of elderly ladies over the tea table. The mission of the Church is a vital reality, very personal and all-compelling. It is not only what my Saviour lived and died for, though God knows that should be enough for any of us. I have a personal investment in it. The dearest object of the last years of my mother's life was St. Mary's Mission on the outskirts of Honolulu where she spent them and where she died. The chapel and altar in that little mission is a memorial to her. The Church of the Holy Trinity at Zamboanga in Southern Mindanao, P. I., was conceived and built by my father who, like myself, was an officer of the army and like me served in Zamboanga. The Communion vessels used there in carrying the Blessed Sacrament to sick and dying is the gift of myself and wife. I was junior warden of the Cathedral in Manila, lived in the Bishop's House with Bishop Brent, and shared his dreams of the work there. I knew personally those saints of God, Fathers Studley and Sibley, who gave themselves without stint that the Cross might be planted on those rugged mountain sides of Western Luzon. I know personally that when our mission went into that country where the Spaniard and his Church had never been able to get a foothold, it was unsafe for a man to travel because its inhabitants were head-hunting pagans, and that today, largely because of that mission, it is safer for a white man to ride there at night than it is to walk the streets of Chicago. I know that today there are men and women of those ex-pagan tribes that are doctors and teachers for their people who came as almost naked little children to our first mission schools.

These things are keenly personal to me, and the possibility of the Church retreating from those mountain fastnesses and leaving the Cross of Christ to topple and fall is unthinkable. The tragedy in the picture of Napoleon's Retreat from Moscow is the picture of a picnic compared to that which I see in the retreat of Bishop Rowe and his followers through the snows of Alaska, bringing with them on their dog sled their sacred vessels and those too sick to leave in their abandoned hospitals on the Yukon. I cannot believe the red blood in the hearts of my fellow Churchmen will ever permit this to happen, and I pray God that my eyes may never live to see it.

Let us not by our indifference, or unwillingness for self sacrifice, take the Bread of Life from those whom we have taught to value it. Let us see to it that when we come to make our final report to the Master we can say, as He did, "Those whom Thou hast given Me I have kept." For Christ's sake and for the sake of those whom He has given us and our Church, let us see to it that no matter what the personal sacrifice may be, there is no surrender or retreat.

Patriotism and Nationalism

The distinction between them; their divergent drift; the Christian man's call to harmonize them.

By the Rev. Charles A. Meader

Rector of St. Luke's Church, East Greenwich, R. I.

I

NEVER have the peoples of the world needed, as now, to distinguish between the true patriotism and the false. Take a close look. It is not easy from a distance to know that a man wears a mask.

True patriotism entails the self-forgetfulness described in the words of Jesus: "Greater love hath no man than this, that he lay down his life for his friends." False patriotism is far from self-forgetful. It found expression in the excuse of Caiaphas: "It is expedient that one man should die and that the whole nation perish not." But Caiaphas had no intention of dying, himself. Neither has many a pseudo-patriot, as he urges policies which lead his nation into war. There is a kind of nationalism like that—not a great-hearted self-abandonment for the sake of the multitude, but a keen sense of personal advantage involved in the perpetuation of certain political combinations and pecuniary benefits. The commercial influences which send marines to Nicaragua are quite different from the human reactions which brought the Minute Men to Concord Bridge.

The spiritual ideal of patriotism is the preservation of a continuity of sympathy and purpose between the generations, of a consecration of the present, alike to sacred memories and to high hopes, fulfilling and justifying the great deeds of those gone before us and laying foundations for greater deeds by those who shall come after us. Patriotism is gratitude to our ancestry and loyalty to our posterity. The very soul of patriotism breathes in the words of the Hebrew prophet Malachi: "He shall turn the hearts of the fathers to the children and the hearts of the children to the fathers." That is true patriotism—hearts of fathers yearning toward sons yet unborn, hearts of sons yearning toward sires long vanished.

The other thing—pseudo-patriotism—has found utterance in much classic braggadocio. It has manifestations ancient and modern—such as Samuel's ascription to God of the command to cut to pieces the enemies of the children of Israel; or the paying of gold by England and France for the slaughter of each other's subjects, pioneers of the New World, in the frenzy of the greedy mercantilism which sought exclusive control, under one flag, of the resources of the North American continent; or the seizure of California and the Southwest by our own government, on its own terms, by force of arms from Mexico; and all the oppressive acts, policies, and measures by which the forward races have exploited the backward and still plan to exploit them.

This perverted patriotism is the evil genius of modern times, the malignant virus that gendered the World War and threatens other wars.

True patriotism is sacrificial, humble. It has nothing of the "spread eagle" quality which swears by the great god Jingo. We see its transparent humility in the Gettysburg address and in that other great passage at the close of Lincoln's second inaugural. False patriotism is timid rather than humble, cowardly at heart; it is the parasitic clinging of the henchman to his tribal or civic support like moss to an oak. For all its boasting, it rests upon an inferiority complex. It is the taking of refuge by weaklings under the mantle of chieftains. It is one of the many forms of self-flattery by which we mediocre folk dress ourselves up in the flapping garments of the immortals.

No single word describes this unfortunate mixture of mo-

tives and emotions which I have called pseudo-patriotism. *Chauvinism*—a word derived from the name of a man who idolized Napoleon Bonaparte—suggests its emotional qualities.

II

IN CAREFULLY considering the subtle distinction between the synonyms, *patriotism* and *nationalism*, we shall strike the trail of the false patriot. Nationalism as a political term connotes a valuable historical principle, an enrichment of civilization. Yet there is an inherent danger in it. It has been distorted and magnified into a violent destructive force. This sinister development may even now be changing the very meaning of the word itself, for time alters definitions. The word *enthusiasm*, for example, two hundred years ago, described an offensive excitability. The same word today denotes a most desirable trait.

It may be that the reverse process is now taking place with the word *nationalism*. Until now it has been synonymous with patriotism. Yet in some of its current manifestations nationalism—the thing itself—is a menace to the world's peace. True patriotism is never that. Rare indeed have been the wars in which either side has been prompted by motives purely patriotic. Most wars have had their inception either in the selfish ambitions of monarchs and politicians, or in the intrigues of commercial interests, or in the passions of the mob, or in a combination of these things. Of many wars the true explanation might be given in the two words with which Tennyson summed up the story of Balaklava: "Somebody blundered."

There is an etymological distinction between patriotism and nationalism which is most significant and suggestive, explaining certain diverging tendencies in political thought. The former word, derived from *pater*—*father*—has a spiritual sense. *Fatherhood* is the Godward side of man. Furthermore *Patriotism* is a self-consecration to *paternal* memories and traditions. *Patriotic* youth goes to battle to preserve institutions established by ancestral sacrifice. But intelligent patriotism knows that our heritage is derived from fathers of many races. An enlightened Americanism appreciates its own composite origin, thinks back to sires not only of the Western world, but of Britain, Ireland, France, Teutonic Europe, and even more Eastward races, whose past is in our laws, our religion, and our blood. Our forebears listened to the harps on the Hill of Tara, and to the pibroch in Caledonian glens. They called their cattle in Alpine pastures, and their faces were burned by Adriatic suns. Their long boats sailed out of Norwegian fjords, and were launched across Baltic sands. Maidens of the Rhineland heard their love songs, and their ancient prayers were murmured in many tongues.

So a deep, thoughtful patriotism is catholic, tends to expand, to enlarge our sympathies, to broaden our sense of racial ties, to recognize that "God hath made of one blood all nations of men for to dwell on the face of the whole earth." But this larger patriotism is essentially *internationalism*, and is anathema to the nationalist of a certain sort.

Why? Look at this word *nationalism*. Like the word *natural* it is derived from *natus*, past participle of the Latin verb meaning *to be born*. It suggests a purely physical basis for community life. A *nation* is an expansion of the tribe—an association of men born of one racial stock, or adopted into it, or an aggregation of such groups. This primitive quality of tribalism

WHICH?

ARE YOU A PATRIOT? Or a believer in nationalism? Or both? Or, perhaps, neither? Is there indeed a distinction between "patriotism" and "nationalism"? The dictionary defines the former as "devotion to one's country" and the latter as "devotion to the nation as a whole." ¶ The writer of this article believes that there is a distinct psychological difference between the two terms, and he gives his reasons for distinguishing between them in an interesting and thought-provoking manner.

clings to nationalism. Physical relationships, physical motives, predominate in the nationalistic point of view. It savors of the herd, which also rests upon a purely physical basis. So nationalism sometimes degenerates to the herd level. Nationalism is often brutish, cruel, based upon material considerations and motives. It is often of the earth, earthy. Its roots run back to cattle-lifting marauders. Except when tempered by idealism, until it is reborn from above, it spurns instinctively the principle of a world brotherhood. *A latent subconscious hostility to other nations than his own underlies the nationalist's world outlook.*

TO SHOW the futility of this excessive nationalism, to paint the horrors to which it exposes the nations, is superfluous. World conditions speak for themselves. For a decade, and longer, we have been flooded with a war-conscious literature. The periodical press is obsessed by it. No least detail of filth and degradation and torture has been omitted from the printed page, which prophesies worse yet to come.

One does not have to be a pacifist to detect the fallacy of the contention that the military life with occasional wars, every twenty years or so, is necessary to maintain a virile quality in mankind. Fortitude, courage, will not easily fade out of human life—not while youth had rather fly dangerously than walk safely and boys prefer football to blindman's buff. Peaceable living is not soft living. Peace or war, women know they must pay their ancient price of daring and of sorrow for being mothers of men.

One great evil connected with war is sometimes overlooked. The men responsible for wars do not bear the heaviest burdens of them. Wars would not be so sad if they could only be paid for with the lives of the old and the canny, instead of with the lives of the young and the confiding. Nor would they be so frequent. This country cannot constitutionally engage in war except by act of Congress. What a wholesome check upon impulsive action if only there might be an enactment that automatically half of the Congressional representation of every State, according to seniority of years, upon the outbreak of hostilities, should be immediately transferred to the front and to the posts where greatest honor would be synonymous with greatest personal peril. It is too much to expect. Not even the most sanguine of pacifists would hope for the adoption of so drastic a prophylactic against political militarism. "Self-denying ordinances" are rare in legislation.

But such a measure as a Universal Draft Act, including a levy on property as well as a levy on man power, recognizing that a rich man's money—or any man's money—is as properly liable to seizure for the common good as a poor man's son—or anybody's son—would go very far toward making the nation cautious in the face of propaganda, and would also constitute a moral line of defense against aggression from abroad. It would discourage the statecraft which has a militaristic slant; it would be a convincing warning of a resolute defensive.

III

HOWEVER, not in legislative measures, not in public plans for disarming, not in pacts and leagues, but in the hearts of men rest the decision between peace and war. Belligerence is a matter of character. History justifies scripture's dictum that wars spring from men's lusts warring in their members. The only strictly defensive war ever waged within the limits of these United States was the 250 year war stubbornly, hopelessly fought by the American Indian against invading White Men.

If Christendom were loyal to Christ there would be no more truckling to that perverted nationalism which is anti-Christ. If men of the pulpit listened to their consciences rather than their prejudices and emotions when the press tells loudly fictitious tales of atrocities, if you and I cared more deeply for the Kingdom of God than we do for the United States of America, if we gloried in the Cross of Christ as wholeheartedly as we glory in the flag, if the children of one God and Father among all nations should say to their statesmen, "we will not be misled any longer into these bloody attacks upon the lives and property of our brothers"—if these conditions could be met, we would not only be really moving to end war, but we would be living up to the doctrine of a certain famous document, first issued on July 4, 1776, declaring that "governments derive their just powers from the consent of the governed"—a consent of

course only to vindicate the verdict of the High Court of Conscience.

I have tried to bring out the distinction between two diverging tendencies in the history of civilization—the one, constructive, promoting a finer manhood, the other destructive, atavistic, and to show that these two tendencies are interpreted, although, to be sure, not exactly paralleled, in the story of the two words, patriotism and nationalism. Both words and both tendencies are illuminated by the record of that ancient race with whose spiritual development we are most familiar—the race of Israel. It was among the *children* of Israel, keenly conscious of their common paternity, that the idea of the Fatherhood of God and of a Kingdom Universal originated, and yet it is in the early records of this same race, characterized by an intense racial self-consciousness, that we have perhaps the most vivid picture of the perverted nationalism which finds expression in bitter race prejudice: "The Jews had no dealings with the Samaritans." The Christian religion was founded by the Great Expounder of the doctrines of God's Fatherhood and of the Kingdom of Heaven.

Here is the issue that confronts us as Christian men, not only citizens of a great democracy, but human beings. Does our Christianity, our citizenship, our humanity, justify the domination of our nationalism by those natural propensities out of which spring alike the raids of tribesmen and the jealousies and wars of governments, or shall that nationalism be reborn from above, be controlled by the higher patriotism which sees the vision of humanity's first Fatherland and, last, the city that hath foundations, whose builder and maker is God?

THE GOOD SAMARITAN OF WATERBURY, CONN.

BY THE REV. THOMAS J. SHANNON

RECTOR OF EMMANUEL CHURCH, ANSONIA, CONN.

IT HAPPENED THIS WAY: Outside the entrance to St. John's Church, Waterbury, Conn., there is a sign, "Come in, Rest, and Pray." A poor man, past middle age, made his way almost daily to rest in that soul-satisfying atmosphere and, no doubt, to lift up his heart to God in prayer, uttered or unexpressed. One cold day, feeling weak in body and dejected in mind, this lonely soul trudged his way to the only place on earth where to him true rest and peace could be found. It was his last journey. He had arrived at the end of the road.

The finding of his body in the church vestibule stirred to the depths the heart of the rector of St. John's, the Rev. Dr. John N. Lewis, who was thrilled by the thought that this poor wayfaring man had selected his church as the most fitting place in which to die. But the incident did not come suddenly to an end. It made Dr. Lewis reflect.

Two weeks prior to this unusual event the old parish house of St. John's had been closed for the winter owing to lack of funds caused by the depression. This three-story red brick building had been used by the young people of the parish for recreational purposes, leaving the new parish building for meetings of all kinds. Dr. Lewis, understanding the depressing conditions of the city and surveying in thought the many men who were wandering the streets night and day without sufficient food or shelter, finding somewhere to sleep as best they could, and going from door to door seeking work or a bite to eat, decided to throw open the old parish house to such unfortunates, and trust to God and man for the wherewithal to run it. The top floor he turned into a dormitory and, notifying the police department of his decision, requested them to cooperate and placed the project under their supervision.

This act of faith has already been justified and rewarded, for bakers and provision merchants and interested citizens of all denominations have voluntarily and generously responded so there has been no lack in food, clothing, and money.

To illustrate the Catholic mind of Dr. Lewis the following incident is sufficient and telling. One night the streets and sidewalks of Waterbury were blanketed in several inches of snow. After the men of the dormitory had breakfasted Dr. Lewis appeared, as usual, to give a word of cheer as the men dispersed for the day. On this particular occasion he challenged them to a unique undertaking. "I would like you to go," he said, "and shovel the snow off the sidewalks and entrances of all the churches of the city. You who are Protestants go to the Roman Catholic churches, and you who are Roman Catholics go to the Protestant churches. Who wants a shovel?" Every man responded. Then, he added, "When your work is done come back and report to me." They did. An extra cup of coffee and sandwiches were ready for them and every man received a quarter dollar.

Bishop Gore

The Friend of All Classes

A Tribute by the Rev. John S. Littell, D.D.

Rector of St. Peter's Church, Lewes, Del.

AMONG CERTAIN OLD PEOPLE there arises an intellectual immobility which has been called mental hardening of the arteries. Living on old ideas, making no further efforts at adjustment, new understanding, or fresh knowledge, the mind closed to new sympathies: such are symptoms of the disease of the surrender to increasing age.

A different affliction is one described by a disciple of Christ. Possibly it was current among his youthful converts just as it is a danger in any period: a double minded man is unstable in all his ways. So said James in his epistle.

We presume both are faults in those who might overcome them. When not faults we call them defects, misfortune.

Charles Gore was at fault in neither. He was open-minded and broad-minded. He was firm in the service of his guiding light.

Dying at the age of 78, he retained the inspirations of his youth and his loyalty to his Master in a way which kept him always the trusted leader of a multitude. In a time like ours when it came as a necessity that the Scriptures should be subject to the research of microscopic examination, as all things now are, he was never blind to reasoned theories advanced in the attempt to discern the human element from the divine in the sacred writings. He expressed his open-mindedness with entire frankness.

In youth he founded the Community of the Resurrection, to enlist carefully selected students in various lines in which they gave promise of becoming specialists, that they should become specialists also in theology. Thus they labored for "apologetics" and for syntheses. They explained, exemplified, contacted religion under the terms of various sciences and vocational preoccupations. Gore felt the need of interpreters and liaison workers in an age of growing specialization and group-concentration, and he acted upon it. He found the plan at work for collegians at Pusey House in Oxford. He undertook to apply it to a world many times larger. So through severe scrutiny came men to write "C.R." after their names. Gore was their inspiration, their hard-working chief, their tolerant director.

Forty years ago, whenever he was announced to preach, he was filling the largest churches in Oxford with students and teachers. He has continued to fill very large churches and halls, and to command a world-following through his books. One English weekly magazine with a major circulation always carried reports of his public utterances. Last summer thousands gathered for the anniversary of the Community, and Bishop Gore was the distinguished center of the party. It was a testimony to the value of his Foundation. Bishops chosen from the Community, and scholars who had worked under him, were the testimony to his success. The hope of the coming usefulness of his work was marked by a large body of students and a splendid group of schools.

His recent editorship of *A New Commentary on Holy Scripture* produced a modern book which made none of the sacrifices common to modernism.

Unfortunately, some journalists who have supplied press reports dealing with Gore's life have written in a way which shows them too far from expert. For instance, the storm over *Lux Mundi* stands out unrelieved, and the writers, catching the word "editor" describing his relationship to it, have thought that it was a periodical paper. The facts in their proper order should be stated thus: his sponsorship of the book *Lux Mundi* brought a shock to Bible interpreters of an older school.

Perhaps we may name Dr. J. Gresham Machen as a present-day American member of this school. This able Presbyterian professor left Princeton to found a really fundamentalist institution, Westminster Seminary, Philadelphia. In a masterly survey (1930) of literature and views concerning the Vir-

gin Birth of Christ, Dr. Machen cites Gore in only two notes. Yet the two worked in this subject on parallel lines and in entire agreement. To both, the Virgin Birth presented itself as necessary to a real understanding of the Incarnation. So Gore expressed himself in 1891 and in 1928. But we may be sure Dr. Machen would be shocked with the views of Mr. Gore in *Lux Mundi* (1890) and with Bishop Gore's own notes in the *Commentary* (1928) as to the Old Testament. Gore was content to take his Old Testament without recourse to the post-Reformation platforms current among most of the new Protestant Churches, with their assertion of the historical inerrancy of the Bible. The extreme of this is Voliva of Zion City. He can prove the world flat, and the sun goes round it. Texts stressed by the fundamentalist have begotten strange sects. This is the outer fringe of the Protestant revolution: fruits of their new dogma of biblical infallibility. Have you not read in a version of Psalm 104 that God laid the foundations of the earth that it never should move at any time? Well, then, believe the sun goes round the earth; or surrender your confidence in God, the Bible, and Christianity! This is the type of the logic, not without parallel in the dilemmas offered us by other systems. Only thus does the Bible determine what the Christian faith must be. Here is no thought that the Hebrew poet spoke truth under the conditions of his own day's understanding.

BUT Gore was not in the Puritan tradition. For instance, the story (in Joshua 6) of the fall of Jericho. The commentary was financed for circulation at a low price by the Catholic organization, the English Church Union. Gore never took the infallibility of the Bible as an assumption on which his whole faith would be based. With various other and rational grounds he repudiated this.

His attitude was an offense to some. So was his representation of the human nature of the Incarnate Lord as subject to the necessity of learning even the Scriptures of the Old Order, and therefore His sharing current judgments as to authorship and human history. But he quickly followed *Lux Mundi* with his Bampton Lectures on *The Incarnation* and then its by-product, *Dissertations on Subjects Connected With the Incarnation*. These books repressed the rising storm. So, among the critical school he actually steadied some, and won many. For nearly all his active life Bishop Gore has been classed with the "Liberal Anglo-Catholic" or "High" school which represents, at least in part, reaction against control of the Church of England by the Puritan-minded. Positively, it represents vindication of the Christian faith by reason, Church-fellowship, an appeal to the common witness beginning at the earliest times, experience, the use of sacraments, the active and living operation of the Holy Spirit. To some, the appeal to antiquity and consent—rather, any authority whatever outside the printed Book—means an undue sympathy with Rome. But it will be recalled that one of Mr. Gore's first books was *Roman Catholic Claims*. This book in thirty years went to eleven editions, I know not whether there were more. Few corrections were necessary in this succession of issues. It could not have survived without sound and substantial historical value. And it has done much to clear Anglo-Catholics of the popular suspicion of Romanizing—a suspicion popular with those who never knew of a Catholic Christianity before or since papalism.*

* Twenty-seven years ago, Gore wrote this footnote in another of his books: "Perhaps there is nothing which gives to the minds of intelligent and truth-loving men so invincible a prejudice against the Ultramontane system and temper—nothing which so radically convinces them that it is not divine—as the certainty that Ultramontane writers will always be found manipulating facts and making out a case, will never behave as men who are loyally endeavoring to seek the light and present facts as they are."

Dr. Gore's broad-mindedness is shown in the two offices he held as his highest honors at the hand of his own Church. He was Bishop of Oxford. Students knew of his learning—he never displayed it—honored his guidance, marked the constructive character of his reasoning, liked the simplicity and honesty of his statements, and knew that they needed the ethical value of his message.

And first he was Bishop of Manchester-Birmingham: he knew how to think and speak for Labor with deeply sympathetic understanding of its conditions and needs. He was expert in arts and crafts; a savant of the National Gallery; the highest in birth-rank and connection among the English bishops—"nobility" Englishmen call it, but he was ever seeking nobility not of birth, but better. He seriously understood all classes. He sat in with conferences where leaders of the Church of England gathered with Dissenters and Free Churchmen to produce, if possible, both agreement in essentials and unity in action. He studied and worked for his Church's unity with the Oriental Catholics and with the Old Catholics of Europe; and lived just long enough to see one more great forward step taken toward the accomplishment of the first, and to foresee the action taken unanimously by Convocation, three days after his death, establishing intercommunion with the second group. The Archbishop of Canterbury sent him to Belgium to place his great learning in his sober and reasonable way before the conferences with Cardinal Mercier; till the Pope restricted the Cardinal's activities, and death put an end to them. He gave up his Bishop's duties, to meet the demand for his preaching, writing, addressing great bodies of scientific, industrial, and social workers. Daily papers managed to print about all he said: though his writing when in print was "dry," because he chose to deal more with significant facts than with emotions or exhibitions in oratory. We can understand this in the light of what happened to Dr. Mary Woolley. When approached by a reporter with a question of something sensational credited to her, Dr. Woolley snubbed him: "I never say anything sensational." Bishop Gore taught people to feel under the guidance of good thinking. And he could be eloquent after he had got by with his facts and the expression of organized ideas in their proper relations.

So labors and honors fell to him. He was singularly unattractive in feature and awkward in figure, gesture, and manners. It was with amazement that men looked at him for the first time. However, in five minutes of speaking, great qualities of devotion, sincerity, perfect understanding, concentration of thought, broke through his ungainly exterior; they went straight in to win the mind and—what is more—the heart.

IT IS said that his only recreation was reading mystery novels in French and English. So at least it was once, for so he told us. Even there he was studying the weight, bearing, and value of evidence—a leading factor in his lectures and writings.

At 78, Bishop Gore was utterly without an old man's fears of the coming age. He had always believed in spiritual things. He believed faith would live yet to take its hold upon the Crucified Intercessor above, and so to save the world.

With the English, and with many Americans, he was the central religious leader of the day. It would not be surprising to find ministers of religion all over this country possessing, say, as many as ten of Bishop Gore's books, and wishing they owned and had studied as carefully as they have these all of the many others of which he was the author. His last important books were reviews to date on the subjects *Belief in God*, *Belief in Christ*, *The Holy Spirit and the Church*, *Christian Moral Principles*, and *The Philosophy of a Good Life*. His last book, *Reflections on the Litany*, was published the day after his death: as if to strike again the recurrent and predominant note of all his labors, to return to the key which he set as a signature at the opening of his life's purpose, and to show that it was not lost when he seemed to turn to his intellectual pursuits. It brings us back to his starting-point, and makes plain—if anyone had forgotten—that his life's first, most real, and entirely consistent objective was consecration—devotion.

I was his guest in 1894. Another American was with me. We were taking nearly the same courses and the invitation must have come through one of our lecturers. Mr. Gore was

then at Radley, a country parish. He had just come there from his post as librarian at Pusey House.

A recent dramatic experience of his created in us a keen interest in him. We were inquirers into the mutual relations of science and religion. We looked at Gore as one who had experience in this, with a very notable "case" of which we hoped he would talk. He could not be drawn to say a word about it. Gore was then 41. Eighteen years before, the eminent biologist and friend of Darwin, George J. Romanes, had said: "When at times I think of the appalling contrast between the hallowed glory of the creed which once was mine, and the lonely mystery of existence as now I find it, I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible. There is a dreadful truth in those words of Hamilton—Philosophy having become a meditation, not merely of death, but of annihilation, the precept *know thyself* has become transformed into the terrific oracle to Edipus—'mayest thou ne'er know the truth of what thou art.'"

These words Romanes published in an anonymous work called *A Candid Examination of Theism*—agnostic in its conclusions. Defying inner desire, Romanes set his will to receive only what was justified by reason working on the physical sciences. Soon his negative conviction was broadened to this: "Christian belief is neither made nor marred by the highest powers of reasoning." Then: "Unbelief is usually due to indolence, often to prejudice, and never a thing to be proud of." "The nature of man without God is thoroughly miserable." "The negative side of the subject proves a vacuum which nothing can fill save faith in God."

Meantime he had seen Gore, and Gore worked with him in the seriously reasonable way which alone made such a pursuit possible with such a mind. The student of theology and biology startled the Church and science by the change in Mr. Romanes. The full truth was not yet known. Friends of both men had told us a little of it. One Sunday morning at St. Mary's there was a profound impression in the large congregation when a short memorial was offered for some one, known to all, who had just died. A few Americans went directly to Canon Moberly's and at the table we asked what it meant. Neither Dr. Moberly nor the other distinguished author and lecturer Mr. Illingworth could say much. It was only that Mr. Romanes had died in the communion of the Church. Probably it was through them that our invitation came to Mr. Gore's that we might hear more of it. Gore was not moved to speak, but later he published Romanes' *Thoughts on Religion* covering the whole story, as Mr. Romanes had directed. It is well worth mentioning that on the very day—January 17th—of Bishop Gore's death, Dr. Harry Emerson Fosdick in his afternoon radio address cited from Romanes' book the words first quoted above: "*appalling contrast . . . hallowed glory . . . lonely mystery . . . sharpest pang.*" So often during these thirty-five years has this been repeated—even without the understanding in detail which is necessary to convey the whole depth of its meaning—to point the way to the inquiring, the troubled and the perplexed, that we can say that these words have made a mark upon the thought of our age. That Romanes' life-experience is not lost is due to his trust in Charles Gore, and the manner in which Gore discharged his trust.

From his post at Westminster Abbey, Canon Gore dated his book on *The Sermon on the Mount*; and in the same year, 1928, his "brotherhood" book on the *Epistle to the Ephesians* which so strongly accents fellowship. He came to America as guest speaker for the Brotherhood of St. Andrew; he dedicated the appropriate volume of that time to the president of the Brotherhood of St. Andrew and its founder, James L. Hough-teling; and spoke of their Buffalo corporate Communion of 1,300 men at 6:30 in the morning.

Attacked by pneumonia some years ago, Bishop Gore's life was despaired of; prayers for his recovery were offered all over the world. It was this malady which caused his death.

He would say that his place in the world will be filled. And that is true. Many have learned from him new ways to be open-minded, broad-minded, diligent in thought and study, simple in life and generous to human need, hopeful of human betterment, and unsparing in effort to bring it about. His activity, strength, and influence for over half a century are linked to the altar at his home and in his churches. He always had time for his altar. From it he drew the renewal of the force of his powers.

"Barren Spring"

By Pearl S. Buck

LIU, THE FARMER, sat at the door of his one room house. It was a warm evening in late February, and in his thin body he felt the coming of spring. How he knew that the time had now come when sap should stir in trees and life begin to move in the soil he could not have told himself. In other years it would have been easy enough. He could have pointed to the willow trees about the house and shown the swelling buds. But there were no more trees now. He had cut them off during the bitter winter when they were starving for food and he had sold them one by one. Or he might have pointed to the pink-tipped buds of his three peach trees and his six apricot trees that his father had planted in his day so that now, being at the height of their time, they bore a load of fruit every year. But these trees were also gone. Most of all, in any other year than this, he might have pointed to his wheat fields, where he planted wheat in the winter when the land was not needed for rice, and where, when spring was moving into summer, he planted the good rice, for rice was his chief crop. But the land told nothing, this year. There was no wheat on it, for the flood had covered it long after wheat should have been planted, and it lay there cracked and like clay, but newly dried.

Well, on such a day as this, if he had his buffalo and his plow as he had always had in other years, he would have gone out and plowed up that cracked soil. He ached to plow it up and make it look like a field again, yes, even though he had not so much as one seed to put in it. But he had no buffalo. If anyone had told him that he would eat his own water buffalo that plowed the good land for him, and year after year pulled the stone roller over the grain and threshed it at harvest he would have called that man idiot. Yet it was what he had done. He had eaten his own water buffalo, he and his wife and his parents and his four children. They had all eaten the buffalo together.

But what else could they do on that dark winter's day when the last of their store of grain was gone, when the trees were cut and sold, when he had sold everything, even the little they had saved from the flood, and there was nothing left except the rafters of the house they had and the garments they wore? Was there sense in stripping the coat off one's back to feed one's belly? Besides, the beast was starving also, since the water had covered even the grass lands, and they had had to go far afield to gather even enough to cook its bones and flesh. On that day when he had seen the faces of his old parents set as though dead, on that day when he had heard the crying of his children and seen his little daughter dying, such a despair had seized him as made him like a man without his reason, so that he had gathered together his feeble strength and he had done what he said he never would—he had taken the kitchen knife and gone out and killed his own beast. When he did it, even in his despair, he groaned, for it was as though he killed his own brother. To him it was the last sacrifice.

YET IT WAS not enough. No, they grew hungry again and there was nothing left to kill. Many of the villagers went south to other places, or they went down the river to beg in the great cities. But he, Liu the farmer, had never begged. Moreover, it seemed to him then that they must all die and the only comfort left was to die on their own land. His neighbor had come and begged him to set forth with them; yes, he had even said he would carry one of the old parents on his back so that Liu might carry the other, seeing that his own old father was already dead. But Liu had refused, and it was well, for in the next two days the old mother was dead, and if she had died on the way he could only have cast her by the roadside lest the others be delayed and more of them die. As it

THIS story, by the author of "The Good Earth," is being published through the courtesy of Flood Relief in China, constituted by the Federal Council of Churches of Christ in America, the Foreign Missions Conference of North America, and China Famine Relief, U. S. A., to seek funds in behalf of the starving millions rendered homeless and destitute by the great Yangtze flood. National headquarters of this organization are at 205 East 42d Street, New York, N. Y. Contributions may be sent to that address or to The Living Church Relief Fund, Milwaukee, marked "For Flood Relief in China."

was he could put her safely into their own ground, although he had been so weak that it had taken him three days to dig a hole deep enough for her little old withered body. And then before he could get her buried he and his wife had quarreled over the poor few clothes on the old body. His wife was a hard woman and she would have buried the old mother naked if he had let her, so as to have the clothes

for the children. But he made her leave on the inner coat and trousers; although they were only rags after all, and when he saw the cold earth against his old mother's flesh—well, that was sorrow for a man, but it could not be helped. Three more he had buried somehow, his old father and his baby daughter and the little boy who had never been strong.

That was what the winter's famine had taken from them. It would have taken them all except that in the great pools lying everywhere, which were left from the flood, there were shrimps, and these they had eaten raw and were still eating, although they were all sick with a dysentery that would not get well. In the last day or so his wife had crawled out and dug a few sprouting dandelions. But there was no fuel and so they also were eaten raw. But the bitterness was good after the tasteless flesh of the raw shrimps. Yes, spring was coming.

HE SAT on heavily, looking out over his land. If he had his buffalo back, if he had his plow that they had burned for fuel, he could plow the land. But when he thought of this as he did many times every day, he felt helpless as a leaf tossed upon the flood. The buffalo was gone; gone also his plow and every implement of wood and bamboo, and what other had he? Sometimes in the winter he had felt grateful that at least the flood had not taken all the house as it had so many other houses. But now suddenly it came to him that he could be grateful for nothing, no, not even that he had his life left him and the life of his wife and the two older children. He felt tears come into his eyes slowly as they not even came when he buried his old mother and saw the earth fall against her flesh, bared by the rags which had comforted him that day. But now he was comforted by nothing. He muttered to himself.

"I have no seed to plant in the land. There the land lies. I could go and claw it up with my hands if I had the seed and the land would bear, I know my good land. But I have no seed and the land is empty. Yes, even though spring comes, we must still starve!"

And he looked, hopeless, into the barren spring.

RELIGIOUS "BEST SELLERS"

February, 1932

General Books

- | | |
|-----------------------------------------|----------------------------------------|
| At Edwin S. Gorham, Inc.: | At Morehouse Publishing Co.: |
| 1. Selfhood and Sacrifice—
Gavin. | 1. The Episcopal Church—
Atwater. |
| 2. Tomorrow's Faith—Oliver. | 2. Tomorrow's Faith—Oliver. |
| 3. The Prayer of Sonship—
Simpson. | 3. Selfhood and Sacrifice—
Gavin. |
| 4. Christian Faith and Life—
Temple. | 4. The Call of Christ—
Stewart. |
| 5. Impressions and Opinions—
Barry. | 5. The Art of Mental Prayer—
Frost. |

Devotional Manuals

- | | |
|------------------------------------------|----------------------------------------|
| 1. The Practice of Religion—
Knowles. | 1. God's Board. |
| 2. In God's Presence—Gilman. | 2. Manual for the Holy Eucha-
rist. |
| 3. Manual of Prayers—Gailor. | 3. In God's Presence—Gilman. |

German-French Proposals at Geneva Hold Center of Interest

Prohibition of All Air Forces Suggested by Reich

By Roland Hall Sharp

Geneva, February 23d.

TO HAVE BEEN in Geneva from the opening of the Disarmament Conference through sessions of the League of Nations Council on Shanghai, and finally, the first extraordinary League Assembly called to preserve peace, is to live history in the making. Any one of these events represents a major test for the ideal of organized peace. Interlaced as they have been, they constitute a chapter crowded with actors moving through a crucial scene.

Fortunately for disarmament and peace, they are ideals that have substance and will recur throughout the ages, knocking for admission into human affairs as do the simple teachings of one whose precepts, if universally lived, would render war unthinkable. So disarmament down to the least barbed word would be an accomplished fact. It is significant that several speakers have laid emphasis on Christian teachings before plenary sessions at which were represented most religions of the world, and every shade of national diplomatic opinion. This is the leaven that must work until guns cease to pound.

M. Edward Benes, Foreign Minister of Czechoslovakia, put disarmament on a Christian basis in his address. He also urged a long term view to prevent discouragement over halting paces or temporary reverses.

"Our present enterprise is not a mere human undertaking," he said, "it is destined to become historic, and immortal in the annals of mankind, either by its success or by its failure—to overleap generations and to outlive the political preoccupations of men and parties and the local and national situations that exist in our day."

What would not the friends of disarmament give, or do, to see that policy not only overleaping and outliving temporary political situations, but transmuting them. This desire is expressed by so many delegates with evident sincerity, that it is the real tone of this meeting. The test, however, is yet to come, when each knotty detail must be shaped to fit into an international armaments mosaic.

It is much that so many sentiments of willingness to cooperate are expressed. Everyone feels that disaster impends unless some definite check on armaments is started. While this apprehension is not helpful in itself, it may lead to agreements that would be found impossible in a period of full pocketbooks and a false sense of security.

Every nation with an armament policy it wished to place before the conference has now spoken. Additions undoubtedly will be made, but the main outlines of national policy are set forth. Small nations which followed the great powers on the platform made distinctive contributions and aligned themselves with projects of their big colleagues.

As indicated in the last article, prospects for tangible results are brightest on those policies around which most powers rally. It is therefore gratifying to find continued emphasis upon the necessity for abolishing or strictly regulating the most aggressive types of arms. All great powers have now taken strong stands on this issue, with the filing of Germany's concrete proposals. In addition, many small nations ardently support this move.

The problem confronting conference committees is to preserve these sincere national commitments through the delicate negotiations which precede final action. For example, both France and Germany strongly urge control or abolition of aggressive arms. After that general statement agreement dwindles, for the definite means to that end advanced by the two powers are poles apart.

The French plan for an armed League of Nations as a prelude to arms limitation or reduction has been analyzed in a previous article. Germany indicated in the speech of its chancellor that "proposals which, instead of realizing the purpose of the conference as desired by the peoples, tend to depart from that object, will necessarily meet with reasoned criticism and resistance." This indirect reference to the French plan, which in practice would multiply armaments instead of reducing them,

was followed in the formal German proposals by silent ignoring of M. Tardieu's elaborate scheme. No verbal reply could be more emphatic. Not one jot did the Germans change their carefully prepared plans to fit the French mold.

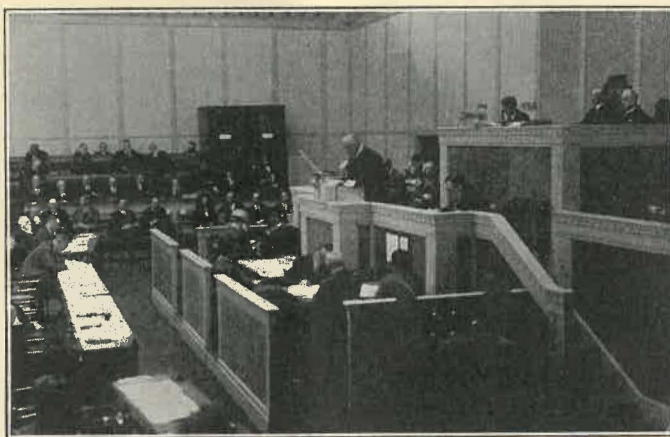
The German proposals proceed on an underlying philosophy diametrically opposed to the French. Instead of accepting armaments as inevitable, and proposing an international force able to dominate all individual armies or their combinations, as do the French, Germany takes its own disarmed condition as a level toward which other powers should gravitate.

In this process of demilitarizing the world, Germany insists upon equality of treatment for all nations signatory to conventions that result from this conference. In other words, the present armament inequalities set up by the Versailles Treaty between victors and vanquished, would gradually be wiped out. So France finds itself confronted with the prospect, shut out since the war by heavy curtains of restrictions upon Germany, of a Reich restored to its place in armed power among the great six, Great Britain, the United States, Japan, France, Italy, and Russia.

THIS does not mean that those powers would retain massive armaments. For Germany lays the axe at the roots of the trees. It spares little with which to wage aggressive war. Conscription, whereby Germany knows only too well from its own history that a nation's man-power may become a great concealed war machine, would be put under rigid restrictions and supervision. Heavy guns and tanks of all kinds are "generally and absolutely forbidden." Limits on gun sizes are specified, and all material on hand above those limits is to be destroyed.

Fortresses near enough to frontiers to constitute a direct menace to neighboring countries are to be prohibited. Existing ones are not to be maintained. Here France is directly involved, since it has a cordon of concrete and steel on its Italian and German borders that it will not surrender without guarantees of security, if then. For it contends that its fortresses are purely defensive.

(Continued on page 603)



J. Cadoux, Photos.

LAST ARMS CASES LAID BEFORE CONFERENCE

After the great powers had spoken from this rostrum in the Hall of the Council General of the League of Nations, Geneva, the small ones had their say. His Highness the Aga Khan is shown presenting India's address. Arthur Henderson, president of the conference, is in the upper chair. Interpreters who repeat the speeches in French or English are shown.

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.

"BUILDING A CHRISTIAN NATION"

To the Editor of *The Living Church*:

AS A GOOD MANY mission study groups in our parishes are using at this time the text book *Building a Christian Nation*, may I ask space in your columns for the following correction in the chapter, *The Church and Rural Life*, for which I am responsible.

On page 63 the sentence dealing with comparative education of the urban and rural clergy should be changed to read "Eighteen per cent of the rural Episcopal ministers are graduates neither of a college nor a seminary, while only nine per cent of their city brethren labor under this handicap."

This information, based on the United States religious census of 1926, may be found in Dr. C. Luthur Fry's book, *The U. S. Looks at Its Churches*, page 73. The table on this page, headed "Untrained ministers in 21 specified denominations in urban and rural communities," shows the Episcopal Church stands eighth in a list of twenty-one denominations in this particular, ranking after the Evangelical Synod of North America, the Reformed Church in the U. S., two Lutheran bodies, two Presbyterian bodies, and the Roman Catholics.

Warsaw, Va.

(Rt. Rev.) F. D. GOODWIN.
(Bishop Coadjutor of Virginia)

SADHU SUNDAR SINGH

To the Editor of *The Living Church*:

MANY OF US LAYFOLK are deeply interested in the work and writings of the Sadhu Sundar Singh. A group has asked me to invoke your help and interest in securing some definite news as to his fate.

According to the latest available news the Sadhu left for the interior of Tibet some three years ago and not a word has been received from him since. Sir Francis Younghusband in his recent book *Dawn in India* gives a very clear and sympathetic study of Sundar Singh and confirms the above report.

He was baptized into our communion on September 3, 1905, and his unique work has had the approval of the Cowley Fathers, of the Archbishop of Canterbury, and many of our American bishops. Dr. Streeter has done much to interpret the mind and heart of the Sadhu to us layfolk. We are, therefore, deeply concerned as to his safety.

Perhaps some of your readers can reassure us with more recent news. If not, it is time to act. Many of us have been sorely tried by the present time of trial, but yet would deny ourselves to secure his safety.

We are convinced that if the British Foreign Office were approached, some definite word could be obtained from the land of the lamas, whereto the Sadhu has gone before:

"Christ the Son of God hath sent me,
Through the midnight lands.
Mine the mighty ordination
Of the pierced hands."

This is not a small matter, and if Livingstone called for a Stanley (and not in vain) the hour has come for a united Christian effort to solve the mystery of this modern St. Francis.
Portland, Ore.

JOHN W. LETHABY.

[The Sadhu (a Sanskrit word meaning "straight," hence a saint-like ascetic) Sundar Singh is an Indian Christian who, with Samuel Stokes and Frederick Western (now Bishop of Tinnevely and Madura) formed a "Brotherhood of the Imitation," an order whose ideal was the literal following of our Lord. Giving up every comfort, Stokes and Singh each lived his solitary life in a Punjab village, endeavoring to show forth Christ in his own life, while Western followed the same ideal in his ministry to the poor of Delhi. Upon the dissolution of the Brotherhood, some twenty years ago, Singh became an itinerant mystic, ministering to the poor and to lepers near the Tibetan border. The evangelization of Tibet has been his great desire. Turned back once in his attempt to penetrate that little known and dangerous highland because of illness, he set forth again in 1929 on his perilous mission, "looking very ill and worn and somewhat sad." Since that time, though there have been frequent rumors of his death, the western world has received no reliable news about him.]

—THE EDITOR.

THE "MARRIAGE COURSE" AT COLUMBIA UNIVERSITY

To the Editor of *The Living Church*:

I AM GLAD to note in your able editorial of *THE LIVING CHURCH*, February 27, 1932, that you intend to investigate the new course on marriage that is to be required of sophomores at the Columbia University. Further explanation is given in the New York letter on page 546. Several years ago the questionnaire put out by Smith College asking the varying shades and grades of laxity the girls would tolerate in marriage relationship startled those who had any interest in the morals of the nation. Last week in the February 26, 1932, issue of *The Evening Star* of Washington, D. C., front page notice was given to the opinions existing at Bryn Mawr College under the caption, "Half the Girls at Bryn Mawr Favor Companionate Marriage." This was also carried in the Philadelphia papers.

It is about time the Church undertook an active campaign in calling the attention of the parents to just the kind of education that is being instilled by an overwhelming number of professors in a great number of our colleges and universities and also it would be well to note a pamphlet put out by the Federal Council of Churches, entitled, *Young People's Relationships and Preparation for Marriage and Homemaking* (Pilgrim Press, 75 cts.). Among the number of churches and church organizations endorsing this distressing pamphlet is mentioned, "The Girls' Friendly Society."

If *THE LIVING CHURCH* would start a crusade for High Thinking and Clean Living it might do something to stem the tide and to preserve our youth from becoming an adulterous and degenerate nation. HELEN NORRIS CUMMINGS.

Alexandria, Va.

APPROPRIATIONS FOR EDUCATIONAL INSTITUTIONS

To the Editor of *The Living Church*:

DURING THE PAST FEW YEARS, there has been omitted from the budget of the National Council of the Church any appropriation for institutions of education—for white people in America—conducted under the auspices of our communion. Theological seminaries, colleges, secondary schools are alike unincorporated in that budget for the underwriting of which the National Council is, properly and earnestly, making continuous and somewhat frantic appeal.

There is grave danger that, in consequence, our people, in a desire to help the National Council, will permit our educational institutions unduly to suffer, and some of them actually to perish. I for one receive constant letters in which my correspondents state that our schools and colleges must of necessity forego support, because the National Council is in such dire need. "First things first," these people say.

It is not true that education under religious auspices occupies a secondary place in the proper interest of Christian people. The National Council has repeatedly declared—to the educational institutions, though never, that I know of, to the Church at large—that education is vitally necessary, though outside the purely missionary province peculiarly under the control of those at 281 Fourth avenue. It is not true that missionary enterprises are more important than our schools and colleges, which furnish a good part of the clergy and great numbers of missionaries, and which strengthen the Church for work at home and abroad.

In realms secular, in time of depression, the last thing which suffers is education—for obvious reasons. Most religious bodies feel the same way about it; but the Church, now as always, with enthusiasm, economizes first of all on its schools. It has followed this suicidal policy for many a year—and pays for it in an increasing paralysis. Not one word have we heard from the Presiding Bishop, or from the Council, or from anyone else at headquarters, about the schools, colleges, and seminaries, or the need of seeing them through this crisis. Therefore let my voice, feeble and unofficial, be raised not in behalf merely of St. Stephen's College, Columbia University.

which, thanks to a partial subsidy from a non-Church source, is staggering but not yet down and out, but in the larger hope that the Church may remember those vastly important Churchly enterprises which do not come under the control of the National Council, or benefit by the high-pressure efforts of its publicity department.

Annandale, N. Y. (Rev.) BERNARD IDDINGS BELL.

[Dr. Bell is quite right—and his plea is equally applicable to the Church press, an educational arm of the Church that is in much the same situation as the Church colleges and seminaries.—THE EDITOR.]

"HAS SCIENCE DISCOVERED GOD?"

To the Editor of *The Living Church*:

I AM ONE OF THOSE who regularly reads the Rev. W. H. Dunphy's page of book reviews, and usually with profit. It is therefore with more than casual regret that I discovered in your issue of February 13th, which reached me belatedly, that he has—at least for the moment—allowed himself to become one of those inane apologists who explains the past errors of Christian theology by naively maintaining that no errors were ever made.

I refer to his review of the book, *Has Science Discovered God?* Refuting the assumptions of the learned contributors to the symposium, who imagine they have given the world a grander conception of Deity, he declares: "It is untrue that the Genesis cosmology was ever dogmatically taught by the Church, or that the Ptolemaic astronomy ever formed part of her creed."

Of course, we understand that Fr. Dunphy's emphasis here is on the adverb "dogmatically." No reputable theologian ever held that the faithful must believe the world was created in six days, or that it is the sun that "moves," in order to attain the ranks of the blessed. And it is certain that neither the Apostles' nor the Nicene Creed mentions these matters. To that extent he is reciting the obvious.

And he is reciting what the authors of the volume under review must have known perfectly well. The fact remains that the Genesis cosmology and the Ptolemaic astronomy were taught (albeit, not "dogmatically") by the Church, and that those venturesome souls who dared question the Genesis cosmology and the Ptolemaic astronomy were disciplined for impiety by the Church. Fr. Dunphy makes a distinction which from the scientific point of view, and in this case from the common sense point of view, is without a difference. He is guilty of the sort of thing that brings some of our present-day Christian apologetics into deserved ridicule—the sort of thing that Dr. Andrew White exposed so scathingly some years ago. The sort of thing, we had hoped, that intelligent Churchmen (in which number Fr. Dunphy must certainly be reckoned) had forsaken.

He dislikes the "patronizing and sarcastic" slurs upon the "definite faith of the Church" made by the contributors to this volume. So do we all. We particularly dislike it when just grounds for the sarcasm of rationalistic critics are presented by such inept whitewashings as this remark of Fr. Dunphy.

Nogales, Ariz. (Rev.) J. LINDSAY PATTON.

To the Editor of *The Living Church*:

AFTER READING Fr. Patton's letter carefully, I am not sure but that our differences are mainly differences of words. Let me hasten to assure him that I do not for a moment hold, nor "naïvely maintain," that "no errors in theology have ever been made." I simply distinguished between theology, the scientific exposition of the faith, and the faith itself; between the Church's teaching, and the floating opinions of her children. The former I believe to be divinely guided by the Holy Spirit; the latter certainly not. The Church is from above, we are from below; she is of heaven, we are of earth. That alone can properly be spoken of as her teaching, which she solemnly and formally proclaims as God's revealed truth, the deliberate rejection of which imperils our salvation. And Ptolemaic astronomy no more formed part of that teaching in the past than evolution does (in the Anglican Church) at the present day, though both have been generally prevalent opinions. It may be true that certain tribunals within the Roman Church condemned those who rejected the (literal) Genesis cosmology or the Ptolemaic astronomy—I have not forgotten Galileo—but I fail to see how that commits the Catholic Church as a whole—certainly it does not affect the Anglican or Eastern portions of it. The Eastern half of Christ's Church has, I believe, never "disciplined for impiety" anyone whose scientific views innovated upon those of the past. And as for the attitude of the Fathers to the Genesis cosmology, I refer Fr. Patton to Fr. Messenger's book, *Evolution and Theology* (Macmillan 1932).

I am glad that it is "obvious" to Fr. Patton that "neither the Apostles' nor the Nicene Creeds mentions these matters." I am not so clear that it is obvious to the contributors to the volume in question (the general excellence of which is above

question), or even to all our priests and people. I have repeatedly listened at clerical congresses to the charge that the literal acceptance of the Virgin Birth, for example, necessitates a literal acceptance of the Ptolemaic—or even Judaic—cosmology, which is supposed by these clergy to be implied by the article on "He ascended into heaven," or even—save the mark—by the first article of the Creed!

The fact is that Ptolemaic astronomy, special creation, etc., were—like evolution today—simply scientific views held in common by Jews, pagans, and Christians alike, and not, in any proper sense, the teaching of the Church. On the same principle, it would be incorrect to say that Protestantism was ever the teaching of the Anglican Church, even in the eighteenth century.

I share Fr. Patton's indignation against "inept whitewashings," not of the Church, which needs none, but of mistaken theologians—though I venture to think that in the present instance it was perhaps misdirected.

Nashotah, Wis. (Rev.) WILLIAM H. DUNPHY.

"THE LION AND THE LAMB"

To the Editor of *The Living Church*:

YOUR COMMENTS in the editorial columns of the January 9th number of THE LIVING CHURCH with the unfair criticism of Japan make sorry reading and give unnecessary pain to her many friends. One expects THE LIVING CHURCH to be above Chinese propaganda. Was it necessary to be so severe with such limited information at your disposal?

Japan has never repudiated international obligations; on the contrary, she goes out of her way to observe them. Citizens of all nations live here happy and content, protected and treated quite as kindly as if they were in their own country. Would you say as much for the treatment of the Japanese in America? Can you say this of China?

Japan simply insists that her subjects be accorded fair treatment; that their lives be protected; that treaties be kept; that peace be maintained. China cares nothing for any of these; can Japan be blamed for feeling like others before her that this war will end war? There are times when patience ceases to be a virtue.

It is a mistake to suppose that "Christian public opinion" was opposed to the nation's action in Manchuria. The nation is a unit in believing that this is the only way their brethren over there can be saved since China is either unwilling or unable to quell her bandit tribes, and protect those in her care; so to throw dust in the eyes of the world she appeals to the League of Nations while continuing to pay an irresponsible bandit army to make war upon defenseless people supposedly protected by international treaty. . . .

As you are aware, the Treaty of Portsmouth gave Japan whatever rights were held by Russia in Manchuria, to which China agreed. Japan has never claimed ownership, but on various occasions has reiterated her determination to restore China her possessions at the end of the period stipulated in the treaty.

On more mature deliberation I feel sure you will be willing to retract your harsh and unchristian remark that Japan has repudiated her highest national obligation, since there is no evidence to substantiate the accusation.

Tochigi Machi, Japan. (Rev.) R. W. ANDREWS.

THE MARRIAGE CANON; GANDHI'S RELIGION

To the Editor of *The Living Church*:

I WANT TO CALL YOUR ATTENTION to a statement made in an article explaining the canon "Of the Solemnization of Holy Matrimony" in your issue of February 13th. The major part of the article is excellent, but when the writer comes to the section dealing with the recognition of communicant status of persons married otherwise than the discipline of this Church allows, he says that provision is made for the blessing of the union of those reinstated by the Bishop.

The wording is: "In case of a favorable decision, a minister of this Church may, at his discretion, bless the parties to the union." As one who had a considerable share in the framing of the canon, I may say that there was no intention that this should be interpreted as a blessing of the marriage itself. There may be a fine distinction here, but I think it is a real one.

We recognize that the canon is not perfect and that it will need revision at the next General Convention.

Let me tell you also how very grateful I am to you for having published such a sane and sensible article as that about Gandhi, in your issue of January 23d. Gandhi rejects Christianity and does not wish to be regarded in any respect as a Christian.

(Rev.) CALER R. STETSON.
New York City.

ABOUT THE CHURCH'S BUDGET

THE LIVING CHURCH has received a great many letters relative to the recent action of the National Council in adjusting the budget to accord with the reduced expectations from pledges for the Church's Program, and the appeal for a \$400,000 Whitsuntide offering. It is quite impossible for us to publish all of these letters, but we shall try to present the views of our readers as fairly as possible by making selections from typical letters.

We cannot refrain from making one editorial remark in so doing, namely: Criticism of the National Council is always in order, and we have no doubt that the Council itself desires it. At the same time the most important thing just now is to raise the additional \$400,000—more, if possible—so as to avoid the necessity of further reductions. The Council may or may not have acted wisely in the way in which it effected economies, but the economies themselves were essential, and further ones will have to be made unless the present campaign is successful. We therefore plead earnestly for undivided support of the National Council in this crisis.

Criticism of the National Council seems to focus on two points: the reduction of missionary salaries and the decision not to follow the instructions of General Convention to discontinue the *Church at Work*. With reference to both of these, for instance, the Rev. Charles A. Meader of East Greenwich, R. I., writes:

"This morning came a message from a voluntary group of the clergy of this diocese suggesting pledges from their fellow-ministers toward a brotherhood fund as an expression of fellowship with the missionaries of the national Church. . . . It is a comfort to feel that a movement is begun which puts us in a position to look our missionary brethren in the face. But many of us feel that headquarters at 281 Fourth avenue has still something to learn about economy. To most of us the *Church at Work* is a nuisance. The *Spirit of Missions* is incomparable. The regular blue news sheets are splendid. These two media cover the ground."

Again with reference to the *Church at Work* and other free printed matter, the Rev. Hall Pierce of Carlsbad, N. M., makes the point that "only the person who is already an earnest Churchman takes time to read Church literature. To all others it is simply an object of indifference or suspicion." He concludes with two suggestions:

"Spend that \$33,000 (and all the rest that can be saved from the Publicity Department) in putting pastors out in the field. That's where Christians are made, at the font and the altar, not struck off from printing presses.

"As a matter of fact, wouldn't our problems be greatly simplified by cutting down National Council to a skeleton group of volunteer workers, with only two paid secretaries—one to administer the finances of foreign missions, the other, domestic?"

"Now that the National Council is going to continue the publication of the *Church at Work*," writes the Rev. Stephen Webster of South Lincoln, Mass.:

"I would suggest that the clergy forward their bundles prepaid to some central point, where they might be sold in bulk for waste paper." The money realized "could be divided up among the missionaries who are taking the 10% cut in salaries."

The above letter is quoted as a typical expression of resentment at what one clergyman refers to as "the flouting of the will of General Convention by the National Council."

Bishop Fiske's letter in THE LIVING CHURCH of February 20th has elicited a number of comments, some of the most thoughtful being the following:

The Rev. C. C. Bentley, Toledo, Ohio: "Quotas are useless unless they are backed by personality. . . . The old system of the missionary bishops traveling through the country in search of funds was hard on the bishops, but at least they put personality into the giving of the Church people, and until that personality is restored, in some form or other, we are not going to get very far."

The Rev. Gilbert E. Pember, Philadelphia: "Bishop Fiske's letter has expressed so exactly what is in the minds of hosts of clergy and lay people that it ought to be solidly supported. The National Council owes it to itself, to its critics, and perhaps most of all to the thousands who have supported the Council and wish and mean to continue doing so, to take the whole Church into its confidence in this matter."

Apropos to Fr. Bentley's plea for a personalizing of missions, the Rev. Walter W. Reid suggests the following plan:

"Let each parish, mission, and preaching station adopt some definite work. One parish, e.g., could afford to pay the

stipends of two or more missionary bishops, another the salary of a physician or teacher, etc. . . . When once a personal relationship of mission to parish has been built up, the matter of deficits will cease. Our people will give gladly to support a work which they adopt as their very own. Surely it has been proven that they do not like to give into that impersonal clearing-house familiarly known as 281."

Miss Charlotte Isabel Clafin of Buffalo, N. Y., takes THE LIVING CHURCH to task for saying that the 10% salary cut "is certainly a justifiable economy." She quotes a statement recently put forth by the social service agencies of the Federal Council, the Catholic Welfare Conference, and the Conference of American Rabbis deploring "indiscriminate wage cuts," and also questions our statement that "many, if not most business corporations have been forced to reduce salaries and wages from 10% to 25% and even more." As to the former statement, we feel that the reductions were by no means "indiscriminate." When the money is not forthcoming, the salaries cannot be maintained. The second statement we still believe to be true; certainly it is so in the case of the industries with which we are most familiar. Miss Clafin also questions "the very substantial decrease in the cost of living during the past few years," and concludes:

"That the Church, which should lead employers in the way of brotherliness, should itself set an example of unthinking and high-handed management is tragic. It is the darkening of the light."

The Rev. Dr. John Cole McKim of Peekskill, N. Y. (a former missionary in Japan) objects to our suggestion of reducing personnel at the Church Missions House because of the depression, because (1) it would not be merciful to throw individuals out of work if it can possibly be avoided, and (2) because such an emergency policy would not "be likely to result in the dropping of those who ought (when times are better) to go and a keeping of those who ought to stay."

GERMAN-FRENCH PROPOSALS AT GENEVA

(Continued from page 600)

Striking directly at dreadnaughts, Germany would limit war vessels to 10,000 tons maximum, the size of present large cruisers. Aircraft carriers and submarines would be forbidden. With a large pair of shears, the Reich next clips in its plan the wings from war eagles. Maintenance of air forces of any kind is prohibited. All air force material in service or in stock is to be destroyed, except insofar as it can be converted to other uses. Dropping of aerial bombs and preparation to do so must go "without exception." Since planes require skilled war pilots, Germany would forbid the instruction of such pilots, and even training in civil aviation of members of armies and navies.

Gases and all similar chemical, bacteriological, or other weapons, are prohibited, and their preparation also. International traffic in war materials would be strictly regulated, and all arms manufacturing within nations would be put in the hands of governments. So private profit, the motive that today is sending ammunition to endanger the nationals in Shanghai of the very producing nations, would be removed.

Finally, governments are called upon to exchange fully and frankly all information on the scale of their armaments and expenditures on them.

Germany thus aligns itself squarely with the general crusade of great powers against aggressive arms. It will be recalled that the French proposals sought to insure safety from German bombing planes and long range artillery. Germany trumps this by asking all nations to abolish these weapons. To the man in the street, it appears that here are great possibilities for getting together. In practical politics, however, deep-seated prejudices and distrusts which have their roots in results of diplomatic chicanery and national egoism snatch from statesmen and nations the friendship they might attain.

The very radicalism of the German and French proposals in urging a common objective—security and peace—by measures utterly unlike, will give the conference stormy sessions. Out of it all, it is to be hoped that a platform of compromise may be evolved with the help of less aroused and less involved nations.

The temporary crisis in French politics has eventuated for a continuance of the arms policy brought here by M. Tardieu, since he is to continue at Geneva with the added dignity of Premier and Foreign Minister of France.

DAILY BIBLE STUDIES

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

THE HOLY COMMUNION

*Sunday, March 13: The Fifth Sunday in Lent,
Commonly called Passion Sunday*

READ St. Matthew 26:26-30.

OF ALL THE SIX BLESSED MEANS OF GRACE, the Holy Communion is the dearest to us because it brings the dear Christ so near to us and, according to His own words, makes us a very part of His holy life. The Institution of this Holy Sacrament in the Upper Room the night before He died, with His eleven loyal Apostles around Him, the precious words of love ending with His sacrificial prayer, and the wonderful words which St. John gives us in the sixth chapter of his gospel, and above all else, the holy words of mysterious meaning as He gave the Bread and Wine—these form a holy halo about the Holy Communion which the centuries have increased and enriched. We never can come to His Holy Table without feeling Christ's presence and hearing His Voice.

Hymn 329

Monday, March 14

READ I Corinthians 11:23-26.

THE ONLY SHADOW that comes as we thank God for this assurance of His love is the fact that through the centuries there have been so many bitter controversies about this Sacred Feast. We can rejoice that there is less controversy and less bitterness today than in past ages. Let us resolve, with prayer, that we will not enter into these discussions. The Holy Communion is too holy and too divine a privilege for us as we accept our Lord's invitation, for us to think of any one but the Christ Himself and to hear any words but His own. Satan has tried to hinder the strength of this blessed Gift, but let us not permit him to do so with us. Whenever any controversial thought tries to enter let us rehearse the words of Jesus Christ and stop there with a prayer of thanksgiving.

Hymn 337

Tuesday, March 15

READ St. Mark 14:22-26.

THE SIMPLICITY with which this most holy Sacrament was instituted cannot but impress us. Think what it has been to the Church, through the ages, what it means in our worship, the millions who have found pardon and peace! And that little "Upper Room" was the scene of an act which only was surpassed by—nay, which was a part of Calvary and the Tomb. No trumpet sounded its midnight thanksgiving from the skies or on the streets of Jerusalem! No great light shone from the Room, which cannot even be identified now, if indeed it is still standing. The Son of God needed no publicity for this wondrous gift. It found its acceptance in human hearts.

Hymn 326

Wednesday, March 16

READ Colossians 3:12-17.

ST. MARK tells us that they sang a hymn before they left the Upper Room for Gethsemane. How precious the memory of that hymn must have been to the Apostles! Think—and with great reverence—of Christ's singing with His Apostles! It was probably one of the psalms associated with the Passover, but if we certainly knew what psalm it was, how we would love it! Hymns have always been a part of worship from the Patriarchs' day, and they were a marked part of the early Christian worship. Some great hymns were written in Greek and Latin by the early Christian leaders and some have been translated into English. Let us remember

that we are to sing a "New Song" in Heaven (Revelation 14:3). Also we join now with the angels in their worship.

Hymn 205

Thursday, March 17

READ Acts 2:44-47.

THE RISEN CHRIST "took bread and blessed it and brake it" (St. Luke 24:30, 31) with the two disciples that first Easter Sunday afternoon, and the early Christians regularly "broke bread" (this is, the Holy Communion) from house to house until they had churches. How wonderful it is that from that day to this our blessed Lord's request, "Do this," has always been observed through the centuries. In many faulty ways perhaps, and in many glorious ways—but still this His request has always been observed through the years, and we observe it today. We may have wandered far away with our divisions and separations, but we have tried sincerely to do as He asked. And at last we shall sit down at the Marriage Supper of the Lamb (Revelation 19:9).

Hymn 324

Friday, March 18

READ St. John 19:25-27.

OUR LORD'S CARE for His mother as she stood by the Cross leads us to think of intercessions which are so fitly associated with the Holy Communion. It has long been a custom to remember our dear ones at the Holy Communion, and how precious a custom! To breathe their names at this most sacred Service when we are assured of Christ's love and care! To ask Heaven's best gift, as we receive this *one Gift*, for the members of our family and for our friends—could any custom be dearer since our Lord commended His mother to St. John, as He hung upon the Cross, and that disciple took her to his own home! "Our Prayer List"—let us not forget!

Hymn 333

Saturday, March 19

READ Revelation 3:7-13.

THE LETTERS to the Seven Churches reveal the interest, not only in the whole Church on earth, but in the individual Churches as Christ sends the messages. And as we read we find also the personal messages. It seems as if the Christ would have us know how near and dear each Christian and each Church is to Him! It is this close relationship that binds us all to Him and to each other. Whatever our differences, we are bound together by the spiritual Bond given us in this precious Feast. And each time we pray as we kneel at the Lord's Table we are bringing nearer the answer to our Lord's prayer—"That they all may be one."

Hymn 464

My Christ, I thank Thee for all Thy blessings, but especially do I praise Thee for the Holy Communion in which Thou dost assure me of Thy love and dost bind me so closely to Thee. Help me to value this precious Gift of Thy love, and to come in answer to Thy call. Amen.

A MYSTERY

"To make all men see what is the dispensation of the mystery, which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the Church the manifold wisdom of God."—Ephesians 3:9-10.

HELPLESS and strapped upon a cast in pain
A child looks up and praises Thee again.
Angels peer down to earth and, wondering, kneel
At the mystery which pain and praise reveal.

D. FRANCES WEBB.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

LENT is rapidly slipping away; tomorrow will be Passion Sunday. Have we rightly used these Lenten days to make our religion more real and more vital? Have we done what we could to assist others, striving to get closer to them in their spiritual lives and helping them to a keener realization and a wider experience? Are we learning to express ourselves as witnesses for Him? Are we ready to help others to witness?

Lenten
Opportunity

In the past we Churchwomen have often experienced a diffidence in using the spoken word, women of our Church have not had the beneficial training and opportunity which our younger women are receiving. If we form part of an interdenominational group we soon find out our timidity compared with that of the women of other Christian bodies. How well I remember one of our nationally prominent Churchwomen telling me, a few years ago, of her mortification when she was called upon to pray in a large interdenominational meeting. She had nothing to say. Since that day this representative woman has prepared herself and is ready at all times to use her voice in His cause whenever called upon. It is not easy for many of us to speak extemporaneously, but, oh, the joy of achievement! Our study classes offer many opportunities for such training.

AIMS. The Order of the Fleur de Lis is a Church Club for Church Girls. It grew out of an earnest endeavor to meet a real need in a local parish. It aims to keep the girls close to the Church in thought and activity and it aims further to enlarge both their desire and their capacity for efficient service. Fleur de Lis leaders are convinced that to strengthen the bodies, enrich the minds, quicken the ideals, and give expression to the manifold interests of girlhood is the surest way to implant a warm and intelligent response to the Church's need.

The Order of the
Fleur de Lis

The aim has been to develop a club for girls that is Churchly, progressive, democratic, workable, simple, or elaborate as the need may be. The Fleur de Lis believes in a club for very young girls because that is the impressionable age, and it believes thoroughly in carrying the little girls on through girlhood into womanhood in the one Church organization, with a graded program designed to meet the needs of different age groups. In this very practical way a loyalty to the club is built up through the years and through the club a loyalty to the Church.

Ideals. The high ideals of the organization find expression in the vow of the Fleur de Lis, which, by constant repetition, becomes more and more a part of the everyday life of its members. Each girl takes, at her initiation, this vow: "Three Things we Pledge—Purity within Ourselves; Loyalty to our Church; Service to Others." The Fleur de Lis prayer which embodies these three ideals is used at every gathering of Fleur de Lis members.

Spread. In the autumn of 1914 the Order of the Fleur de Lis was organized at St. Stephen's Church, Lynn, Mass., and has been in successful operation there ever since. Many of the charter members are still active and loyal workers. From this parish the Order has spread to more than one hundred parishes in all parts of this country and has even found its way to South Australia. Its appeal has gripped girls in all types of parishes—large and small, city, suburban, and country. The conviction is steadily growing that the Church has, in the Order of the Fleur de Lis, an organization that has made, and will continue to make, a distinct contribution to its girlhood and womanhood as the needs of the modern girl are becoming more and more understood.

Description. Following mediæval terminology in every possible way, the club is ruled by a queen and her council, duly elected each year. The queen is crowned at an impressive ceremony held in the church in the presence of friends and with the entire court in full regalia, which consists of veils, fillets, and

girdles worn with a flowing white robe. Following the coronation, the queen installs the members of her council in their respective offices.

The girls are divided into three degrees, according to age, as follows: maids, 12 to 16; maidens, 17 to 21; and ladies, over 21. They are initiated by the queen, with a simple ritual, into their respective degrees. The initiation is preceded by a solemn vigil, in the dimly lighted church, by the rector. The initiation usually takes place at the chancel steps. Younger girls meet as "little sisters" until, at 12, they are initiated into full membership.

Camp. The Order of the Fleur de Lis is a pioneer in the camping movement, having conducted a camp each year since 1915. The present Fleur de Lis Camp is situated on Laurel Lake at Fitzwilliam in New Hampshire. It is perhaps the only Episcopal Church camp established for the girls of the Church and maintaining a program comparable with the highest grade private camps. The camp accommodates at one time one hundred girls who assemble from many dioceses and stay for periods varying from two to eight weeks. The girls range in age from 8 to 17, divided into three age groups. Carefully chosen counselors supervise the usual camp activities, such as swimming, archery, riflery, horse back riding, tennis, arts, crafts, canoeing, and camp craft, and are responsible for the welfare and happiness of the girls. The camp is open to girls of the Church whether they are members of the Fleur de Lis or not, and a limited number of girls of other communions. The camp is not managed for profit; any surplus is used for improving the camp property and adding to its equipment.

A camp booklet giving full information will be mailed on request to the Fleur de Lis Camp, 1 Joy street, Boston, Mass. The director of the camp is the sovereign queen of the Order, Miss Ruth Lee Littlefield.

A National Organization. In 1925 the Order of the Fleur de Lis was incorporated as a national organization under the laws of the commonwealth of Massachusetts.

The Rev. W. Appleton Lawrence, D.D., rector of Grace Church, Providence, R. I., writes:

"It is a pleasure as well as an honor to have the privilege of recommending such an organization as the Fleur de Lis to rectors who may be confronted with the problem of correlating and using the vast and undeveloped resources of girlhood that are found in every parish, and to bring to bear upon the great tasks of the Church the strength of the coming generation of young womanhood."
HELEN N. MOWER.

IT IS TIME TO BEGIN to plan for sending our girls and boys to Summer Conferences. One of my young college friends writes me that she attended her first conference last summer. She says in part:

Summer
Conferences

"All our leaders were fine and made the conference a real experience for me, and many others also. One of the most important things I got from the conference was a real enjoyment of the Communion service. For the first time in my life I went to a preparation service. Before that I had very little understanding of what the service meant to me and how I could gain anything from it.

"I have also been helped a lot in dealing with my Church school class of eight 12 and 13-year-old girls. We received the N. A. L. A. credit for our course. Now I am anxious to become an accredited leader."

THE COLLEGE STUDENT CENTER of East Carolina is called "Friendly House." Mrs. Jennie M. Howard is the church's student-secretary. Reports come of weekly Lenten services; Bible classes; outside speakers visit, address, and confer; seven of the students gave voluntary service last summer to the Church. These students coöperate with the Y. W. C. A. and all other Christian groups on the campus. They contribute to the national Student Lenten Offering.

Student Center
Activities

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

ON BEING ALIVE. By Walter Russell Bowie. Scribners, 252 pp. \$2.00.

IT IS A STARTLING TRUISM, a platitude that becomes a shocking paradox, that the art of living is the art of being alive. Dr. Bowie's latest book seeks to make his readers alive to the beauty of the earth, to people, to truth, to poetry, and to God, and to bring to them a message of assurance as to life after death. The writer is a born poet, and succeeds in large measure in communicating to his readers the contagious vitality of his own thought. One can only wish, however, that the truths of natural religion, which are so winningly presented, had been reinforced and deepened by those of revealed religion. Thus the chapter, *On Being Alive to God*, contains keen criticisms of the humanism, in which man is everything and God is nothing, and the Barthianism wherein God is everything and man nothing. How powerfully the opposite truths might have been recognized and harmonized in the light of the doctrine of the Incarnation. In the God-man alone can we clearly see both what God is, and what man is. But the writer misses this opportunity, and in general seems to fight shy of revealed truth—a fact which deprives his work of much of the depth and value which it might possess. Again, the last chapter has much to say—and says it persuasively and beautifully—about immortality, but almost nothing about resurrection. But there is a vast difference between the survival of death, and its conquest and reversal. The latter is the Christian belief. It is the too frequent absence of the distinctively Christian note where we have a right to expect it that mars to a great extent—not altogether—the beauty and helpfulness of this stimulating book.

W. H. D.

VERILY there is nothing new under the sun, not even prohibition! In *The Teaching of the Early Church on the Use of Wine and Strong Drink*, by Irving Woodworth Raymond (New York: The Columbia University Press, \$3.00), we have a scholarly consideration of what the Church thought and legislated concerning the various problems which arose out of wine drinking and with such topics as drunkenness, temperance, and total abstinence. It shows clearly and emphatically that these questions are not exclusively modern, but have deep roots in the past, particularly in association with Christianity. The arguments used by the Churches today can be traced back even beyond their own history. Here we have an attempt to show the origins and growth of Christian ethics on the subject of wine and strong drink in a scientific historical manner, and it reveals a most interesting similarity between the arguments of the early Christian era and our own. By the "Early Church" our author means the life of the Church during the first five centuries of her existence. This thin, but interesting, volume is neither wet nor dry, but an earnest effort to construct a coherent picture from fragments and treatises of widely varying character. It is done with a trained ethical insight and with a true sense of values. The volume is dedicated to the late Father Barry of St. Mary the Virgin, described as "true priest and true friend."

C. R. W.

THE GREATEST SAINT OF FRANCE. By Louis Foley, Professor of English, Western State Teachers' College. Morehouse Publishing Co., 1931, 321 pp. \$3.50.

PROFESSOR FOLEY has given us a very beautiful biography of St. Martin of Tours, in the best style of modern hagiography. Beginning with the well known story of the "chape"—Martin, the young Roman soldier cleaving his cloak with his sword and giving half to the shivering beggar in the snow storm—and closing with a vivid description of the rebuilding of the ancient church over the saint's tomb in Tours, our author fascinates the fortunate reader with fifteen charming chapters. The civilization of the Nicene era is brilliantly portrayed, and the great saint stands out as a man of the

loftiest devotion, combined with unsparing self-denial, utter fearlessness, and wonderful executive ability—all in all one of France's most powerful personalities. The reader draws the parallels between the paganism of that distant age and of our own endangered time. He is stimulated when, for instance, he finds St. Martin spending a whole week in fasting and prayer before grappling with the cruel Emperor Valentinian, whom he won to clemency. The whole book is an unconditioned delight. It will be a boon to young and old, wherever read. The six illustrations by A. L. Warner are artistic and impressive.

JOHN HENRY HOPKINS.

JESUS AND JUDAS. By S. Pearce Carey, M.A., R. R. Smith, Inc. \$2.00.

PARTICULARLY APPROPRIATE for the present season is this book about the career of Judas, for it succeeds in placing before the Lenten reader an object lesson that can definitely benefit him, and at the same time it depicts the betrayal in an unforgettable way.

Mr. Carey has collated all the Gospel material referring to Judas and arranged it in scholarly fashion, so that a connected narrative of undoubted interest is the result. A first striking thought is that there is more about Judas in the New Testament than any other of the original twelve except St. Peter. The author's own suggestions for interpreting the text are most engaging.

W. S. H.

A SCORE OF SERMONS. By Henry M. Saville. Milwaukee: Morehouse. \$2.00.

THESE BRIEF DISCOURSES are arranged in a series of four on a "House Blessing," another of Six L's in Lent, and the rest individually in concept. They are homely sermons, dealing with the ordinary facts of life as a parson of long experience would. Sermons of this type are especially pleasing to clergymen in middle years who have managed to get a little way outside the world, so that they can observe what is taking place. Since retiring from active parish work, Mr. Saville has been busying himself by putting into writing the fruit of many years' experience in a typical New England parish.

W. S. H.

THE HEAD OF THE CORNER. By Louis Matthews Sweet. Scribner's. \$2.00.

A CONTRIBUTION to the bibliography for the understanding of the development of Christianity, this book may be said to be adapted rather for the informing of youth than for the edification of age. It traces the growth of the early Church's conception of the Christ. The author is professor of systematic theology at the Presbyterian Theological Seminary in Chicago, and he has written in "personal quest for deeper assurance, following in the footsteps of those earlier inquirers who said: 'Sirs, we would see Jesus.'" W. S. H.

ALL WHO ARE INTERESTED in spiritual healing, and in the true relation of soul and body, will welcome two small books by the Rev. John Gayner Banks, *The Redemption of the Body*, and *Thy Saving Health*. The truth is clearly enforced that man is a sacramental unity, and that the body as well as the soul was created and redeemed by God; and the practical consequences of this belief are strikingly exhibited (Christian Healing Foundation, paper 50 cts., cloth \$1.00).

HUMAN NATURE is the title of a happy little essay from the pen of William Lyon Phelps. Full of cheerfulness its reading will occupy a half hour most profitably (New York: E. P. Dutton & Co. \$1.00).

The Living Church

Established 1878

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

FREDERIC COOK MOREHOUSE, L.H.D., Litt.D... Editor
 CLIFFORD P. MOREHOUSE... Managing and News Editor
 Rev. FRANK GAVIN, Th.D. } ... Contributing Editors
 ELIZABETH MCCrackEN }
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 Rev. FLOYD W. TOMKINS, D.D... Daily Bible Studies
 ADA LOARING-CLARK... Woman's Editor
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Church Kalendar



MARCH

- 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.

KALENDAR 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

- 21, 22, 23, 25, 26. St. Mary Memorial, Pittsburgh, Pa.
- 24. All Saints', Orange, N. J.

APPOINTMENTS ACCEPTED

FROST, Mr. ALBERT H., formerly layreader at St. Chad's Church, Okauchee, Wis. (Mil.); has become layreader in charge of St. James' Church, West Bend, Wis. (Mil.) Address, Nashotah House, Nashotah, Wis.

HODKINS, Rev. HENRY BELL, formerly assistant at St. Alban's Church, Washington, D. C.; to be rector of St. Peter's Church, Columbia, Tenn. Address, 309 E. Seventh St., Columbia.

MIDDLETON, Rev. WALTER C., formerly priest-in-charge of Trinity Church, Watertown, N. Y. (C.N.Y.); to be rector of that church. Address, Trinity House, Watertown.

SCOFIELD, Rev. LOUIS T., formerly assistant at Holyrood Church, New York City; to be priest-in-charge of St. Thomas' Church, New Windsor, N. Y. Address, M. D. 14, Newburgh, N. Y.

SIDENER, Rev. W. M., rector emeritus of St. Paul's Church, Steubenville, Ohio; is serving as priest-in-charge of St. John's Church, Camden, N. J. Address, Hotel Plaza, Camden.

TANNER, Rev. T. DE WITT, rector of Christ Church, Joliet, Ill. (C.); to be rector of St. Paul's Church, Bellingham, Wash. (Ol.)

WHITEHEAD, Rev. WALTER Y., formerly priest-in-charge of St. Philip's Church, Harrisburg, Ill. (Sp.); to be rector of St. Peter's Church, St. Paul, Minn. Address, 750 E. Fourth St., St. Paul.

ZEIS, Rev. HAROLD C., formerly rector of St. Luke's Church, Cleveland; to be rector of St. Paul's Church, Steubenville, Ohio. Address, Fourth and Adams Sts., Steubenville,

TEMPORARY APPOINTMENT

BANKS, Rev. WILLIAM, until recently rector of Church of the Nativity, Maysville, Ky. (Lex.); is serving at St. Paul's Church, Henderson, Ky. (Lex.) during the month of March. Address, 111 Powell St., Henderson.

RESIGNATION

CONE, Rev. WILLIAM O., as rector of St. Stephen's Church, Goldsboro, N. C. (E.C.), because of ill health.

NEW ADDRESSES

ANNABLE, Rev. N. E., priest-in-charge of St. John's Church, Bellevue-Dayton, Ky. (Lex.), formerly 405 Tenth Ave.; 322 Sixth Ave., Dayton, Ky.

BAKER, Rev. C. W., rector of Church of the Redeemer, Los Angeles, formerly 3400 Sabina St.; 662 S. Indiana St., Los Angeles.

BESSOM, Rev. JOSEPH H., rector of St. Matthew's Church, Hallowell, Me., formerly 14 Middle St.; St. Matthew's Rectory, Hallowell, Me.

SCHMEISER, Rev. E. C., rector of Christ Church, Puyallup, and St. Matthew's Church, Auburn, Wash. (Ol.), formerly 429 Third St., N. E.; Route 3, Puyallup, Wash.

The new address of the Rev. THOMAS F. WRIGHT, recently become rector of St. Jude's Church, Fenton, Mich., is 613 Shiawassee Ave., Fenton; not 613 Shia St., as given in the March 5th edition of THE LIVING CHURCH.

CORRECTION

In the February 20th issue of THE LIVING CHURCH on page 522 the Rev. T. D. Harari of Astoria, N. Y., was reported as stating in an address to Sewanee students that the Holy Land "is now almost wholly Mohammedan in faith."

What he did say was: "Many people in the United States have an idea that Palestine is a Jewish land, as it was in the time of Hezekiah, and that the natives are Jews. We have few native Jews there. We are having a flood of Jews from the West aided by Zionist funds, but the majority of the natives are Moslems."

ORDINATION

DEACON

EAU CLAIRE—HENRY WILLIAM SPENCER, on the 3d Sunday in Lent, February 28th, at the Church of the Redeemer, Superior, Wis., was ordained to the diaconate by the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire. The Rev. Guy L. Hill, rector of St. Alban's Church, Superior, acted as presenter and Bishop Wilson preached the sermon. Mr. Spencer is to be in charge of the Church of the Redeemer under the Bishop's appointment. He was formerly a clergyman in the Evangelical Catholic Church in England.

DIED

Howe—On Friday, February 26, 1932, at St. Luke's Home, 2914 Broadway, New York, Miss JULIA WALL HOWE, daughter of Edward Cole Howe and Hannah Watlington Howe, sister of Edward and Albert H. Howe, formerly connected with the Church of the Nativity of Bethlehem, Pa., and Grace Church New York City. Services were held in the Chapel of the home on Saturday. Interment at Cambridge, Mass.

RESOLUTION

John Henry Heady

At a meeting of the Bishop and Clergy of Long Island held on Monday, February 22, 1932, at St. Thomas' Church, Farmingdale, L. I., the following resolution was adopted:

JOHN HENRY HEADY, for twenty-seven years a faithful and devoted priest of the Church, has exercised a ministry marked by consecration and courage. He has ever shown that full sense of a priest's care for his people, giving himself in conscientious and indefatigable labors.

We rejoice in the witness which he bore, at times in difficult fields.

During an extended illness he has shown such a spirit of Christian fortitude as to inspire those who knew him.

We thank God for his life and service.

To his family and congregation we extend our sympathy, and rejoice that in his dying they have seen with us his living faith.

BENJAMIN MOTTRAM,
 BAYARD H. GOODWIN,
 HENRY MESIER,
 Committee.

MEMORIALS

Stuart Ballantyne Purves, D.D.

In loving memory of STUART BALLANTYNE PURVES, D.D. Entered into life March 9, 1930. "Christ's faithful soldier and servant."

Helen Henrietta Wood

In grateful remembrance of a beloved mother, HELEN HENRIETTA WOOD who entered into life eternal March 10, 1927.

"To that brightest of all meetings
 Bring her, Jesus Christ, at last."

MAKE YOUR WANTS KNOWN

THROUGH
 CLASSIFIED DEPARTMENT
 OF
 THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there at least ten days preceding date of issue for which advertisement is intended.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

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.

POSITIONS WANTED

MISCELLANEOUS

CHICAGO HIGH SCHOOL TEACHER wishes to eke out her income by teaching special methods in commercial education on some university campus or conference center during July and August, 1932. Reply, P-749, care of LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST AND CHOIR-master, Fellow of the American Guild of Organists. Highest references as to character and ability. Churchman. Reply, T-751, care of LIVING CHURCH, Milwaukee, Wis.

REFINED CHURCHWOMAN DESIRES POSITION, housemother, school or motherless home. Address, Box M-750, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

ST. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar bread. Samples and prices on request.

VESTMENTS

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.

CHURCH LINEN

NOW 10% EXTRA DISCOUNT ON ALL orders while present linen prices continue. Qualities unchanged. Samples and price list of Pure Irish Linen for all Church uses sent free on request. New, complete Mackrille Handbook, 50 cts. MARY FAWCETT Co., 812 Berkeley Ave., Trenton, N. J.

PALMS FOR PALM SUNDAY

25 POUNDS PALMETTO PALM LEAVES, with bud leaves for crosses, delivered post-paid to any address for \$4.00. Address, J. SWINTON WHALEY, Little Edisto, S. C.

ADVERTISERS

PLEASE NOTE

An earlier mailing schedule of The Living Church, recently inaugurated, necessitates a change in date for closing of advertising forms. Copy must now reach us not later than Wednesday, TEN DAYS preceding date of issue.

THE LIVING CHURCH

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

THE MARGARET PEABODY LENDING library for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

BOOK WANTED

BARRY'S INVITATIONS OF OUR LORD. Write MOREHOUSE PUBLISHING Co., 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.

MISCELLANEOUS

FOURTEEN STATIONS OF THE CROSS carved in oak, 16 inches high by 14 inches wide, price \$475. Designed and executed by ROBERT ROBBINS, 859 Lexington Ave., New York, N. Y.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

BOARDING

Geneva, N. Y.

THE CHURCH HOME AT GENEVA, N. Y., has two vacant rooms available for women who need a comfortable home. Information and application blanks may be had by writing Mrs. H. H. SCHIEFFELIN, secretary Board of Managers, 839 Main St., Geneva, N. Y.

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

HOUSE OF RETREAT AND REST

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

RETREAT

ALEXANDRIA, VA.—A QUIET DAY FOR women will be held in Grace Church, Alexandria, on March 15th (Tuesday in Passion Week) beginning with the Holy Communion at 9 A.M., and concluding with Evening Prayer at 4:45 P.M. Conductor, the Rev. William Pitt McCune of New York City. Breakfast will be served. Box luncheon. Those planning to attend will please notify MRS. WILLIAM COURTNEY LYNCH, 101 South St. Asaph St., Alexandria, Va.

WHEN WRITING ADVERTISERS PLEASE MENTION THE LIVING CHURCH

Church Services

District of Columbia

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 PARDEE, 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 Com-
munion 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 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. Sta-
tions 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.

CHURCH SERVICES—Continued

New York

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.

St. Mark's Church in-the-Bouwerie, New York City

10th Street, just west of 2d Avenue
REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year at
8:00 A.M.
Other services: 11 A.M., 4 P.M., 8 P.M.

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, 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.

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

KFOX, 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.

KFPY, 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.

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

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

KIDO, 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 KILO-
cycles (302.8). The Religious Life Hour,
Sundays at 3:00 P.M., E. S. Time.

WCBM, BALTIMORE, MD., 1370 KILO-
cycles (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 B. Kinsolving, preacher.

WIP, PHILADELPHIA, PA., 610 KILO-
cycles (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 (272.8). 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.

WRVA, 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.

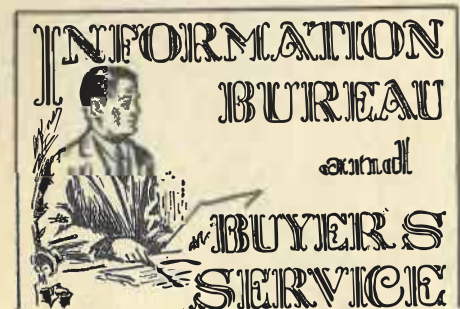
WTAR, NORFOLK, VA., 780 KILOCYCLES (384.4). Christ Church every Sunday, 11 A.M., E. S. Time.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent THE LIVING CHURCH, six the Church at Large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

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INFORMATION BUREAU and BUYERS SERVICE



This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

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"YOU MUST FIND God to find yourself; without Him you are helpless."

—Rev. Sidney K. Evans.

BOOKS RECEIVED

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

The Christopher Publishing House, 1140 Columbus Ave., Boston, 20, Mass.

The Bride of Achilles. A Garland of Lines from Homer. By Henry Bertram Lister. \$1.50.

The Descendants of Cyrus Perkins. By Charles Bloomer. \$1.50.

Health. A Practical Book on Hygiene. By George S. Foster, M.D., and Leon G. Kranz, B.P.E. \$3.00.

Lee, the Soul of Honor. An Appreciation by an Orientalist With Additional Facts. By John E. Hobeika. \$2.50.

Thomas Y. Crowell Co., 393 Fourth Ave., New York City.

An Introduction to Living Philosophy. A General Introduction to Contemporary Types and Problems. By D. S. Robinson, Ph.D. \$3.00.

"It Won't Last." A Message for the Times. By Orison Swett Marden. \$1.00.

Miss Aladdin. By Christine Whiting Parmenter. \$2.00.

The Road Ahead. A Primer of Capitalism and Socialism. By Harry W. Laidler. \$1.00.

Words Confused and Misused. By Maurice H. Wesen. \$2.00.

F. S. Crofts & Co., 41 Union Square, West, New York City.

The United States Since 1865. By Louis M. Hacker and Benjamin B. Kendrick. \$5.00.

The Golden Vista Press, Fetter House, Fetter Lane, London, E. C. 4, England.

Controlling Care. By W. S. Pakenham-Walsh. 2/6.

P. J. Kennedy & Sons, 44 Barclay St., New York City.

Eulogy on George Washington. Delivered in St. Peter's Church, Baltimore, February 22, 1800. By John Carroll, First Bishop and Archbishop of Baltimore. With a Foreword by Peter Guilday, Ph.D. \$1.00.

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

"Follow Thou Me." By George W. Truett, D.D. \$2.00.

Longmans, Green & Co., 72 E. 13th St., New York City.

The Master's Golden Years. By John Oxenham. \$2.00.

McGraw-Hill Book Co., 330 W. 42d St., New York City.

The Paradox of Plenty. By Harper Leech. \$2.50.

BROTHERHOOD CONFERENCES HELD ON WESTERN COAST

PHILADELPHIA—A series of leadership training and life guidance conferences for all older boys and young men of the Church sponsored by the Brotherhood of St. Andrew is being held throughout the dioceses of the western coast. In the diocese of California, the itinerary lists meetings in Oakland on March 5th and in San Jose on the 6th; in the diocese of Oregon, at Eugene March 9th, Corvallis on the 10th, and Portland on the 11th; in the diocese of Olympia, at Seattle on March 16th, 18th, and 19th. Meetings have been held in Los Angeles, San Diego, and Redlands, Calif.

Under the able leadership of the Rev. Irwin C. Johnson, director of boys' and young men's work in the diocese of Michigan, and Walter Macpherson, western representative of the Brotherhood, the series is proving very beneficial.

On March 22d, Mr. Johnson will be joined in Seattle by Paul Rusch, who is returning to this country from Japan after establishing the Japanese branch of the Brotherhood. Mr. Rusch upon his return will begin his work as associate general secretary of the Brotherhood in the United States.

CHURCH ACTIVITIES IN THE PHILIPPINES

MANILA, P. I.—From Alab, a growing outstation of Bontoc, Miss Moss, the resident lay worker, writes that during four months there were 89 baptisms. A native catechist has been added to the staff and he is trying to unravel the records and lists of names of Church members. The Bontoc Igorots have the inconvenient habit of changing children's names frequently. If a child does not grow fast enough, if a child with a similar name is injured, then immediately, without warning, a new name must be given to protect the child from the wiles of malicious spirits. The large number of baptisms mentioned are of 89 individuals, not merely 89 changing or changed names.

The Rev. V. H. Gowen is delighted with the boom in marriages in Besao. Perhaps his use of the native dialect in the service has helped, but his records show that during two months he had more weddings than during the previous three years.

The Rev. Edward G. Mullen and Mrs. Mullen of Zamboanga rode part way from Cotabato to Upi in a car with the four tires stuffed with cogan grass. We have experienced strange conditions and we have heard of weird conveyances, but for a car to boast of four flat tires, stuffed with grass, oozing green juice along the highway, such an event is news.

The Rt. Rev. R. L. Paddock, D.D., retired Bishop of Eastern Oregon, and his wife are making an extended missionary tour of the Orient. While stopping in Manila they visited the mission institutions and were the guests of the Cathedral parish at an annual dinner. In a brief address, after commenting on the cordial welcome given him in Japan, and the fascinating potential power in China, the Bishop spoke of the immediate need of the Church throughout the world for individuals to reconsecrate their lives in the service of Jesus Christ.

Six months overtime is the measure of devotion of Miss Flora Rogers, to her work as head of the House of the Holy Child. Waiting for someone to take over her work, Miss Rogers at great personal inconvenience delayed leaving until January 9th, when she sailed for the United States via the Suez.

The five fields of service are all being considered by the Cathedral parish under the leadership of the Rev. R. M. Ward. During 1931 the Woman's Auxiliary distributed 4,759 articles of sewing to the hospitals and dispensaries in the mission.

Fewer paying patients and more dispensary treatments than for many years is the recent record of St. Luke's Hospital. Persons who have always consulted private practitioners would be without help of any sort if our dispensary were to cease functioning. Through the pre-natal clinic all possible health preparations are made for new babies and frequent baby contests inspire the mothers to bring the babies to clinics and to take such care of them that one of the desirable prizes may come as a reward. When city-wide baby contests are held, the babies from St. Luke's puericulture center are always among the prize winners.

THE ENGLISH CHURCH ARMY now has forty-eight workers overseas: in India, 10; Western Australia, 9; Canada, 5; China, 4; Hawaii, 3; New Zealand, 2; Jamaica, the Argentine, and Central Africa, 1 each. In the United States, about 12 are English. The American Army has about 30.

Dean Inge's Final Address in Lenten Series is Directed to Young People

Confidence In Rector Is Urged When Temptations Arise — Veteran Priest Dies

The Living Church News Bureau
London, February 19, 1932

THE OPENING SERIES OF LENTEN ADDRESSES in St. Paul's Cathedral and other city churches concluded on Saturday last, culminating in an early celebration of Holy Communion in the Cathedral, which act of thanksgiving was open to all who had attended the services during the week. Dean Inge's last address on Friday to young people was mainly on the problems of sex, on which subject, though a painful one, he deemed it his duty to say something, so that the Christian position might be better understood. He said it would be well for the young to realize that, if they find sex temptations mastering them, they need never be afraid to approach an experienced clergyman or doctor for help and advice.

It is early to estimate what has been done during this revival of Lenten preaching, which is being continued in several London churches throughout the season.

DEATH OF THE REV. T. O. MARSHALL

On Sunday last, the Rev. Thomas Outram Marshall died at the age of 89—one of the links with the Oxford Movement, and a veteran stalwart of the Catholic faith.

Ordained in 1866, he served several curacies before he became, in 1869, one of the secretaries of the English Church Union, and was appointed organizing secretary for the whole of England in 1872, a post which he filled until his resignation in 1919. He thus came in touch with clergy and laity throughout the entire country. Incessant travel, energy, and a tremendous gift for sympathy and interest made him friends wherever he went. There must be many of his friends who still recollect long railway journeys with Outram Marshall, when, from the moment he got into the train until the journey ended, he was busily engaged in writing letters of advice and help to his innumerable correspondents.

In addition to his work for the English Church Union, the Society for the Maintenance of the Faith, of which he was the secretary, and with which he was associated from the time of its foundation fifty-eight years ago, claimed much of his time, and he only gave it up early last year owing to illness and infirmity. A little over a year ago he wrote an account of this society, which now has sixty livings in its gift. The last twenty years of Mr. Marshall's life were officially spent in retirement at Woking, but in reality, until a very few months ago, he worked practically as hard as in his earlier days.

AIMS OF WESTMINSTER GROUP SUMMARIZED

At a recent meeting of the Westminster Group, a suggested revision of the aims of the group was brought forward by Canon Francis Underhill, on behalf of the executive committee.

After some discussion, the meeting accepted the committee's proposals, and the aims may now be summarized as follows:

The members of the Westminster Group represent almost all the different points

of view included in the wide comprehensiveness of the Church of England. They do not abandon their personal convictions, but they have come to feel that the Church needs all that they can give.

They set forth the splendor of the Church of England; they desire to rally people to the Church in loyalty, love, and service, to remove misconceptions, and to spread true information about the Church in the press and by the issue of pamphlets.

They desire to form centers of unity throughout the country, thus creating a new fellowship wherein people think and act in terms of the Church as a whole, and drawing men of all parties together.

They support the corporate episcopate acting constitutionally through the convocations in every effort to secure order. They appreciate the fact that the creation of the Church Assembly has given to the laity a more effective voice in the councils of the Church.

They are convinced that the spiritual freedom of the Church, that is to say, its right to state its belief and to determine its forms of worship, is of vital importance, and must be secured in any readjustment of the relations between Church and State. They are not prepared to accept a policy of disestablishment, with all its consequences, save as a last resort, believing that it would intensify controversy in the Church, secularize the State, and encourage the enemies of religion throughout the world.

Peace Reigns for the Present in the Land of the Historic "Wailing Wall"

Jews, Under Iron Hand of Moslem, Must Desist From Fanatical Exhibitions

L. C. European Correspondence
Wells, Somerset, England, February 7, 1932

TIME IS A GOOD FRIEND OF THOSE WHO have to keep order among the fanatically inclined. Men cannot live for long at a high peak of emotion, and their passions cool, with the lapse of months. Thus, those who were responsible for order in Jerusalem and Palestine were in no hurry to give any decision about the "Wailing Wall" and the problems connected with it, and their formal decree is only recently out.

The Jewish custom of bewailing the lost glories of the Temple of Zion is very ancient. The narratives of Christian pilgrims show that, even if there were orders against any Jew entering the Holy City, yet they were in the habit of gathering to wail and lament at the Rock (the *Lapis pertusus*), where the altar of burnt offering had once stood. Thus in the days of Constantine there was no objection to Jews entering the area which is now the *Haram-es-sheerif* but which was then a waste bit of ground and a rubbish heap. When the Arabs captured the city, about 650 A. D., it was Omar who declared the place where Ishmael (not Isaac) was sacrificed by Abraham, and whence the Prophet Mohammed had ascended to heaven on a winged steed, to be a sanctuary for all true believers. He cleansed the Rock from filth with his own hands, and erected the rather rough mosque of which the wonderful "Dome of the Rock" is the successor.

THANKSGIVING SERVICES IN
IRISH CHURCHES

Ireland will this year commemorate the 1500th anniversary of St. Patrick's landing in that country. The celebrations will extend over a considerable period. The week from March 13th to 19th will be observed as a time of intercession, and there will be a special service of thanksgiving in every parish in Ireland, either on St. Patrick's day or on the Sunday within the octave. For this purpose a form of prayer has been authorized by the archbishops and bishops.

AMERICAN PRESIDING BISHOP IS
EXPECTED GUEST

The delay in appointing the new Bishop in Jerusalem is due, no doubt, to the Archbishop of Canterbury's desire to consult with the Presiding Bishop of the American Episcopal Church, Dr. Perry, who is expected in England after Easter. The Bishop in Jerusalem must be a British subject, but the American Church contributes to the upkeep of St. George's Cathedral—one of the canons is an American—and is keenly concerned that the Church should have the best possible representative in the Holy City. Dr. Perry will certainly oppose the partisan appointment for which the Evangelicals are clamoring. A Bishop in Jerusalem who would be disposed to arrange Communion services with Nonconformists could bring about unfortunate misunderstandings between Anglicans and the Orthodox.

GEORGE PARSONS.

It was then, seemingly, that Jewish access to the place was stopped, and that the practice of wailing at the wall outside, in the Jewish quarter of the city, began, but it was not until the nineteenth century that any effort was made by the Jews to establish any claim to own the place where they were allowed to come and practise their religious rites. In that year they attempted to pave the narrow space, one side of which is formed by the old retaining wall of the Temple area. This is equivalent, under the conditions of life in Jerusalem, to claiming ownership of the spot—and they were forbidden to do so. The Jews do not claim to own either the wall, or the ground immediately before it, but they do claim the immemorial right of worshiping there, and have lately begun to bring in some of the ordinary furniture of worship in a synagogue, such as the table with the rolls of the Law in the customary "Ark," and also—a point that caused much dispute—a screen to separate the female from the male worshippers. They also tried to use the place—or at least some Jews did on one occasion—for something very like a political demonstration.

In reply the Moslems, the admitted owners of the wall, began to lay stress on the sacred character the Wall had for them, and began to call it by the name of "Boraq," a word that needs some explanation.

TRADITION OF THE WALL

According to Mohammedan tradition, the prophet when residing in Mecca was miraculously borne by the winged steed Boraq (lightning), first to Bethlehem, and then to Jerusalem. At Bethlehem he was

bidden "dismount and perform two prostrations, for here was born thy Brother, Jesus": at Jerusalem he dismounted again, to worship on the Rock in honor of the sacrifice of his ancestor, Ishmael. (Moslems tell the story of the sacrifice in that form.) Tethering his steed to a point on the Temple wall—hence the name—he prostrated himself again, in honor of the sacrifice there performed by "Ibrahim el Khalil," Abraham the Friend of God. Then he was borne up to the innermost court of heaven where behind a brodered veil he heard the iron pen of Allah writing the decrees of eternity.

Modern science would probably say that what Mohammed the prophet underwent was a psychological experience, though he no doubt firmly believed it to be a bodily one. Possibly some of the scenery of his vision, such for instance as the veil of the Temple in heaven, may have been derived from his recollection of Hebraic sources. In these matters, in circumstances and characters where the party-wall between seen and unseen fades away, who dares say where revelation ends and honest self-delusion begins. The fact that Moslems attach these two most sacred episodes to this point amply accounts for the fact that to them the site of the Temple in Jerusalem is holy, second only in holiness to Mecca itself. It is one of the facts that go to make the Jew-Moslem problem. Thus, when the Mussulmans found the Jews, as they thought, going about to establish a right over a part of their shrine, their suspicions were aroused. It is, of course, common knowledge that some of the nation hold that the establishment of "a national home" for them in Palestine without giving them the Temple is like inviting them to play Hamlet without the prince of Denmark. Hence the Arab population was at least not indisposed to put obstacles in the way of anything that the Jews would regard as an improvement on the traditional right that they had over the "place of wailing."

The place was originally a narrow passage about eight feet wide, running along the great wall of the Temple and terminating in a "dead end." The first step taken by the Mohammedans was to remove the wall that ended the place, and so make it into a thoroughfare. This put it into their power to annoy the Jews at their service, without its being too undeniable that they were doing so of set purpose.

The British government, however, has declared that not only the Great Wall of the Temple, called the Buraq, was undoubtedly Moslem property and "*wakf*" in character (that is, an inalienable religious endowment) but that the street and pavement in front of it, the Wailing Place itself, was *wakf* also. The Jews had, by ancient custom, the right to worship there, but nothing more. They must not use it for any other purpose, such as a political demonstration, and must only bring into it the necessary appliances of their worship, which must all be movable in their nature. A screen, or anything else likely to interfere with traffic, could not be allowed. On the other hand, that right to worship was not to be challenged, and the Moslems were bound to respect that ancient "*zikr*" or act of religious memorial. The report ended with good advice to both of the sort that the Oriental always accepts, and seldom remembers when he is angry. Both were to use forbearance toward one another, and to check fanatical demonstrations.

W. A. WIGRAM.

Diocese of Columbia Votes Women May Hold Any Church Office Open to Laymen

Right Is Granted On Recommendation of Anglican National Commission—Miscellaneous

The Living Church News Bureau
Toronto, March 2, 1932

AT THE MEETING OF THE DIOCESAN SYNOD of Columbia the synod accorded full equality to women for election to any office for which laymen are eligible. The resolution followed the terms of a resolution passed by the General Synod of Canada on the recommendation of the Anglican National Commission.

Daily readings of portions of the Scriptures in all the public schools of British Columbia was unanimously supported. It was felt that the provision of the Schools Act, which requires inculcation of highest morality, could not be fully complied with unless the children were familiarized with the Scriptures. The synod will bring the matter before the legislature.

The synod also passed the following resolution introduced by Dean Quainton:

"That the synod commends the resolutions and reports of the Lambeth Conference with regard to the life and witness of the Christian community and the unity of the Church to the principal study of the clergy and the laity of the diocese. To that end it advises that study circles be formed in each parish (or that existing organizations be used for that purpose), and that the resolutions form the basis for sermons, lectures, or conferences, parochial or ruridecanal, and requests the clergy to report to the bishop of the diocese before December 30, 1932, as to what has been done in their parishes and the opinions of their people on these matters."

In the course of his charge to the synod, Bishop Schofield said:

"Questions of debt payments and reparations, of disarmament, of falling exchanges and rising tariffs, of world trade and home industries, of increasing taxes and decreasing incomes, of unemployment and want while great food supplies are wasting, of the trial of the League of Nations as an international influence on the side of peace, all these have been our daily portion.

"In the midst of such turmoil we ask with all seriousness today, what contribution can the Church of Christ make in such circumstances?"

In answering his own question Bishop Schofield in his charge pointed out that the economic solutions offered for the troubles of the present time were, in the main, confined to secondary causes. These might be good, so far as they go, and the members of the synod were urged to assist wholeheartedly in ameliorating hard conditions. It was suggested, however, that the Church's essential service at the moment was to press for "the preserving and fostering of spiritual values." Instead of being satisfied with quantitative estimates they were to stand for qualitative values.

CONSECRATION OF THE NEW BISHOP OF ONTARIO

The Very Rev. W. W. Craig, administrator of the diocese of Ontario, has announced that the consecration and installation of the Ven. John Lyons, of Prescott, Bishop-elect of the diocese, will take place

in St. George's Cathedral, Kingston, on Easter Tuesday, March 29th. The Bishop of Toronto, as senior bishop, and the other bishops of the province, will officiate.

BISHOP ROPER CELEBRATES 20TH ANNIVERSARY OF HIS CONSECRATION

The Rt. Rev. J. C. Roper, Bishop of Ottawa, celebrated the 20th anniversary of his consecration as Bishop on St. Matthias' Day.

In the morning there was held a corporate communion of the clergy of the diocese, at which Bishop Roper was the celebrant, at Christ Church Cathedral. This was followed by a breakfast at Lauder Hall when the Very Rev. E. F. Salmon, rector of Christ Church Cathedral, presented an episcopal ring to the Bishop on behalf of the clergy of the deanery.

Bishop Roper was consecrated Bishop of Columbia on February 24, 1912, in Christ Church, Victoria, B. C., and was translated to Ottawa in 1915. Before his consecration he served at St. Thomas' Church, Toronto, and as a professor at the General Theological Seminary, New York.

MISCELLANEOUS NEWS

The news of the death of the Bishop of Winchester was received in Canada with great regret. His visit across Canada is still vivid in the minds of many, and the leadership he gave in the Christian Social Council of Great Britain and the Universal Council on Life and Work was greatly appreciated.

The Rev. Dr. E. I. Rexford was chosen president of the Corporation of the School for Crippled Children, Montreal, at the annual meeting of the institution.

A committee of fourteen has been appointed representing all the churches in Edmonton, to consider the proposal to erect a see house for Bishop Burgett.

The Rev. Canon and Mrs. Simmons have arrived in Ontario from Honan (China) and at present are in Sterling. Before the canon undertakes any deputation work he will require a complete rest as he has been under a terrific strain during the Bishop's absence from the diocese.

At a recent meeting of the Anglican Clerical Association of London (diocese of Huron), it was decided that an effort would be made throughout the diocese to raise \$2,500 for an X-ray outfit for the Kweitch Missionary Hospital in Honan. Of this sum \$1,000 is to be subscribed by churches within the city, while the remainder will be allocated to other parishes within the diocese.

It has been announced that Canon Guy Gordon, rector of Christ Church and St. Stephen's, Niagara Falls, has been appointed archdeacon of Lincoln and Welland, succeeding the late Archdeacon Perry of Welland.

The resignation of the Rev. Canon John C. Popey was accepted with regret at the annual congregational meeting of St. Luke's Church, Fort William, held recently. Canon Popey will remain in charge until Easter, at which time a successor will be appointed.

The Bishop of Edmonton has appointed Canon Cornish, secretary-treasurer of the diocese, to be archdeacon of Edmonton north, the archdeaconry held by the Bishop himself previous to his consecration.

The Ven. George Howcroft, rector of St. Andrew's and St. Dunstan's Churches, Camrose, diocese of Edmonton, has recently announced his resignation to become effective the end of May. The archdeacon's first parish was at Falmouth, N. S., and on going out to Western Canada he was stationed at High River for six years. For ten years he was rector of St. Paul's, Edmonton, before going to Camrose in 1920.

Through the generosity of two unnamed families in Toronto, the mission at the Arctic outpost of Aklavik, the most northerly hospital in the British Empire, will be equipped with X-ray apparatus and lighted by electricity, according to an announcement made by the Ven. A. L. Fleming, executive secretary of the Arctic Mission.

Fifth Province Sets \$78,000 as Minimum to Be Raised Toward National Council Deficit

Chicago's Share of \$34,000 Already Decreased By \$3,500 — Columbia Course Questioned

The Living Church News Bureau)
Chicago, March 4, 1932)

A CONCERTED MOVEMENT ON THE PART of the fifth province to raise its share of the deficit faced by the National Council was launched here Wednesday at a conference of representatives from twelve of the fourteen dioceses in the province.

At the conclusion of the all-day conference, called by the Bishop of Chicago at the request of the Presiding Bishop, resolutions expressing confidence in the program as laid out by the National Council and pledging the group to coöperation in meeting the deficit were adopted. The group set \$78,000 as the minimum of what it hoped to raise in the province toward the deficit. This amount represents the difference between the payments to the National Council from the province in 1931 and the pledged amount for 1932.

Certain specific suggestions were made to the dioceses by the conference as ways and means for raising the necessary funds. These were:

1. That a portion of the open offerings in parishes be allotted to the National Council for the deficit during the current year and that a tithe of the Easter Offering be given for this purpose.

2. Humanize the budgets of the National Council and the dioceses by assuming certain specific items for individual parishes as may be assigned.

3. Release the children's Lenten Offering as part of the parish quota and designate it for the deficit.

4. Call regional or diocesan conferences of wardens and vestrymen at which the whole situation be presented and their co-operation sought.

5. Make use of the Washington bicentennial for some special offering, possibly a men's thank offering or employment of the "minute men" idea.

6. That the Woman's Auxiliary in each diocese urge upon its parochial branches that they back up their vestries in the whole program.

7. Whitsunday should climax the whole endeavor with possibly a special Whitsunday offering for the deficit. It was made clear, however, that if such an offering is taken, it should not be the basis of the effort.

These were offered by the conference merely as suggestions to the various dioceses and are to be employed by the dioceses as conditions seem to warrant. A continuation committee was appointed, with Bishop Stewart of Chicago as chairman, to carry forward the work as outlined at the conference. Other members of it are: Bishop Sturtevant, Fond du Lac; the Ven. William Burrows, Indianapolis; C. C. Cowin, Cleveland; and Mrs. C. E. Jackson, Grand Rapids, Mich.

The whole Church is drawing all its forces together under the impetus of the present emergency situation, the Rev. B. H. Reinheimer, executive secretary of the Field Department of the National Council, declared at the session. There is every reason to believe, he said, that the situation will be met and that important missionary work will not be sacrificed.

A Province-wide Day of Intercession on Maundy Thursday will be observed if

plans discussed at the conference are carried out. The whole session was decidedly optimistic and encouraging in its outlook. Those in attendance included Bishops Wilson of Eau Claire; Sturtevant of Fond du Lac; Ivins of Milwaukee; Francis of Indianapolis; Fawcett of Quincy; White of Springfield; McCormick of Western Michigan; Stewart of Chicago; the Ven. G. F. Patterson of Ohio, and the Rev. Henry Neal Hyde of Southern Ohio.

CHICAGO FUND INCREASES

Already the diocese of Chicago has made a start in its effort to raise \$34,000, to be divided equally between the National and diocesan Councils for deficits, Bishop Stewart announced this week. Approximately \$3,500 is in sight now.

This includes several pledges from clergy received this week; an increased pledge of \$1,000 from the Church of the Atonement; a similar amount from the Church of the Holy Spirit, Lake Forest, for specific items; and several small pledges.

A weekly bulletin, called *Flashes*, is to be issued from the Bishop's office giving a report of the status of the campaign.

COLUMBIA COURSE QUESTIONED

Whether or not unchristian teachings with regard to marriage and the family are pursued at Columbia University is being investigated by the Woman's Auxiliary of the diocese, through its president, Mrs. Charles Spencer Williamson, it was revealed Thursday at the monthly meeting of the group. Mrs. Williamson at that time read certain correspondence which she had had with Columbia officials, including a letter which she addressed to Dr. Nicholas Murray Butler, president. In her letter, Mrs. Williamson referred to certain press dispatches which inferred that "free love" is being taught to undergraduates, and asked information on what is given in the course. Among other points, Mrs. Williamson said:

"When the best elements in all communities are doing their utmost to preserve the home and family as a bulwark of civilization, it seems incredible that you, a Christian and a Churchman, would as president of your great university permit such a course as outlined by Miss Reed to be given. That it should be required of all undergraduates is unthinkable."

In response to her letter, Mrs. Williamson received a letter from the dean of Columbia College, Prof. H. E. Hawks, stating that Miss Ruth Reed's book is only one of a number of reference books and that only two days out of two years' work are given over to a discussion of the particular subject of problems of the family and marriage. There is no such course in "free love" and no such doctrine is taught, he declares.

Mrs. Williamson has written for further information regarding the course. Her action and position on the whole subject was endorsed entirely by the meeting.

DEAN NES AT GARRICK THEATER

Religion cannot be produced in piecemeal fashion; Christianity is a formula and one cannot accept only a part of it, the Very Rev. William H. Nes, dean of Christ Church Cathedral, New Orleans, declared in his series of Lenten noonday addresses at the Garrick Theater this week. He spoke on What it Means to be a Christian.

DR. BUTLER DENIES REPORT OF RADICAL COURSE

NEW YORK—"The charge that free love is being taught at Columbia University is an absolute invention," Dr. Nicholas Murray Butler, president of the university, is quoted by the New York *Times* as saying in reply to a letter addressed to him by Mrs. Charles S. Williamson on behalf of the Chicago Woman's Auxiliary. Dr. Butler denied that the book by Professor Ruth Reed, upon which criticism was based, was used in the course in question.

It is understood that Bishop Manning, a trustee of Columbia, brought the matter officially to the attention of the board of trustees at its last meeting, and that a committee was appointed to investigate and report on the facts at the next meeting of the board.

Certain great obligations face the Christian Church at the present time, Dean Nes said. These include: Development of a better relationship between men and women as expressed in the marriage tie, development of better relations between men in industry, amalgamation of varied nationalities in the nation, and the injection of Christian principles into international relations.

HONOR VETERAN CLERGY

Two of the oldest clergy in the diocese of Chicago were honored on Monday at a meeting of the Round Table, held at Grace Church, Oak Park. They are the Rev. H. L. Cawthorne, who is retiring as rector of St. Luke's Church, Western avenue, and the Rev. S. R. S. Gray who retires as rector of St. James' Church, Dundee.

Fr. Cawthorne has been in the ministry fifty-one years, and Fr. Gray forty-seven. Tribute to their long service was paid by the Bishop in presenting a book to each on behalf of the Round Table members.

Prof. A. Haire Foster of the Western Theological Seminary read a paper on the Church of the Catacombs. The clergy were guests of Grace Church at a luncheon, the Rev. Harold Holt, rector, being host.

NEWS NOTES

The Rev. Dudley S. Stark, former vicar of Holy Trinity Chapel, New York, arrived in Chicago Friday to assume the rectorship of St. Chrysostom's Church, succeeding the Rt. Rev. Stephen E. Keeler, now Coadjutor of Minnesota.

Two memorials are being presented to the Church of the Epiphany, Chicago, in memory of the late Bishop Morrison of Iowa, for many years rector of this parish. One is a pair of five-branch candlesticks; the other, a private Communion set in a compact leather case. Both are given by friends of Bishop Morrison.

The Keroff quartet, noted Russian musical group, will sing Russian vespers at the Church of the Redeemer, Hyde Park, Sunday evening, March 13th.

During February, 583 persons attended services at little St. Stephen's Church, Chicago. This is an increase of 105 per cent over the same month last year, the Rev. Irwin St. John Tucker, rector, reports.

IN SPITE OF THE FACT that mail from Manila sometimes takes five weeks or more to reach New York, the missionary district of the Philippine Islands had its 1931 apportionment of 2,500 pesos paid in full by November 18th, in time to be credited on the National Council books for the year. Sometimes in previous years when contributions have been paid in full and received promptly in Manila they have reached New York after the books have closed.

Washington Bicentennial Celebration Is Held in Memorial Chapel at Valley Forge

General Pershing and 8,000 Boy Scouts Attend Ceremony—Girls' Friendly Society Pilgrimage

The Living Church News Bureau
Philadelphia, March 3, 1932

EIGHT THOUSAND BOY SCOUTS AND nearly as many adults attended a service commemorating the 200th anniversary of the birth of the Father of Our Country on February 22d in the Washington Memorial Chapel at Valley Forge. Owing to the number of people, the service was conducted just outside the

the Republic. Every State in the Union is represented by a panel, bearing the arms of the State. Other memorials include the pews of the patriots, the Washington-Sullivan font, the Washington-Wood memorial pulpit, perclose and lectern; the Washington-Wanamaker altar and reredos, the Lincoln memorial cross; and the sedilla, in memory of Washington's rectors.

Connected with the chapel is a unique memorial of patriotism, the cloister of the colonies, in which every one of the colonies is commemorated by a bay. The New York bay includes an open air pulpit, which



WASHINGTON
MEMORIAL
CHAPEL

Showing above the altar the Martha Washington window.

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E. C. Roper.

chapel, which stands upon a commanding site in the Valley Forge Park. The rector, the Rev. Dr. W. Herbert Burk, opened the service with Washington's Prayer for Guidance, and the speaker of the occasion was General John J. Pershing. After the ceremonies, the boys were taken through the chapel and memorial library.

The Washington Memorial Chapel, which has been called "the American Westminster," is the first of a proposed group of buildings to be completed. It is entirely made up of memorials to men and women prominent in the history of the United States. The windows of the chapel tell the story of the building of the Nation, and many events are pictured in glass. Over the altar is the Martha Washington window, given by the Colonial Dames of Pennsylvania. Next to it is the Bishop White window. A series of windows, Freedom of Thought, Freedom of the Word, Settlement, Expansion, Discovery, Development, the Revolution, Patriotism, Democracy and the Union are now in place, forming, with the George Washington window, given by the Daughters of the American Revolution, an historical series excelling the greatest windows of Europe.

The crowning feature of the chapel is the "Roof of the Republic," symbolizing the glorious result of the labor and self-sacrifice of the patriots and founders of

faces a woodland cathedral. Elm trees from Mount Vernon have been planted in the form of a cross to grow into this woodland House of Prayer. Adjoining the chapel on the north is the Bishop White memorial library and Sunday school, which was completed last year as a tribute to the first Bishop of Pennsylvania.

GIRLS' FRIENDLY SOCIETY VISITS HISTORICAL CHURCHES

As a part of their celebration of the Washington bicentennial, more than five hundred members of the Girls' Friendly Society of the diocese of Pennsylvania went on a pilgrimage to Old Christ Church, St. Peter's Church, and Independence Hall on Saturday, February 27th. They were led by Miss Margaret M. Lukens of Conshohocken, national president. A brief sketch of Washington's career was given to them in an address by Horace E. Carpenter in Independence Hall, where they all gathered in a large chamber on the second floor in which the first General Convention of the Church had met in 1787. At St. Peter's Church they were addressed by the rector, the Rev. Dr. Edward M. Jefferys, and the Hon. Roland S. Morris. The Rt. Rev. Dr. Francis M. Taft, Bishop of Pennsylvania, and the Rev. Dr. Louis C. Washburn, rector, both spoke to the girls in Old Christ Church. After a sup-

per in Christ Church neighborhood house, the girls were entertained by tableaux, showing episodes in colonial history, with dancing and music, including minuets and hymns by Revolutionary composers. The program was in charge of Miss M. Atherton Leach, Mrs. C. William Spiess, and Mrs. David D. Wood.

SPECIAL SERVICES AT CHRIST CHURCH HOSPITAL

At Christ Church Home for Gentlewomen, large congregations have attended all the Lenten services so far. This Home is 160 years old, and the bell in the tower is the oldest church bell in the State of Pennsylvania. It was buried in the earth during the Revolutionary War to prevent its falling into the hands of the British. Old Christ Church and Old St. Peter's, in which George Washington worshipped, are the sponsors for Christ Church Hospital.

MISCELLANEOUS ITEMS

The Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, who has been ill during the past week in the Jefferson Hospital, is much improved. During his illness, the Rev. Floyd W. Tomkins, Jr., filled all his father's speaking engagements.

The Ven. Wellington K. Boyle, archdeacon for Indian work in the diocese of Duluth, is making a visit to this diocese this week, speaking at the Church of Our Saviour, Jenkintown; Calvary Church, Germantown; St. Clement's, Grace Church, Mt. Airy; and St. Paul's, Chestnut Hill.

ELEANOR ROBERTS HOWES.

BISHOP OF WESTERN NEW YORK CONVALESCING IN SOUTH

JAMESTOWN, N. Y.—Upon the advice of his physician, the Rt. Rev. Cameron J. Davis, D.D., Bishop of Western New York, is spending March in a warmer climate. Last year Bishop Davis was very seriously ill with pneumonia and, although he was able to take up his work as Diocesan, his doctor felt that it was necessary that he avoid the severe winter weather this year. Bishop Davis has appointed the Very Rev. G. Sherman Burrows, D.D., to care for matters which may arise in the diocese during his absence. Word has recently been received that the Bishop is rapidly gaining in health.

JAPANESE LEPERS FORM A BROTHERHOOD CHAPTER

PHILADELPHIA—A chapter of the Brotherhood of St. Andrew has been organized among the lepers on the island of Kusatsu, Japan, according to a cablegram just received by Leon C. Palmer, general secretary of the Brotherhood in America. Interest in the Brotherhood movement is growing in every diocese of the Japanese Church, the national organization has been completed, and plans are being made to welcome the pilgrims from America next July.

AMERICAN BISHOPS ARE NOW HONORARY ASSOCIATES OF S.P.G.

NEW YORK—The Presiding Bishop's office has received from the Rev. Stacy Waddy, secretary of the Society for the Propagation of the Gospel, notice that at the annual meeting of the society in London on February 19th, the following resolution was passed with acclamation:

"Resolved, that the Bishops of the Episcopal Church of the United States of America be elected Honorary Associates of the society for the ensuing year."

Distress of Church Families in New York Is Prevailing Care of Bishop Manning

**\$250,000 Is Minimum Needed For
Most Urgent Cases — Tributes
Paid to Dr. T. Tertius Noble**

The Living Church News Bureau
New York, March 5, 1932

UNDER THE LEADERSHIP OF THE BISHOP of the diocese the dire need of hundreds of our Church families is being stressed in an appeal to all the people of our parishes and missions.

In his monthly message to the diocese, in the pages of the *Bulletin*, Bishop Manning brings forcibly to our attention the critical nature of the situation which is confronting our own relief agencies. Two hundred and fifty thousand dollars has been set as a minimum goal to care for the most pressing needs.

In addition to his written appeal, the Bishop is calling together on Wednesday afternoon of this coming week a gathering of some 150 interested and influential lay people and clergy to meet at his home for conference on the prevailing crisis. It is the first time in many years in which the Bishop's House has been opened for a meeting of such proportions.

Bishop Manning states further that it may be necessary later on to call a meeting of all our clergy and people, so serious is the situation.

Concerning the appeal of the general Church concerning its Whitsuntide offering to care for the national budget, Bishop Manning has advised the Presiding Bishop that he will contribute one-tenth of his salary toward that special offering. He has pointed out in his letter to Bishop Perry that the diocese of New York paid to the National Council in 1931 \$284,000, and will endeavor to give not less than \$275,000 in 1932.

FOR THE LINDBERGH FAMILY

Foremost in the minds of all of us at this writing is the tragic event in the family of Colonel and Mrs. Charles A. Lindbergh.

Bishop Manning has led the city in urging prayer for the afflicted family, for the speedy and safe return of the kidnapped baby, and for a change of heart on the part of those guilty of the crime. He has written a prayer for such use, and the daily papers have given it prominent space. It is not appended here because of the hope and belief of the writer that this tragic situation will soon be ended. Bishop Manning's action was followed quickly by Cardinal Hayes in a letter to his clergy, as well as by clergy of other denominations.

TRIBUTES PAID TO DR. T. TERTIUS NOBLE

(See picture on cover)

Last Sunday afternoon friends and admirers of Dr. T. Tertius Noble, the distinguished organist and composer, thronged St. Thomas' Church to pay him tribute for the fifty years of service he has rendered the Church in the realm of music.

In his honor a window, placed in the clerestory above the organ, was unveiled by the Rev. Dr. Roelif H. Brooks, the rector of the church; and, acting for His Grace, the Archbishop of Canterbury, Bishop Manning conferred upon Dr. Noble the Lambeth degree of Doctor of Music. It was the first instance of the conferring of this degree outside of the British Empire. The sermon of the occasion was preached by the Bishop.

Dr. Noble came to St. Thomas' Church in 1912, following an outstanding service as organist and director of music at York Minster, and previous to that work a like service at Ely Cathedral. In his twenty years in New York he has made a distinct place for himself among the music lovers of the city, as Sunday's notable tribute amply attests.

RECORD CONFIRMATION CLASS

An added witness to the great opportunity confronting our Church in its ministry to the colored people is given in the report of the recent confirmation class at St. Martin's Chapel in Harlem. To Bishop Gilbert there was presented a class of 145, so many that the service had to be held in the neighboring St. Andrew's Church. The *Diocesan Bulletin* puts the query whether any other parish in the diocese has ever had so large a confirmation group. The Rev. John H. Johnson, vicar of St. Martin's, is developing a work which promises to be one of the largest in the city.

PROVINCIAL SUMMER SCHOOL NOTICE

The first suggestion of summer-time comes with the Rev. Dr. Boynton's announcement of plans for the 1932 Summer School for this province. The sessions this year are to be held in the buildings of the Sarah Lawrence College at Bronxville, generously donated without cost for this use. The date is July 9th to 16th, and the

cost to each pupil but \$17. As the number who may attend is limited strictly to 100, or to eleven for each of the eight dioceses of the province, it is important that applications to the various diocesan religious educational secretaries be made without delay by those who wish to enroll.

MEMORIAL SERVICE AT CITY ISLAND

On Wednesday, March 2d, at noon, a memorial service was held in Grace Church, City Island, for the late Robert Jacob, shipbuilder, and a former vestryman of the parish. The church was filled with a congregation made up entirely of workmen from the Jacob shipyards who came to the service in their work clothes. The rector of Grace Church, the Rev. Richard A. D. Beaty, officiated at the unveiling of a bronze tablet and at the dedication of the choir stalls and organ screen, all given in memory of Robert Jacob, the last mentioned being the work and contribution of employes of the Jacob Co.

ITEMS

Bishop Gilbert is announced as the speaker at the radio broadcast service on Thursday, March 17th, 12:45 noon, over Station WABC.

The Rev. Dr. Elwyn H. Spear of the Cathedral clergy staff has received at the hands of the French Consul the insignia of the Decoration of the Palmes Academiques, recently awarded him by the French government.

The Rev. Dr. E. C. Russell, rector of St. Ann's Church, Brooklyn, officiated Sunday afternoon at the dedication of a bronze tablet in memory of Lewis Morris, a signer of the Declaration of Independence who is buried in the crypt of the church. The tablet was given by the D. A. R. chapter of Washington Heights.

St. Andrew's Church, Yonkers, the Rev. Dr. Wm. C. Hicks, rector, has suffered a great loss in the recent death of one of its most loyal vestrymen, Harry G. Pierpont.

HARRISON ROCKWELL.

Archbishop Aftimios, Head of American Orthodox Church, Replies to Papal Letter

**Agrees With Bishop Perry As to
Motive of the Roman Encyclical
—Miss Hartel Goes to Manila**

The Living Church News Bureau
Brooklyn, March 4, 1932

ANEW AND INTERESTING CONTRIBUTION to the study of Church Unity comes from the Most Rev. Aftimios, formerly a Suffragan of the Russian Archbishop in New York and in charge of the Syrian congregations throughout this country, but now head of a newly organized independent Orthodox communion. His seat is in St. Nicholas' Cathedral, Brooklyn, which was once our own St. Peter's Church. Archbishop Aftimios says, in the *Brooklyn Daily Eagle* of last Monday:

"The recent encyclical, *Luce Veritatis*, I have read with close attention and profound interest and appreciation. As an Eastern Orthodox Catholic, I am one of those especially interested and more particularly called by this solicitous invitation to 'Eastern Orthodox and other Christian bodies.' . . . For us of Eastern Christianity, Catholic unity is not a matter of submission to power or of the rendering of obedience claimed by the Roman Church, but rather a matter of the heart and spirit, and humble obedience to the will of Jesus Christ. . . . I read the latest invitation of the Pope of Rome and the comments upon it, and found them all filled with courtesy and kindness. But I found also that each one of them was de-

fending his own position and Church by arming himself with the words of our heavenly Master, Jesus Christ, yet not showing that he meant the spirit rather than the letter of that word. . . .

"Only in the remarks of Bishop Perry, Presiding Bishop of the Protestant Episcopal Church, is there the suggestion of the spirit behind the letter. He alone intimates that the source of the difficulty is our own sin. There is exactly the point that I would stress. All our divisions, all the atheism and unbelief, all moral and spiritual depression (and equally economic depression), are the direct and natural consequence of the sin which dwells within us, and which we consciously and voluntarily exercise. Penitence for that sinfulness, and a rebuilding of life in the spirit of Jesus Christ rather than fighting with His words is the only cure. . . .

"The authority with which I speak is only that of the power of growth and development in the Spirit of Jesus Christ, and the right of existence of the youngest of the Orthodox Churches—the Holy Eastern Orthodox Catholic and Apostolic Church in North America, over which by the grace of God I preside. . . . I beseech all my brethren . . . who sit in Old and New Rome, in Alexandria and in Canterbury, in every place and on every seat of authority, (to) go back humbly, one and all, to the manger, to the cave, and to the garden, (to) pause for a moment on the mount where our heavenly Master gave His disciples and the distracted world His eternal sermon; (to) repent and show forth in ourselves, with hearts flooded with His spirit, the warning and teachings of that sermon."

BISHOP STIRES UPHOLDS JUDGE SEABURY

Bishop Stires, preaching last Sunday morning at the Church of the Messiah, Brooklyn, defended the right of the pulpit to speak on public questions of high moral import to the community, and strongly denounced the political conditions that have been revealed by the Seabury investigation.

"I plead," he said, "for such a demonstration of faith in that champion of honesty and justice, such a pledge of support for the crusade waged in our behalf, as will give him the encouragement he has earned and will inform all holders of public office that we shall insist upon the continuance, and, if necessary, the enlargement, of this investigation, until we can be sure that we know the truth concerning public servants and their methods."

CATHEDRAL ADOPTS A MISSIONARY NURSE

Miss Marie R. Hartel, R. N., of the Cathedral parish, Garden City, and for a year past night superintendent of the Nassau Hospital at Mineola, was the subject of special prayers at the regular Thursday Eucharist at the Cathedral last week. She leaves this week for Manila, P. I., where she will be directress of nurses in St. Luke's Hospital. Her salary will be paid out of the Cathedral quota, and she will be considered the Cathedral's missionary.

TWO MISSIONS BY O. H. C. MISSIONERS

Two missions, one this week and one next week, are being held in Brooklyn parishes by missioners of the Order of the Holy Cross. The Rev. Fr. Parker, O.H.C., has been at St. Simon's this week, and the Rev. Fr. Anderson, O.H.C., with a lay brother of the same order to assist him, will be at Trinity Church, Arlington avenue, next week. Former Judge Edwin A. Richards, a member of Trinity parish, is employing several people, otherwise unemployed, to distribute five thousand announcements of the mission throughout the neighborhood of the Church. It happens that the final day of that mission, Sunday the 13th, will be also the fifteenth anniversary of the ordination to the priesthood of the rector, the Rev. George T. Gruman.

OTHER NEWS

Parish News, from St. Paul's, Flatbush, announces that the rector, the Rev. W. J. Gardner, D.D., and his curate, the Rev. H. S. Olafson, have voluntarily surrendered ten per cent of their salaries to help in the missionary crisis. This announcement has relation to the speeches of Bishop Bursleson and Bishop Beecher at the annual missionary dinner of the parish, when the crisis was appealingly presented.

As a result of an appeal broadcast by "Tom" Noonan, of the Dover street mission, two hundred and thirteen sets of radio ear phones have been sent to St. John's Hospital for the use of patients. A radio outlet is beside every bed, but the phones are easily broken and are a constant expense. This donation will help materially.

One hundred and two were recently presented to Bishop Stires for confirmation at the Cathedral of the Incarnation, Garden City. Fourteen were boys from St. Paul's School, nine were girls from St. Mary's School, five were from the House of St. Giles the Cripple, four were from other parishes; the remainder, seventy, were men and women, boys and girls, from the Cathedral parish.

Bishop Stires has designated Holy Comforter House, Brooklyn's mission to the Jews, to receive the Good Friday offerings throughout the diocese. The mission is sorely in need of financial help. It has lost some of its supporters by death, and the depression has forced a reduction of many subscriptions. An excellent work is being done, as is guaranteed indeed by the personnel of the committee in charge of it. Barriers that have existed between Hebrew and Christian have been broken down in the case of hundreds of Hebrews. It is much to be hoped that sufficient funds will be found for the continuance of this work.

CHAS. HENRY WEBB.

CHURCH COLLEGES, SHANGHAI, TEMPORARILY CLOSED

NEW YORK—A cable has been received from Bishop Graves that St. John's University and St. Mary's School, Shanghai, have been temporarily closed on account of disturbed conditions. It is possible that they will be re-opened April 1st or at the latest September 1st.

St. John's has between two and three hundred students in the college and a similar number in the middle school, between five and six hundred in all. St. Mary's, a secondary school, has between two and three hundred girls.

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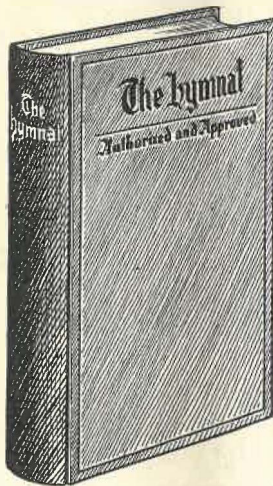
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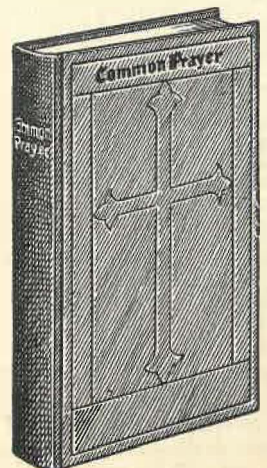
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BISHOP JASINSKI PREACHES AT ST. PHILIP'S, BUFFALO

BUFFALO—The Rt. Rev. John Zenon Jasinski, Bishop of the Polish National Catholic Church, on February 21st preached at St. Philip's Church, Buffalo, on the Effects of Holy Communion. The Rev. Dr. Osmond H. Brown is rector of the parish.

The service was one of the many steps looking toward full intercommunion of the Anglican Church and the Old Catholics. In his sermon Bishop Jasinski said:

"The Holy Communion in the primitive Catholic Church was the center of the



RT. REV. JOHN Z. JASINSKI

worship of all Christendom. So today, we can base our idea of intercommunion with deep faith in the most Holy Eucharist.

"The sacramental words 'This is My Body, this is My Blood' signify really the Mysterious Incarnation."

Bishop Jasinski having been trained in the Theological Seminary of Philadelphia is well prepared to interpret the position of the Anglican Church to his people.

EIGHT PROVINCES CANVASSED IN INTEREST OF BUDGET

NEW YORK—The eight provinces of the Church have been covered in preliminary meetings of bishops, other diocesan representatives, and Woman's Auxiliary leaders to promote the effort now under way to secure additional offerings by Whitsunday for the 1932 deficiency fund of \$400,000 needed if even the reduced budget for the Church's general work is to be balanced for the year.

Ten meetings were held, each with a convener, a National Council representative, and one or two speakers.

SUSPENDED SOUTH CAROLINA CHURCH PAPER TO REAPPEAR

COLUMBIA, S. C.—The *Piedmont Churchman*, official organ of the diocese, which suspended publication last summer due to lack of funds in the diocese, is to be published again. The Woman's Auxiliary of the diocese has taken the initiative and is attempting to secure subscriptions. In the past the paper was sent to each Church family in the diocese. Present plans contemplate distribution by individual subscription. The first issue is to appear at Easter.

RHODE ISLAND FOLLOWS LEAD OF MASSACHUSETTS CLERGY

PROVIDENCE, R. I.—Rhode Island has followed Massachusetts in coming to the rescue of the national Church. A committee of the priests has suggested to the clergy that they share with the missionaries of the general Church the burden of carrying on with reduced resources. A letter has gone out inviting the clergy for a given expression of their sense of brotherhood with these men and women at home and abroad whose salaries have been cut 10%.

No vested amount or percentage was suggested, but already some of the clergy, it is understood, have pledged 10% of their incomes. Others with larger obligations have pledged less and in some cases the clergy will be able to offer little if any help. The result of the contributions of clergy so far as it was obtained was telegraphed to Bishop Perry who sailed on Friday, February 26th, on the *Europa* for Europe to visit the European churches. The message, it was thought, greatly heartened him in his anxiety over the finances of the Church.

SERVICES RESUMED IN MEXICO CATHEDRAL

MEXICO CITY—The resumption of services in Christ Church Cathedral, Mexico City, and the removal of the police cordon is largely due to Hilary Branch, appointed as legal adviser to the Cathedral by the dean, the Very Rev. F. W. Golden-Howes. Mr. Branch is also responsible for the reopening of the Union Church.

This concession, granted not only to the American colonies in Mexico but to the British as well, carries a proviso that at the end of a six year period—January 31, 1933—all foreign clergy are to be replaced by native born.

In spite of the short notice both the early as well as the 11 o'clock service on February 28th were well attended.

SEAMEN'S INSTITUTE SENDS LITERATURE TO NICARAGUA

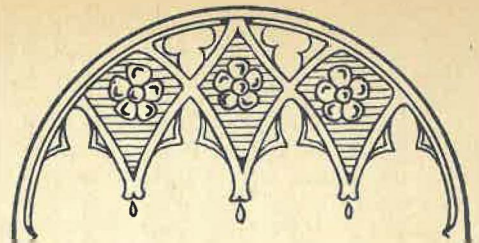
NEWPORT, R. I.—The Rev. Roy W. Magoun, superintendent of the Seamen's Church Institute, Newport, says in the latest issue of *The Mainstay*, the organ of the Institute:

"We are sending, from time to time as our means permit, supplies of up-to-date reading matter to Nicaragua, and are asking our good friend, the chaplain, down there to send them out into what they call 'the sticks.' Some mighty fine boys in the marine corps are doing outpost duty there. Far be it from us to question the reasons for their being there, but it does seem rather strange to send marines to see to it that the right man is elected in Nicaragua when hardly a month passes without the wrong man being elected somewhere here in our own United States."

DR. BOYNTON TO DIRECT WELLESLEY CONFERENCE

BOSTON, MASS.—Under the supervising eye of Bishop Sherrill of Massachusetts as honorary director, the destinies of the Wellesley Conference for Church Work will be in the capable hands of the Rev. Charles H. Boynton, D.D. Dr. Boynton,

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who retired a year ago from the faculty of the General Theological Seminary in New York, has long been affiliated with the conference, both on its faculty and as a member of the Conference Foundation, the permanent controlling organization. The Rev. Benjamin M. Washburn, D.D., rector of Emmanuel Church, Boston, will be chaplain for the conference, which meets at Wellesley College, Mass., from June 27th to July 8th.

HOUSE OF BISHOPS TO MEET IN GARDEN CITY, APRIL 26TH

NEW YORK—The meeting of the House of Bishops in Garden City, L. I., N. Y., on April 26th, 27th, and 28th, is assured as more than the necessary number of acceptances have been received. By March 2d, one hundred bishops had indicated their intention to be present.

PERMIT CAMPAIGN FOR EMERALD-HODGSON HOSPITAL

SEWANEE, TENN.—The Ven. W. S. Claiborne, D.D., on the faculty of DuBose Memorial School, Monteagle, has been authorized by the board of trustees of the Emerald-Hodgson Hospital at Sewanee to carry on a campaign for the restoration and improvement of that hospital, which was burned on December 8th.

The following aims have been endorsed by the board:

1. \$25,000 to add to the \$25,000 income from the insurance, so that not only may the building be made habitable, but that the roof may be made more fireproof, that the heating system be restored with a central plant for hospital and nurses' home, and that a new laboratory be provided and well equipped.

2. \$500,000 endowment. The institution is now inadequately endowed to the sum of \$150,000 which cannot by any means cover the necessary work done for the mountaineers and country folk of little or no means who live over a wide territory, and who look to Sewanee for help. The inevitable deficit was taken care of each year by a devoted friend of the hospital until about three years ago. With her death the hospital has faced a real handicap which must be removed.

3. Enlarged usefulness of the hospital made possible by increased endowment; and especially the employment of a first-rate laboratory technician, and the re-organization of the nurses' training department on a broader scale.

The hospital staff is functioning as best it may in one of the university buildings, but these last two months have emphasized the need for full hospitalization.

Archdeacon Claiborne may be addressed at the Church Missions House, 281 Fourth avenue, New York, or Sewanee, Tenn.

A TRIBUTE TO CANON BRIDGEMAN

NEW YORK—No less a person than the Archbishop of Canterbury made the following comment in a recent speech in England about his visit to the Near East:

"I was particularly struck by the kindness and friendliness of our Armenian brethren, not least of the company of really fine-looking young men who are there being trained for the priesthood of the Armenian Church, particularly under the teaching and help of Canon Bridgeman, a member of the Episcopal Church of the United States, who is doing work of the greatest value in the Armenian Theological Seminary in Jerusalem."

Canon Bridgeman is supported by the Good Friday Offering.

MIDDLEVILLE, N. Y., RECTOR SIXTY YEARS A PRIEST

MIDDLEVILLE, N. Y.—The Rev. William C. Prout, rector of the Church of the Memorial, Middleville, observed the sixtieth anniversary of his ordination to the priesthood on the second Sunday in Lent, February 21st, by a celebration of the Holy Eucharist. Mr. Prout was ordered deacon by the first Bishop of Albany, the Rt. Rev. William Crosswell Doane, D.D., on Trinity Sunday in 1870 and was advanced to the priesthood by the same bishop on the second Sunday in Lent, 1872. He has spent his entire ministry in the diocese of Albany, having held six cures, in three of which he had charge of two neighboring congregations. He is at present rector of the parish in Middleville with oversight of a mission at Fairfield.

The Rev. Mr. Prout has been secretary of the diocese of Albany for fifty-two years and served as an assistant secretary of the House of Deputies at ten General Conventions, beginning in 1889.

GREENVILLE, S. C., RECTOR NEW DIRECTOR OF EVANGELISM

NEW YORK—The Rev. Malcolm S. Taylor, rector of Christ Church, Greenville, S. C., was elected director of evangelism, on the national Commission on Evangelism, at a meeting held in New York on February 16th.

Mr. Taylor has always been deeply interested in evangelism and has given much time to the Retreat Movement. In order to fit himself for more effective service in this connection he spent several months in England last year attending retreats and studying the methods employed by the conductors of retreats in the Church of England.

His duties in connection with the national Commission on Evangelism will be to keep in touch with The Seventy, to correlate and unify all existing agencies in the Church dealing with the subject of evangelism, to cooperate with the departments of the National Council in their evangelistic programs, to serve on the faculty of the College of Preachers, and through that agency to assist in developing evangelistic programs throughout the entire Church. Mr. Taylor will assume his new position on May 1st and will be prepared after that date to cooperate with and assist the bishops and diocesan commissions on evangelism.

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THOMAS H. CLOUGH, DEACON

BUFFALO—The Rev. Thomas H. Clough, perpetual deacon in the diocese of Western New York, died in Buffalo, on March 2d, at the age of 84. Mr. Clough, a business man in Buffalo, had been a layreader on the Indian reservation at Irving, N. Y., for many years when he was made a deacon by the late Rt. Rev. Charles Henry Brent in 1922. Since that time he had served among the Indians, having service each Sunday and caring for them during the week. In all he had given more than thirty-two years to this special work. When the community house was built on the reservation some years ago it was named in honor of Mr. Clough.

Funeral services were held at the Church of the Ascension on March 4th.

CARROLL M. DAVIS, PRIEST

ST. LOUIS—The Rev. Carroll M. Davis, LL.D., former dean of Christ Church Cathedral, St. Louis, and for several years secretary of Domestic Missions of the National Council, died suddenly March 2d, at the age of 74 years. Dr. Davis had been at work all day in his office in the Bishop Tuttle Memorial, in apparent good health and spirits. That evening, while driving his automobile on his way to preach at a Lenten service, he became suddenly ill and died before reaching a hospital.

Dr. Davis was born at Camp Seco, Calaveras County, California, on September 9, 1857. He received his education in the public schools and at the University of California. He graduated there in 1879 and received the degree of Master of Arts in 1882.

He became a deacon in the Church in 1881, and was ordained a priest in 1883. He was rector of St. Paul's Church, Sacramento, Calif., from 1881 to 1887. The two years following he was missionary for the Missouri diocese, and in 1889 became dean of Christ Church Cathedral in St. Louis. He was a member of the Cathedral staff for forty-five years, beginning his service under the late Bishop Tuttle.

About nine years ago he resigned as dean of the Cathedral and went to New York to become domestic secretary of the Department of Missions of the National Council, but retained his canonical connection with the diocese as a member of the Cathedral staff. The first of last year he retired and returned to St. Louis. As canon of the Cathedral he had done much work in the diocese since that time.

For many years Dr. Davis was secretary of the House of Deputies of the Church. This position involved much activity at the General Conventions. At the last Convention held in Denver he was re-elected to this office.

The first year of the World War, Dean Davis, at that time, went as chaplain of Unit 21, which was stationed at Rouen, France, and was one of the first hospital units to enter the war.

He was married in 1897 to Miss Maud Reber of St. Louis, daughter of the late Judge Samuel Reber. She died in 1903.

He is survived by a sister, Miss Ellen M. Davis.

The funeral was held in Christ Church Cathedral on Saturday, the Rt. Rev. Wil-



REV. CARROLL M. DAVIS

liam Scarlett, D.D., Coadjutor of the diocese, officiating, assisted by the Very Rev. Sidney E. Sweet. The clergy of the diocese acted as pall-bearers and honorary pall-bearers.

WILLIAM LEONARD HOGG, PRIEST

DENVER, COLO.—The Rev. William Leonard Hogg, priest of the diocese of Colorado, died in St. Luke's Hospital, Denver, March 4th following a sinus operation. Fr. Hogg was born in 1882, in Gunnison, and received his education in the Denver public schools and at Colorado College, Colorado Springs. Following graduation from Colorado College he studied law at George Washington University and practised law several years in Telluride. While there he was a member of the standing committee of the old missionary district of Colorado, before the formation of the present diocese.

Besides being an assistant priest at St. Andrew's Church, Denver, Fr. Hogg held the commission of lieutenant-colonel in the reserve officers corps, and was chief referee of the Colorado State Industrial Commission, having moved to Denver about 1916. He was ordained deacon November 30, 1926, and advanced to the priesthood on December 21, 1927.

He is survived by his mother and father. Fr. Hogg is the third priest in active duty in the diocese of Colorado to die



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within a period of six weeks, the others being the Rev. Sherman Coolidge, of Colorado Springs, and the Rev. G. H. Holoran, of Denver.

MILLARD F. MINNICK, PRIEST

BALTIMORE, Md.—The Rev. Dr. Millard Fillmore Minnick, former rector of Christ Church, Rockville, died March 3d after a long illness. Born and educated in Baltimore, Mr. Minnick was ordained to the diaconate in 1893 by Bishop Paret and six years later was advanced to the priesthood by Bishop Satterlee. His first charge was St. Mary's Church, St. Mary's City. Here he remained twenty-three years. In 1916 he became rector of the Rockville-church, where he remained until his retirement last October.

Besides the widow, Mr. Minnick leaves two daughters: Mrs. E. N. Jones of Baltimore and Mrs. Steadman Prescott of Rockville; five grandchildren; and two sisters; Mrs. T. Burling Grafton and Mrs. Charles Grafton.

WILLIAM ALLEN ERWIN

DURHAM, N. C.—William Allen Erwin, one of the most prominent laymen of the diocese of North Carolina, died at his home in Durham on Sunday, February 28th. He was a pioneer of the new South. Coming to manhood when the state was still prostrate from the results of the Civil War, he joined that group of men who believed the future of the South depended on the development of industry. After several years in cotton manufacturing in Burlington, he came in 1893 to Durham, and there organized the Erwin Cotton Mills. These soon expanded, and today there are five large plants, two in Durham, two in Erwin, and one at Cooleemee.

For many years he was superintendent of the Sunday school in West Durham, and built up a Bible class there. He served many terms on the vestry of St. Philip's, Durham. He was a regular delegate to diocesan conventions. He was many times a deputy to General Convention. He always gave generously of his wealth to the work of the Church. His most noted benefactions are three church buildings: St. Joseph's, West Durham; St. Stephen's, Erwin; and the Chapel of the Cross, Chapel Hill. He was a trustee of St. Mary's School, and was always keenly interested in the work of all diocesan institutions.

Mr. Erwin was born in Morganton, N. C., in 1856. In 1889 he married the daughter of the Rev. Dr. Aldert Smedes, the founder of St. Mary's School. He is survived by his widow and three daughters, Mrs. H. C. Jones, Mrs. J. W. Glenn, and Mrs. H. Bellamy. His only son died last year.

Funeral services were held in St. Philip's Church, Durham, the Rt. Rev. Joseph B. Cheshire, D.D., officiating, assisted by the rector, the Rev. S. S. Bost.

ALEXIS duPONT PARKER

CHICAGO—On March 2d, at La Jolla, Calif., Alexis duPont Parker, son of the late Rev. Stevens Parker and Mary Griffiths (Lewis) Parker, died of pneumonia at the age of 73. He is survived by the widow, Alice Sumner Fisher Parker, and three daughters: Mrs. George C. Cunningham of Chicago, Mrs. Harry D. Wilmot, and Mrs. Reginald H. Morris. Funeral

services were held March 7th at Christ Church, Delavan, Wis.

Mr. Parker, capitalist and man of fortune, was born in Wilmington, Del., July 26, 1859. He received his master's degree at Racine College, Wisconsin, in 1882, returning east to enter the General Theological Seminary, New York, there to make a study of theology, with no intention, however, of joining the ministry. He was awarded the degree of Doctor of Sacred Theology in 1883 from G. T. S. and the degree of Doctor of Civil Laws from the University of the South in 1926.

Following his graduation from General Seminary he became a cowboy in Wyoming, then a day laborer on the section for the D. and R. G. railroad in Colorado. Evidently showing proficiency in his work, he was promoted to the round house as engine wiper, to the machine shops, store house, auditor's office, eventually becoming chief clerk. In 1894 following his appointment as auditor of the Union Pacific, and Denver, Leadville, and Gunnison Railways he climbed rapidly the

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ladder of success, becoming president of two Colorado lines and of the Florence Goldfield Mining Co. and American Briquet Co. His home was at Villanova, Pa.

NEW DORMITORY FOR WILLIAM SMITH COLLEGE, GENEVA, N. Y.

GENEVA, N. Y.—Actual work in preparation for the construction of a new \$160,000 fire-proof dormitory and dining hall for William Smith College, Geneva, started March 2d following the letting of the contract for the erection of the building to Edward K. Fenno Co. construction engineers of Syracuse, N. Y. The new building will be ready for occupancy October 1st.

The erection of this building constitutes the first unit of the \$5,000,000 building program for the future development of Hobart and William Smith Colleges announced by the board of trustees of both colleges a year ago, and completes the schedule for the modernization of dormitory conditions at both colleges upon which Hobart will have expended a total of more than a quarter of a million dollars with the completion of this building.

NEWS IN BRIEF

ALBANY—A Church school teachers' institute was held on February 14th, at St. Andrew's Church, Albany, one hundred delegates from the city and surrounding towns of Rensselaer, Troy, Hudson, and Schenectady, attending. The Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education, National Council, made an address on Worship, in the development of which subject he emphasized the spiritual responsibility of the Church school teacher. He listed worship at the head of three factors in religious education, namely, worship, service, and growth in knowledge. Miss Mildred Hewitt, national secretary of Church schools, spoke on parish curriculum.

CENTRAL NEW YORK—The Rev. Walter C. Middleton, who has been priest-in-charge of Trinity Church, Watertown, since September 1st, was named rector of the parish on February 23d, succeeding the late Very Rev. Francis W. Eason. Trinity is one of the largest parishes in the diocese.—The Men's Club of St. Paul's Church, Watertown, is presenting a series of dramatizations on religious topics of interest on Sunday evenings. Following the church service adjournment is taken to the auditorium where on the stage the various scenes are enacted. In the study of a rector, a lawyer, a business man, an insurance man, and several Churchmen talk over various matters of religious interest. The cast is composed of prominent men of the parish.—The Men's Club of St. Alban's Church, Syracuse, has given a processional cross to the church.—Fire and water did considerable damage to the rectory of Emmanuel Church, Elmira, on February 14th.—Trinity Church, Boonville, has received a gift from the estate of a man outside the parish. This is the fourth gift received in recent years from persons entirely outside its membership.

CONNECTICUT—Clergy and laymen of the diocese were called on February 25th for a special meeting at the Diocesan House, Hartford, in the interest of the National Council and its critical financial status. Neither Bishop Acheson nor Bishop Budlong suggested or recommended any specific action but left the matter entirely in the hands of the clergy. No definite relief measures have been decided on as yet.—The twenty-third annual convention of the Knights of Washington was held at the Church of the Ascension, New Haven, February 21st, with delegates present from almost all the chapters of the order in Connecticut and from Massachusetts. The society was organized in Christ Church, West Haven, by Archdeacon Kenyon, and has maintained quite a following. Officers for the current year were elected: Arthur Ochley, Meriden, general; Harold Manley, Springfield, Mass., and Aaron Gill, Hamden, Conn., lieutenants; Rev. D. W. Green, grand chaplain; Rev. Arthur Lewis, grand clerk.

CUBA—The English speaking colony of Havana began its Washington bicentennial celebration with a service held in Holy Trin-

ity Cathedral, Havana. The United States government was represented by Hon. Harry F. Guggenheim and the Consul General, the Hon. Frederick F. Dumont, and their staffs. The British Minister, Sir John Broderick, accompanied by Vice Admiral Sir Vernon H. Haggard were also present. American patriotic, fraternal, and civic organizations attended in large representations. The Rt. Rev. H. R. Hulse, D.D., Bishop of Cuba, preached the sermon in which he emphasized the character of Washington as being the most important factor in the success of the American Revolution and the founding of the United States. The Bishop was assisted in the service by Dean Hugo Blankingship, the lessons being read by the Rev. L. Dewey Burham, pastor of the Union Church. The choir led the singing of patriotic hymns and the Cuban and American national anthems. Many favorable comments have been received concerning the service.

LOS ANGELES—The Most Rev. A. U. dePencier, D.D., Archbishop of New Westminster, was the guest of the third annual leadership conference for older boys and young men held at the Cathedral in Los Angeles, February 26th and 27th.—St. Mary's Japanese Mission, the Rev. J. M. Yamazaki, vicar, was host to the diocesan Woman's Auxilliary on February 25th. It was the first event of a general character to be held in the new church and parish house.

LOS ANGELES—Several hundred men and boys participated in the leadership training conferences which have been held under the auspices of the Brotherhood of St. Andrew in the diocese of Los Angeles during the past week. All of the meetings were arranged under the direction of Walter Macpherson, western representative of the Brotherhood of St. Andrew, and it is expected that a considerable impetus in boys' and young men's work will result. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, has just announced the appointment of a commission on boys' and young men's work, which will follow up the interest aroused by the conferences.

MARYLAND—The department of city missions, of the diocese of Maryland, formerly under the direction and supervision of the late Rev. Romilly F. Humphries, D.D., archdeacon of Baltimore, has been placed under the care of a committee, of which the Rev. Philip J. Jensen is chairman, until the successor to Dr. Humphries has been secured.—The Rev. John I. Yellott, D.D., has just completed his twenty-fifth year as rector of Emmanuel

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Church, Belair. The congregation tendered Dr. and Mrs. Yellott a reception in honor of the occasion.

MICHIGAN—Approximately 500 persons are enrolled so far this year in the Round Table Fellowship Club, sponsored by the diocesan department of religious education. One-tenth of those registered have designated other religious denominations, and another tenth have claimed no Church affiliation.

MISSOURI—Two new windows were installed in the north and south transept in the Church of St. Michael and St. George, St. Louis, and dedicated on Sunday, February 28th. They are memorials to Robert Blackwell Whittemore and Katherine Spain Levering Whittemore, the parents of the senior warden of the parish, Clinton Levering Whittemore. The windows were made by Emil Frei, Inc.

NEWARK—Recently a total of 1,203 pieces of linen was contributed by members of St. Paul's Church, Paterson, to a collection for the General Hospital in that city. Among other churches making donations to the same object were St. Mark's Church and Trinity Church, Paterson, and St. Mary's Church, Haledon.—One of the boys at Bonnie Brae Farm for Boys, Millington, is being supported by the men's club of Christ Church, Ridgewood, the Rev. Edwin S. Carson, rector.—The Washington bicentennial, as celebrated by the Brotherhood of St. Andrew of the diocese of Newark, on February 22d was signalized by the broadcasting of a service over Station WOR, Newark. Washington As a Christian was the topic of the principal address, which was made by Bishop Stearly, and Churchmanship Then and Now the theme of a short talk by Leon C. Palmer, general secretary of the Brotherhood. With Captain R. H. Ranger, president of the Newark diocesan assembly, directing and accompanying, the Forest Hill Glee Club sang. The instrument used was an electric pipeless organ, the invention of Captain Ranger.—The merging of the management of the Hospital of St. Barnabas, Newark, and the Hospital for Women and Children became effective January 1st. There has recently been published the last report of the Hospital of St. Barnabas prior to the merger. Total receipts for 1931 were \$221,061.42. There were treated in hospital beds 2,968 patients, with a total of 38,282 days' treatment, and, in the clinic, 6,569 patients, with a total of 23,823 clinic visits. Among the patients admitted there were noted forty nationalities and thirty-one religious affiliations. The Out-Patient Department has increased 139% since 1926. In addition to the facts found in the report, it is of interest to note that the convalescent department of the hospital, accommodating patients with heart diseases, arthritis, and cancer, is ready to be occupied.

NEW YORK—The Church of the Incarnation, New York, has underwritten the salary of a nurse at St. Mark's Mission, Nenana, Alaska, for ten years. The present nurse receives \$1,000 a year. Offerings at the daily Lenten services are to be used for this purpose.

OREGON—The Rev. William R. Macpherson, missionary on furlough from Anchorage, Alaska, for the past month has been giving illustrated lectures in Portland and nearby towns in the interest of the Alaskan missions. The lectures were well attended.

PITTSBURGH—Plans for the special effort to raise the proportion of the deficit of the National Council are already under way. Bishop Mann called the clergy and one layman from each parish and mission for a luncheon on Monday, March 7th, to announce the details. It is hoped that the Whitsunday offering in the diocese will provide \$7,000. A strenuous campaign will be waged toward this end.—Bishop Mann dedicated a debt free pipe organ on March 6th at the Church of the Holy Cross, colored, Pittsburgh, the Rev. Robert D. Brown, rector. The Church of the Holy Cross is the only colored congregation in the city and has 500 communicants. The rector has but recently returned from the hospital where he was a patient for three months.—St. Margaret Memorial Hospital, the Church hospital of the diocese, reports that of all work done and care given during January 85 per cent was for charity. An additional ward was opened recently to care for the increasing number of free patients.—The Erie-Pittsburgh Summer Conference for Church Workers will be held June 26th to July 1st at the Kiskiminetas Springs School. Miss Evelyn Buchanan, diocesan directress of religious education, has arranged the program.—The diocesan social service commission, John C. Sheriff, chairman, has arranged for a representative of the commission to help in each of the districts of Pittsburgh with the work of the Federation of Social Agencies and the Emergency Association.

RHODE ISLAND—St. Paul's Church, Pawtucket, which has long been interested in children's movies, is conducting a series this winter under the direction of Ernest K. Pierson. The plays are given each week with the performance running about an hour and a half.—A Russian Orthodox congregation known as Holy Trinity is now conducting services in the building owned by the diocese, formerly St. James' Church. Rev. Vladimir Richloff, pastor of a church in Fall River, is in charge, and the services are in Russian.—Canon Allan P. Shatford of the Cathedral of St. James the Apostle, Montreal, was called in by the social service department of the diocese to help inform public opinion in regard to relief measures. The canon is vice-president of the Associated Charities of Montreal and a representative of the Anglican Church of the Protestant Unemployment Association of that city. At a luncheon on Tuesday, he described the measures now in use in his city.

RHODE ISLAND—On February 21st at the Washington celebration in Trinity Church, Newport, the Rev. Stanley C. Hughes, rector, recalled the attendance of the Masonic Grand Lodge in the church on June 27, 1791, and also the memorial service held on the Sunday following Washington's death. On that date the Rev. Theodore Dehon, then rector, preached the sermon and the church was heavily draped in mourning, with a coffin shaped box placed before the altar, all at the expense of the parishioners who took up a special offering for the funeral, an account of which is incorporated in the records of the church.

SOUTH DAKOTA—The recent consecration of Christ Church, Fort Thompson, formerly the Crow Creek Indian Agency, marks a second stage in the Church's mission to the Dakota Indians. Sixty years ago a church was erected at the "Upper Camp." Five years later it was moved to the agency and became the center of work on the reservation. Here the Rev. H. Burt, his wife, and sister-in-law, Elizabeth Blanchard, did their self effacing, patient life work. The opening of the reservation brought in and planted among the Indians many white people, which greatly complicated the problems of the missionary. A service in memory of Archdeacon Ashley, Mr. Burt, and Miss Blanchard was held in the old building, then the altar hangings and ornaments were carried in procession to the new church which was

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then consecrated by Bishop Roberts. The work at Fort Thompson and vicinity is under the direct supervision of the Rev. David W. Clark, dean of the Niobrara Deanery.

VERMONT—On February 21st, the Rev. Albert Clayton Baker, formerly rector of Epiphany parish, Urbana, Ohio, was instituted as rector of the Church of the Good Shepherd, Barre, and as priest-in-charge of the St. John the Baptist Mission, Websterville. The Rt. Rev. Samuel B. Booth, Bishop of the diocese, officiated and preached the sermon.

VIRGINIA—On February 14th, the Bishop of the diocese, the Rt. Rev. H. St. George Tucker, D.D., consecrated a Holy Table of solid black walnut, designed and executed by the J. and R. Lamb Studios of New York, and placed in Old St. George's Church, Fredericksburg, in memory of Judge and Mrs. Wellington Wallace by their nieces and nephews.—On February 22d, a memorial service to the mother of Washington—Mary Ball Washington—was held in St. George's parish, Fredericksburg, by the Rev. Dudley Bogher. Fredericksburg was the city of Washington's boyhood. Immediately after the service, a pilgrimage was made to the grave of Mary Washington, and wreaths, sent from all parts of the country by patriotic societies and individuals, including President and Mrs. Hoover, were placed around the monument marking the grave.

WASHINGTON—The bishops of the province of Sewanee with the bishops of the Virginia dioceses were in retreat at the College of Preachers from February 23d to February 26th, the Most Rev. James DeWolf Perry, D.D., Presiding Bishop, conducting. Eighteen bishops were present. The retreat was held under the auspices of the Commission on Evangelism of the province of Sewanee, and Bishops Freeman and Rhinelander provided the facilities of the College of Preachers for the occasion.

WESTERN NEW YORK—At the annual election of officers of the diocesan Woman's Auxiliary, held recently in Buffalo, the following were elected for the current year: Mrs. James H. Dyett, Buffalo, president (re-elected); Miss Loraine Loosen, Lockport, first vice-president; Miss Esther Smith, second vice-president; Mrs. Charles B. Smallwood, Warsaw, third vice-president; Mrs. Karl L. Searles, secretary of supplies; Mrs. Frank Nixon, U. T. O. treasurer; Mrs. Ross Buchanan, treasurer; Mrs. Elsie K. Knowles, Lockport, assistant treasurer; Mrs. Charles G. Berry, Kenmore, recording secretary (re-elected); Mrs. Charles Wilson, assistant recording secretary; Mrs. William Townsend, corresponding secretary; Mrs. Allen Burton, assistant corresponding secretary; Mrs. Samuel Hippler, educational secretary; Mrs. Arthur L. Jones, chairman of advance work; Mrs. Everett Jameson, chairman of the newly formed social service committee.—The interior of Grace Church, Lockport, has been beautified by the addition of two lancet windows presented by Mrs. Charles N. Van Valkenburgh in memory of her husband and her mother. These windows are a part of a series on the east side of the church and contain artistic representation of Daniel and Elijah. They were executed by Lamb and Company and were blessed and dedicated by the rector of the parish, the Rev. Henry F. Zwicker, D.D., at a Sunday service recently.—The Very Rev. G. Sherman Burrows, D.D., dean of DeLancey Divinity School, has been appointed by Bishop Davis to complete the history of the diocese written by the late Dr. Hayes. This history which ended with the election and enthronement of Bishop Walker in December, 1896, will be brought up to date by the work of Dr. Burrows. For his assistants Dr. Burrows asks the help of clergy and lay men and lay women who may have in their possessions letters or items of parochial or diocesan import bearing upon the history of the diocese during the past thirty-five years. Dr. Burrows' appeal is made to both the present diocese of Western New York and the diocese of Rochester.—The Church school children of Attica and Darien Center under the pastoral care of the Wyoming Genesee County Associate Mission gave a nativity mystery play in Grace Church, Batavia, recently. All credit for the performance of this project belongs to the Rev. Frank Patterson, associate priest of the county mission, who has charge of the work at the above named places. Fr. Patterson wrote and produced the play based upon the mystery plays of the middle ages with the help of the Church school teachers of Darien. He also designed the costumes worn by the actors.

WESTERN NORTH CAROLINA—The annual meeting of the Woman's Auxiliary of the diocese was held February 17th at Holy Cross Church, Tryon. Mrs. Sheldon Leavitt, of Asheville, was elected president to succeed Mrs. F. W. Thomas, resigned. In 1931 the Auxiliary raised for diocesan and national purposes \$9,961.

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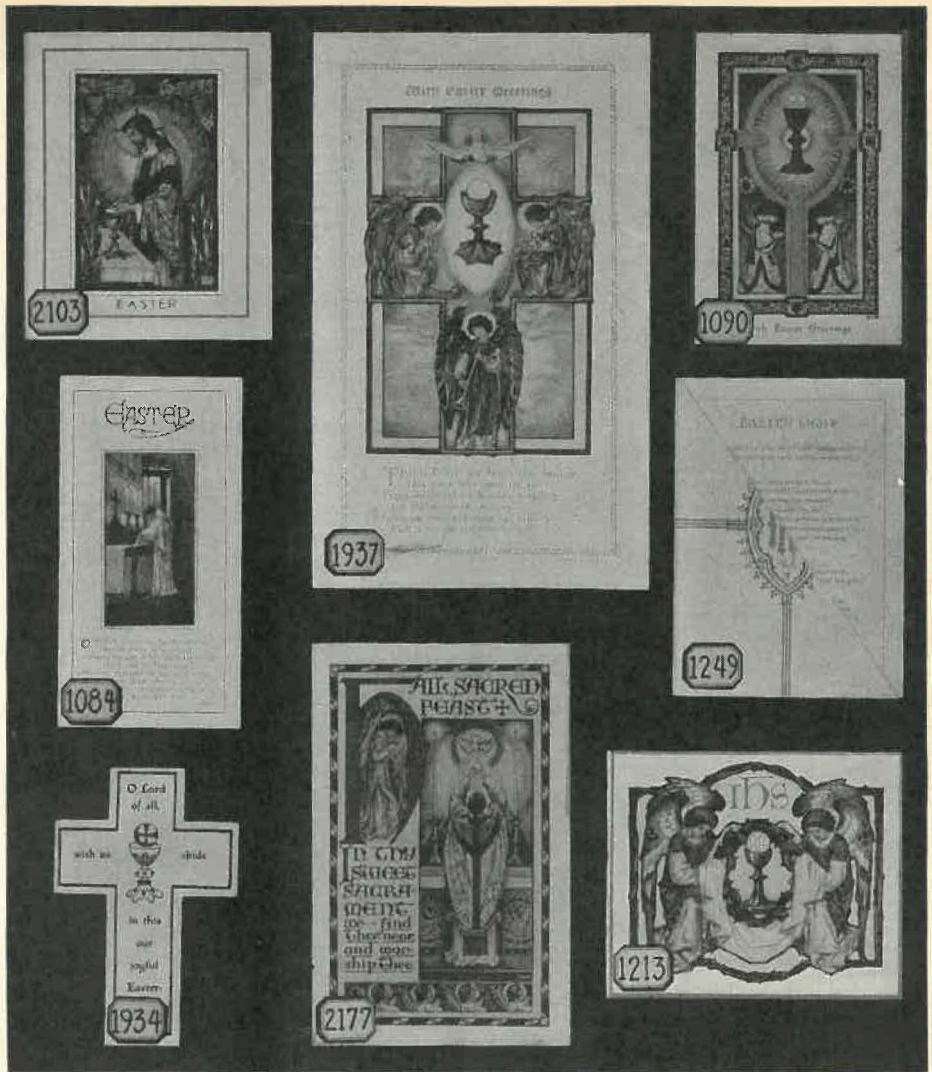
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"O risen Christ, we kneel and pray
Before Thine Altar-throne,
Claiming the gifts of life which Thou
today
Art giving to Thine own;
Then, strengthened for our daily strife
In this great Mystery,
May we go forth to live the risen life,
United, Lord, with Thee."

1937—Large, single card in colors picturing a cross against a background of clouds. "With Easter Greetings" is at the top of the card and verse at the bottom:

"Therefore we, before Him bending,
This great sacrament revere;
Types and shadows have their ending,
For the newer rite is here;
Faith, our outward sense befriending,
Makes the inward vision clear."

1090—Single card, in colors. A gold chalice within a circle of light is pictured in the center of a cross of blue. Two angels are kneeling in prayer at the foot of the cross. A floral design in colors and gold forms a frame around the picture. "With Easter Greetings" is printed in blue at the bottom of the card. Gold border.

1249—Small folder printed in silver and purple. In the center of the cover is an IHS medallion and silver lines suggesting a cross complete the design. Illustration shows one-half of cover and part of verse on inside. Inside, the verse:

"EASTER LIGHT

"Unto you that fear My Name shall the Son of Righteousness arise with healing in His wings."

"If today the Easter song is falling
On some saddened heart, soft refrain,
Tender memories of the past recalling,
Sweetness mingling with the pain,
From the past such glorious hope is
springing," etc.

1213—Small folder. On the cover is a picture in full colors. In the center of the picture is a chalice within a circle of thorns. The letters IHS are above. An angel is kneeling on either side. All within a silver border and a frame of thorns. Inside, printed in blue, the verse:

"EASTER JOY

"Joy and gladness and the voice of singing,
Spring's fair flowers around us as we
gaze,
All the bells of earth and heaven ringing
Peals of praise.
Souls before His Altar throne outpouring
Prayer and love, their Easter offering;
Men and angels, earth and heaven, adoring
Christ, the King."

1934—Small single cross printed in red and black. In the center is a chalice and the message reads: "O Lord of all, with us abide in this our joyful Eastertide." All within a red border.

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2103—Small folder. On cover is a picture in full colors of our Lord in Eucharistic vestments standing before an Altar. "Easter" is printed in silver below the picture and there is a silver border. Inside, printed in red and blue, the verse:

"EASTER

"Morning light, a flush of rose,
All the Easter joybells ringing,
Each spring floweret as it grows
Seems to join the singing.
Sunrise with its radiant glow
O'er the world is pouring,
At God's altar bending low
Let us kneel, adoring."

2177—Large single card printed in full color. At the top is "Hail, Sacred Feast." Within the initial H is pictured an adoring angel. At the right is a priest, in white chasuble standing before an altar with elevated Host. Below is a border of heads of angels. To the left the words, "In Thy Sweet Sacrament we find Thee near, and worship Thee." The border is red and blue.

The Answer of the Dioceses

Cheering Messages Reveal Instant Coöperation Toward Completing \$400,000 Emergency Offering On Or Before Whitsunday, May 15th

IF ALL will measure up to the earlier responses of the Dioceses we can save the missionary work of the Church and open the way to a genuine advance. Remember—the Budget has been cut by the National Council to a point that threatens wreckage. The Emergency Offering will restore nothing. It merely prevents further havoc after July 1st.

Says the Presiding Bishop:

“I ask every loyal member of the Church to consider seriously the great issues at stake and to take part in the effort which will be organized within each Diocese for the restoration and adequate support of the Church’s Mission at home and throughout the world.”

The following have pledged their full 1932 Quotas:

5 Dioceses:

Delaware
East Carolina
New Hampshire
Rhode Island
Southern Ohio

9 Domestic Districts:

Arizona
Eastern Oregon
Idaho
Nevada
North Dakota
Oklahoma
South Dakota
Utah
Western Nebraska

6 Overseas Districts:

Alaska
Canal Zone
Haiti
Honolulu
Porto Rico
Philippines

4 Foreign Districts:

Brazil
Cuba
Liberia
Mexico

Some Early Responses

Massachusetts—“The Brotherhood Fund.” Led by the Bishop the clergy have contributed \$28,000.00 from their salaries for the Deficiency Fund and hope to increase the sum.

Rhode Island—Has unhesitatingly followed the Massachusetts plan, reporting \$4,000.00 contributed by its clergy and more to be added.

Chicago—The Bishop has appealed to the parishes to secure an additional \$34,000.00 to be applied equally to the diocesan Missionary Budget and the Deficiency Fund of the General Church.

Albany—“Additional Missionary Gifts” have been asked for \$7,500.00 for the diocese and \$10,000.00 for the Deficiency Fund of the General Church.

California—Did not wait to formulate plans or fix a goal but notified the Presiding Bishop that the contribution of California would be “as much and as quickly as possible.”

Erie—Has launched a “Church Loyalty Fund” and aims at securing two hundred individual contributions of \$50.00 each, and expects to “come through better fitted for greater tasks in the future.”

Duluth—Speaks of the Deficiency Fund as “a challenge to the spiritual resources of the Church rather than a cause for discouragement . . . the outskirts are with you.”

THE NATIONAL COUNCIL

CHURCH MISSIONS HOUSE

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