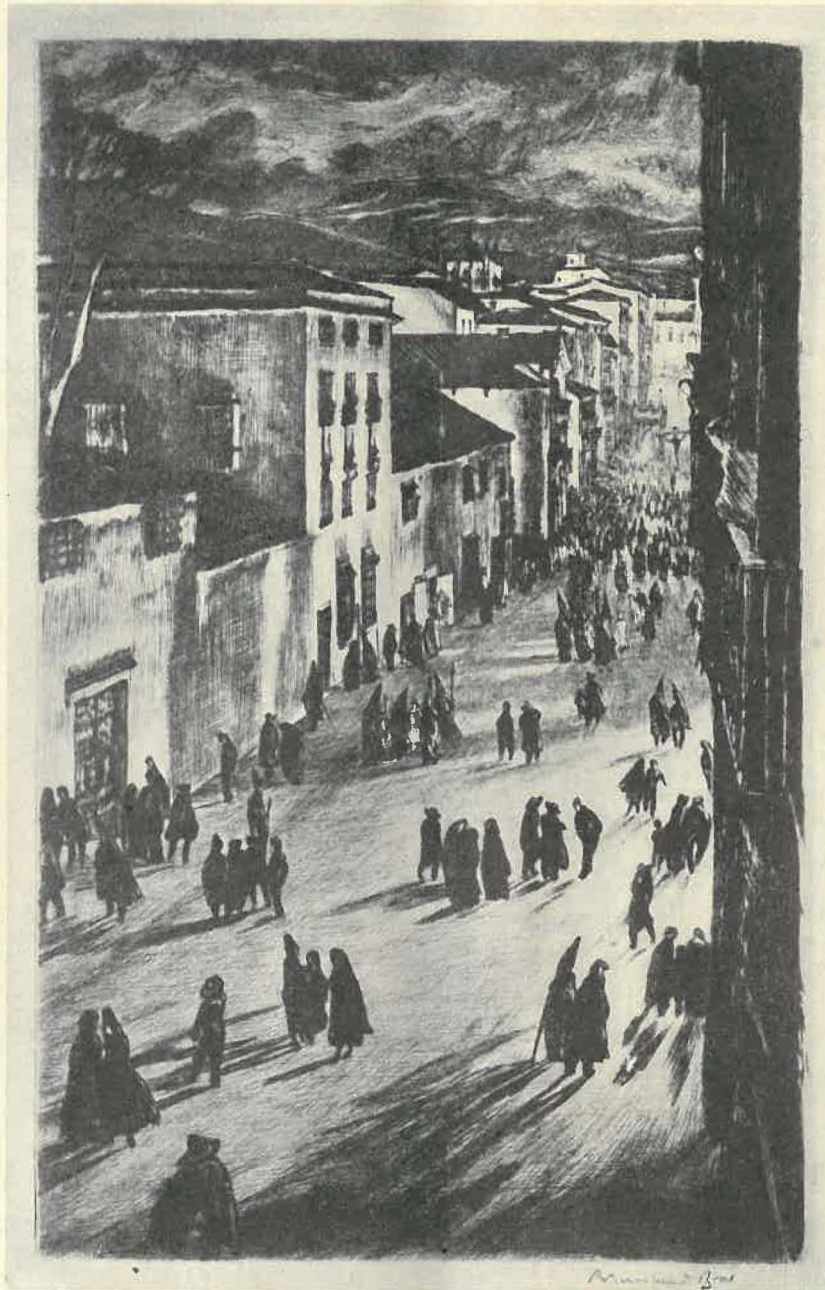


# The Living Church



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# The Living Church

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## EDITORIALS & COMMENTS

### The Eastern Orthodox Church Today

ELSEWHERE in this issue will be found a list of the agenda (submitted by a committee from the various Orthodox Churches) which has been determined upon as the subject matter with which the Pro-Synod of the Eastern Churches will concern itself. The items are seventeen in number, and reveal in their correlation the acuteness and candor of the committee's insight into the situation of Orthodoxy in this modern world.

The Eastern Orthodox Church is an intimate and organic federation of more than a score of Churches. It is indisputably *one* in every sense of the word, so far as it concerns essential matters of doctrine, discipline, and worship. The Greek and the Russian Orthodox believe the same dogmas, are governed in the same fashion, and worship in the same way—though they may use different languages. The actual organic unity is a unity neither of the Roman nor of the Protestant type. There is no coherent organization above and beyond the national Churches to which these latter are attached. Roman unity is a very simple conception: being in communion with the Pope. Eastern unity is no more according to the Protestant than the Papal pattern. The federation is not a fellowship of activity or common action. To the Eastern Orthodox this would follow from but could hardly create the basic unity of inner spirit, conviction, and life-attitude which he possesses.

Since the early days of the Church's history there has been no Convention or Council or Synod of the Eastern Orthodox Churches in which any representative gathering of their several delegates was achieved. Yet these Churches are truly "one"! Within this unity there have been for the past several centuries two cultural forces which have been practically nationalistic civilizations: the Greek and the Russian. Hellene and Slav constitute the most striking exemplifications in modern history of the Orthodox genius. From the Fall of Constantinople, usually spoken of by the Greeks as "*the*" City—until the Great War, the tension between the two cultures was stronger, from the point of view of numbers, on the Slavic side, while the pull of the Greek tradition possesses the inalienable authority of antiquity. The tension between them was manifested in numerous ways: personal, nationalistic, theological, and in the characteristic essential outlook on the world which the Germans call *Weltanschauung*. The war dissolved the venerable balance of strains and put an end to the tension of the century-long equilibrium of forces

that had obtained until the year 1917. The map of the Orthodox world has greatly changed. The problems besetting it have been entirely reconstituted. In the light of the alteration of the terms of the situation let us see what are the chief problems to the solution of which present-day Orthodoxy must address itself.

THE seventeen different items put forth by the Committee on Agenda may be divided (rather arbitrarily, it is true) into three major and two minor groups. The first major group comprises problems that might be called domestic and internal—such as the question of Russian representation, the interrelation between the several Churches, the education of the clergy, the reconstitution of the Religious life, and combatting heresy (Nos. 1, 2, 3, 5, 6). The second major group has to do with problems of reunion—relations with the lesser Eastern Churches, the Old Catholics, and the Anglicans, and with proselyting bodies which "attempt to subvert Orthodoxy," the reconciliation of heretics, and similar matters (Nos. 7, 8). The third major group concerns canonical and constitutional matters: the autonomy of the several Churches; the delimitation of the provisions of canon law; the actual practice of the several Orthodox Churches in regard to marriage; the reorganization and authority of Church courts; elections; the uniformity of the Calendar, and of the rubrical law and usage of the Churches (items 9-15). Here is manifest that ecumenical outlook and craving for uniformity and conformity of procedure which has in theory characterized Orthodoxy even when considerable divergence marked the actuality.

Two quite different questions are mooted in Nos. 4 and 17: the situation of American Orthodoxy, and the further stimulation of Byzantine culture—as well artistically as liturgically. For the former there is no adequate precedent in Eastern Church history. The Eastern Church in the Western world develops problems which for their solution are out of all importance to the terse Greek of item 4, with its seventeen words. To an extent that prevails nowhere else in Christendom—save perhaps among Scandinavian people—Orthodoxy has usually embodied itself in national Churches, intimately related to the State, and embracing the overwhelming proportion of the population. It has been accustomed to cope with the difficulties inherent in such a situation. Even in Rumania—now the largest Orthodox Church since the Russian cata-

clysm—Orthodoxy is enormously stronger than all other types of religious affiliation. So a peculiarly delicate and difficult task confronts the Old World leaders of New World Orthodoxy: here in America, Church and State have long been separated; culture and civilization have been entirely uninfluenced by the Orthodox tradition; besides the Orthodox stock represents at a very generous estimate scarcely 3% of the population. That reform is needed is clear to the committee: "Healing and improvement of the situation" are urgently demanded. Just what should and could be done in the light of the facts it is extraordinarily difficult to suggest.

The Orthodox in America are scarcely as yet rooted in the soil. The divergence of outlook between the older and the younger generation is uniquely emphasized. Many of the young people born in America are aware that they are first of all Americans. Many of their parents, on the other hand, are the more zealous to preserve intact and unalloyed the old country tradition in all its details—the more passionately as they realize their lack of adjustment to the American environment and resent the process of gradual alienation from the springs of feeling and action of their own children. Such practical questions as the following beset those who will have to deal with this weighty problem: Should there be an American Orthodox Church, embracing all Orthodox in the United States? What language shall it use? How shall it be governed? What shall be its relations with other communions? What methods can it employ to teach, inculcate, and propagate Orthodoxy?

"Byzantine culture" may represent more than its name suggests (see item No. 17, and also item 5). Does it mean the characteristically Eastern element in Orthodoxy? Neither musically, nor from other esthetic angles, could Orthodoxy afford to denature itself. If it did, the efflorescence of pulsing life by which its spirit has for centuries been evinced would become so radically different as substantially to change the type and temper indispensable to its life. Yet of its adaptation to the West there is grave question. Even in the East, with the infiltration of various items of Western culture and outlook, the strict traditionalism—oftentimes degenerating into a cold formalism of observance—of religious feeling and expression seems to be becoming less and less relevant.

The awareness of the committee's report as to basic and pressing problems would seem to be both sensitive and deep. To a Westerner, for example, it has been difficult to reconcile the theoretic fact of Orthodox unity with the inability of the Orthodox peoples to sustain intimate and personal relations with each other—save along the broad lines of Greek sympathy with Hellenic peoples, and Slavic interrelations with the non-Greek elements. There is just a hint that, should Orthodoxy actually attempt to function as one, some radical changes in concrete situations would be made. Apropos of the question of theological education, for example, it has long been a scandal that the Church as such should have exercised so little control over the education both of its clergy and laity in religion and Church life. Given the almost invariable Church-State relationship which has distinguished Orthodoxy—practically dating from Justinian—the State exercises an amazing control over these matters: even to the appointment of professors of theology, deans of seminaries, and the instruction of the young in the government schools. Here only does the Table of Agenda touch upon the knotty matter of Church-State interrelation. Usually in these modern days the union of State and Church is a good deal like that between the

whale and Jonah. Irritation at the practical facts in the case is leading in many quarters to a new consideration of the principle. Most sharply does the condition of American Orthodoxy necessitate a careful rethinking of the whole matter. If, for example, Orthodoxy exists practically only among peoples where there is a majority population homogeneously Orthodox, and where Church and State are so closely interdependent that it is almost impossible even to analyze in theory the boundaries between them, how can Orthodox Christianity adjust itself to the condition of things in America? Is it to survive as the Church of a minority group of aliens, not yet completely identified with the life and viewpoint of America?

The committee is aware that the Religious life as actually practised in Orthodoxy has fallen from its ancient standards. With a glorious past it has come to a probably inglorious present. Orthodox monasticism, unlike that of the West, has not flowered into different and divergent forms to keep pace with the changing demands of the Church's life. There are no Religious "orders" in Eastern Christianity. The monk or nun follows one rule only, that of St. Basil; though the particular form of it may be reconcilable with the Basilian principles, the institution as such has not kept in touch with the actual needs of Christianity. A large room, however, for improvement and adaptation could be secured by even the most strict adherence to "tradition and canon law."

THE Eastern Church bitterly resents the inroads of proselytism into its membership. Besides Roman Catholicism—whether in the Latin or Uniat form—the various Bible sects have gained headway, especially since the war. Rome is ably propagated; discipline tells, and the fortuitous advantage of membership in an international communion is not without telling force in its appeal to the modern Eastern Christian. Even more pressing in certain localities is the problem of American and British Protestant propaganda. The strength of the appeal in these groups of ardent proselytizers is the appeal to the Bible and therein the persuasiveness and charm of antithesis. Orthodoxy is so fundamentally mystical and sacramental, coherently corporate and social, historical and traditional, that the subjectivism and individualism of earnest Protestant polemic has become dangerously attractive to groups of Orthodox.

As is the case in the Latin countries also, atheism and materialism make heavy inroads on the nominally Orthodox. This is in part due to the lack of a really adequate apologetic for fundamental theism. It is also due to a certain unaccountable attractiveness of French atheism or German materialism for the Orthodox peoples. Not unlike the situation with regard to Rome and "Bible Christianity" is that of political or philosophic atheism and materialism. The attraction of opposites is dangerously seductive!

With regard to the domestic difficulties both within and between the Orthodox Churches, it is difficult for a Westerner to speak. Confronted as he is daily by the alleged uniformity and logic of Roman legalism, and by the logical diversity of Protestantism with its modern desire for coöperation and its sincere and ardent piety, the Anglican sees organizational chaos in a situation which the Eastern Christian can take for granted. Why should Christians so deeply at one in doctrine, discipline, and worship, suffer themselves to be sundered by the accident of difference in speech or race? The recognition of the actual separation may prove as momentous as the desire to surmount it. This is certainly a new note in the modern position of Orthodoxy

so sincerely directing its attention to matters which hitherto have been allowed to ride along, unquestioned and taken for granted. To the simple-minded Western Christian it has seemed just a bit extraordinary that so cordial advances be made to meet Anglican approaches, while the separated Eastern Churches seemed not to have entered into the realm of cognizance of Eastern Orthodoxy. Now this condition has been changed. Deliberately and with set purpose St. Paul is invoked and a new spirit called forth that in loving patience, hope, and expectation the separated Eastern Churches—and the Old Catholics and Anglicans of the West—be the object of special consideration.

NONE of us can fail in the acclaim which we give to the proposals of the committee appointed by the several Eastern Orthodox Churches for the preparation of the agenda for the Pro-Synod. The scope thus afforded marks a new step in the realization of the really ecumenical awareness of the ancient and vigorous Church of the East. The West has—as quite possibly it deserves—but occasional mention (only twice does it appear, in items 4 and 7 [a]). It is our duty to deflate the convictions of our own importance. After all, the Christian religion is of the East, not of the West. After all, the larger group of reality reduces us to scale—especially us who because of preoccupation with our own domestic problems have failed to recognize that in Eastern Orthodoxy there still survives, *and there is again revived*, the recognition that in Christ all are one and in Him is no difference either of “Jew or Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Galatians 3:28).

FROM Tokyo comes the first issue of the *Nippon St. Andrew's Cross*, published by the newly organized Japanese Brotherhood of St. Andrew. It is a dignified and creditable publication, and we wish it a long and successful existence. The first issue consists of sixty-four pages and cover, and is approximately half in English and half in Japanese, as we understand subsequent quarterly issues are to be. The article by the president of the Japanese Brotherhood, Mr. Timothy Y. Negishi, published in this issue of THE LIVING CHURCH, is also the leading article in the *Nippon Cross*.

Both the Brotherhood and the Japanese Church are to be congratulated on this new lay movement in the island empire, and upon the periodical that represents it. The Brotherhood of St. Andrew has again proved itself a powerful instrument for the promotion of spiritual ideals for men and boys of every nation, and for cementing Christian international friendship. And the laymen of the Nippon Sei Kokwei have taken a long step forward in witnessing for Christ, the ultimate result of which may be far more sweeping than any of us can now foresee.

Japanese Churchmen may, we know, confidently count upon the goodwill, interest, and fellowship of American Churchmen, both now and in the future.

## The Living Church Pulpit

A Sermonette for  
Palm Sunday



BY THE RT. REV. HENRY K. SHERRILL, D.D.  
BISHOP OF MASSACHUSETTS

*“If any man will come after Me, let him . . . take up his cross and follow Me.”—ST. MATTHEW 16:24.*

THE contrast between Palm Sunday and Good Friday is overwhelming. On the one hand the crowd, the emotional outburst of enthusiasm, and on the other the lonely figure on the Cross. Yet from the so-called triumphal entry there came no spiritual result. From the sacrifice on Calvary we are brought as in no other way into the Presence of God. The truth is driven into us that the only means of winning the world to the service of God as revealed in Christ is the way of sacrifice: If any man will come after Me, let him take up his cross.

We are always being tempted to believe that the Kingdom will come through some easier channel, which can be acclaimed with enthusiasm without cost to ourselves. At one time we were certain that spiritual progress was inevitable through the spread of education: knowledge would always result in character. Even more recently science has been hailed by pseudo-scientists as the only means of establishing morality and justice. All we have to do is to wait for instructions from the experts. Within the Church we have always been tempted to believe that ritual or ecclesiastical machinery can bring in the Kingdom apart from personal consecration and sacrifice. It is so much easier to be sentimental than to be consecrated.

But there can be no easy method. The only way is that of sacrifice and service. The kingdoms of this world will not become the Kingdom of God and of His Christ through popular acclaim, but only as men and women with faith in God at great cost to themselves hold fast to what is right and true, and through their sacrifice enlarge the vision and deepen the spiritual life of the great majority. There have been through all the Christian centuries, and there are today, countless loyal souls, known only to God, who give gladly of themselves in the bearing of burdens, in the holding to principle, in the simple-hearted loyalty to truth, in the way of the Cross. From such lives come spiritual power.

It is a lesson the Church must never forget. We are so inclined to estimate spiritual power by material results. We hear so much of statistics, numbers of communicants, amount and value of property, bricks, and mortar. But all of this may mean simply another Palm Sunday—that the people have misunderstood. The real test of the Church has to do with none of these things. The only question worth while is: Has the Church kept faith with the Master? In each generation is the Church bearing the Cross not as a symbol of Faith alone, but chiefly as a reality in daily living?

So we come to Holy Week. These days may mean everything or nothing. We can give lip service, be overcome with the sentimental appeal, as was the populace on Palm Sunday, and then forget it all when the test comes. Or in these days we can realize what it means to be a disciple of the Master. Asking God's forgiveness for our cowardice and our weakness, we can face life with greater courage and loyalty. Christianity brings a message of Peace and Comfort to those who are weary and heavy laden. But Christ also appeals these days to our faith, courage, and determination to do His will, not only with our lips but in our lives. Conditions have changed, of course, from those existing in Palestine. But still His call holds true, if the Kingdom is to come: If a man will come after Me, let him deny himself and take up his cross and follow Me. Only so can we share and extend the victory of Easter.

### THE COVER ILLUSTRATION

THE illustration used on the cover of this issue is from a dry-point entitled *Ronda; A Spanish Good Friday*, by the modern British artist Muirhead Bone, and is considered one of his greatest plates. Our reproduction is from the print included in the collection of Mr. Lessing J. Rosenwald of Philadelphia, now on exhibition at the Lakeside Press Galleries in Chicago and used through their courtesy.

The artist is one of the foremost of contemporary British painters and etchers. Born at Glasgow in 1876, he studied first architecture and then art in the evening classes of the Glasgow School of Art. It is as an etcher whose method is that generally of dry-point and as a draughtsman with pencil, charcoal, and sepia that Bone has become known. In 1899 he issued a Portfolio with etchings of his native city. He moved to London in 1901, where the exhibition of his works two years later established his fame. During the war he was appointed official artist at the western front and with the fleet.

*A Spanish Good Friday* is perhaps Bone's most masterful plate, though several of his works are considered among the finest things in dry-point.

## AGENDA FOR THE PAN-ORTHODOX PRO-SYNOD \*

1. The problem of the Russian Church. The Interchurch Orthodox Preliminary Committee engaged in the preparation of the agenda advances first to his Holiness the Ecumenical Patriarch the petition that before the summoning of the synod he exert every effort by some means to make possible the presence at it of representatives also of the Russian Church, whether they come from within or from outside Russia.

2. Closer relation and contact between the Orthodox Churches and the means necessary thereto: among which, the exchange of students between the Orthodox Churches and mutual visits of different personages, both clerical professors of theology and preachers, for the sake of fuller fellowship. A more effective and active coöperation of Orthodox Churches in matters spiritual, ethical, and common concern, making for the welfare of Orthodox peoples.

3. The education of the clergy—both in theology and in priestcraft—and the need for its organization under the immediate oversight of the Church, with the neutralizing of all antagonistic tensions.

4. The study of the present situation of Orthodoxy in America and of the means necessary to heal and improve it.

5. The investigation of the means needed for the reestablishment of the Religious life of the Orthodox East, its repristination in its ancient beauty and splendor both through perseverance in the observance of the traditions and the monastic rules, and through a restoration of its erstwhile influence—scientific, philanthropic, cultural, and especially through the cultivation of the sacred arts.

6. Investigation of a coöperative method on the part of the Orthodox Churches to combat atheism and the various false systems—such as (Continental) Masonry, Theosophy, Spiritism, and the like.

7. Relations of the Orthodox Church to the heterodox Churches in both East and West, namely:

a) In the spirit of love, which according to the Apostle "hopeth all things," to maintain relations with the heterodox Churches—Armenians, Copts, Abyssinians, Assyrians, Jacobites, Old Catholics, Anglicans—which Churches lean and seek rapprochement in the direction of the Orthodox Church, and do not engage upon any proselyting activity among Orthodox.

b) Protective and defensive policies against such heterodox Churches as bend their efforts toward proselytism and seek in every fashion possible to subvert the Orthodox Church—(such as) Roman Catholicism, Uniatism, Protestantism (e.g., Methodism, the Baptists, Millenarians, etc.).

8. A study of the question as to the reception of heretics and schismatics into the bosom of the Orthodox Church—which (of them) are to be admitted by Baptism, which by Chrismation, and which simply by a profession of faith.

9. Regulation of the terms of the proclamation and recognition of the autocephalous status of any given Church as also of the number of those generally recognized as such today, toward their mutual fellowship according to canon law and their unrestricted participation in Pan-Orthodox conventions and synods. Likewise the regulation of the terms whereby a Church be recognized as autonomous. The distinction between "autocephalous" and "autonomous."

10. The codification of the Sacred Canons and of canonical decrees which are to obtain, pursuant to the approbation of the Ecumenical Synod.

11. A study of the present practice prevailing in the local churches with reference as well to impediments to marriage, as to the causes of divorce, and canonical procedure with regard to them. Likewise a study of the way in which a feasible degree of uniformity may be attained agreeable to the earlier practice of the Orthodox Church as a whole.

12. Organization of local courts spiritual so as to secure their uniformity throughout the whole Orthodox Church and the establishment of the procedure of a punitive ecclesiastical tribunal.

13. Investigation of the method of the election of archbishops and primates of the autocephalous Orthodox Churches, to the end of its being made more conformable to the Sacred Canons.

14. Study of the question of the Calendar with respect to the decree of Nicea about the date of Easter, and the investigation of the way in which conformity of usage in this regard may be achieved between the Churches.

15. As nearly uniform a text as possible of the *Typikon* (rubrical collection) in conformity with ecclesiastical tradition.

16. Study and investigation of the means whereby among Orthodox peoples the Orthodox Christian civilization and culture may be strengthened in all its manifestations.

17. A study of the ways and means of sustaining and strengthening the traditional Byzantine art in all its aspects—Church music, iconography, architecture, and the art of Church vestments and vessels.

NOTE: The 3rd item as it appeared in the old list of agenda—namely, that with regard to the number of delegates representing the Orthodox Church, who should participate in the Pro-Synod (see Session 2) was not inserted in the series of subjects assigned to the Pro-Synod, since the Pro-Synod is not having to discuss it among the matters formulated by the aforesaid committee in their 9th session, and transmitted to the Ecumenical Patriarch. According to that ruling of the committee, each Church is to send as many as two representatives and two technical advisers, but will have the right to but one vote.

### THE MOTHER OF SORROWS

"Now there stood by the cross of Jesus, His Mother."

MOTHER of sorrows, at the cross  
We long to stand with thee,  
To share thy bitter grief and loss,  
Thy pain and agony.

Mother of sorrows, thy dear hands  
Are helpless now to aid  
That Son, whom once with swathing bands  
They in a manger laid.

Mother of sorrows, thy meek eyes  
With tenderness look up  
To Him, the world's great Sacrifice  
Who drains the bitter cup.

Mother of sorrows, thy pure soul  
Now feels the piercing sword,  
The pangs of anguish o'er thee roll,  
As o'er thy dying Lord.

Mother of sorrows, on thine ears  
The Voice of love descends;  
He knows thine anguish, sees thy tears,  
And to thy need attends.

Mother of sorrows, may we learn  
To love and weep with thee;  
In all our woes with thee to turn  
To cross-crowned Calvary.

Charlottetown, P. E. I.

WILLIAM EDGAR ENMAN.

### A PRAYER FOR A CHILD'S SAFE RETURN

**O** LORD JESUS CHRIST, who in Thy great love for little children didst say "Suffer the little children to come unto Me and forbid them not," who also didst say "Whoso shall offend one of these little ones . . . it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea," bring comfort and consolation to those who at this time are in anxiety concerning their child. Stablish them in peace of mind and happiness of domestic life and grant the restoration of their loved one to the shelter of the family fold. All of which we ask through Jesus Christ our Lord. Amen.

—Rev. Richard J. Lee, Hinsdale, Ill.

\* The first general Pro-Synod of the entire Eastern Orthodox communion to be held since the Second Council of Constantinople in 680 will be opened at Mount Athos, Greece, in May of this year. The agenda here presented is translated from the official Greek text by the Rev. Frank Gavin, Th.D., author of *Some Aspects of Contemporary Greek Thought* and professor of Ecclesiastical History at General Theological Seminary, who is a contributing editor of THE LIVING CHURCH.

# Palm Sunday

By Florence R. Menter

**T**HROUGH THE FIVE WEEKS OF LENT the Church has been plunging deeper and deeper into the mystery of pain and penitence. Purple shadows are sobering the enthusiasm and fervor with which she greeted Ash Wednesday. More profound grows the solemn quiet of the contrite soul dying to self and the world. Yet this death ends in a triumphant peace. The lilies in the garden of the Resurrection are already blooming; the fragrance of the Easter dawn is even now in the air.

Like many of the Church's ceremonies, the procession on the Sunday before Easter probably originated in Jerusalem, in the land of palms. The Greeks had used the palm for centuries as a symbol of victory and honor, and we know that Greek influence in language and architecture was very great in Palestine. To the Jews the palm trees were the most evident feature of the landscape. Tall and graceful, they stood all over the country, objects of usefulness and stately beauty. The leaves were woven into roofs for the huts constructed from the branches and stems. Baskets and mats, rope and fuel were made from the fibre. The dates were food, and from them was made honey, butter, and wine. Their perpetual greenness and fruitfulness were symbols of success. They had greeted their last kings with waving palms in magnificent processions, and it was natural that they should make from them a carpet for the feet of the Teacher whom they already dimly felt to be a Deliverer, worthy of the honor of royalty. As the Church developed through the first four hundred years she treasured the places connected with the Saviour's life and pictured in her ceremonies as vividly as she could the events of the week of the Passion. So the Palm Sunday procession with the hallowed palms and triumphant Hosannas ushers in the week of sorrow.

Certain customs grew up in ancient times about this special day. The devil was supposed to be particularly busy and active, and the blessed palms carried home were a protection against him. Children born on that day had certain mysterious power. In one section of England figs were always eaten then in honor of Zaccheus who climbed a fig tree in order to see our Lord; and in darling Cornwall little crosses were made to wear in one's hat as a protection from lightning. Procuring palms was difficult in the old days, so pieces of pussywillow or yew or box were blessed, carried in procession, and taken home. The distributed palms are now draped over one's favorite Madonna or crossed beneath the Crucifix, and remain there a year, as a token of God's benediction: They must never be thrown away or destroyed except by burning. Those left in church are prepared as ashes for the first day of the next Lent. With the solemn words: "*Memento quod cinis es, et in cinerem reverteris;*" the palm the symbol of triumph becomes also the symbol of death through which alone comes real victory.

In early Christian art the picture of the palm leaf denoted victory over death. It was used with some insignia of the Faith such as the Chi Rho or the Ichthus on the grave

of a Christian. The tombs of those who rest in the sleep of peace in the Catacombs are marked by the palm hastily drawn on the moist earth. In those tiny chapels which open out from the mysterious maze of winding passages can be seen in the rude frescoes figures of martyrs with the instrument of their tortures, peacocks symbolizing Eternity, and a border of palm leaves indicating triumphant peace. To the survivor it was an encouragement of promised reward for perseverance in the faith maintained with such anguish. All faithful dead, all pictured saints, may carry the palm in their hands; martyrs carry also the representation of their suffering. Even now in some places the churchyard cross is decked with palm leaves and the bereaved are given branches to strew on the graves of their loved ones. It is as though the sacred palm were the passport to the gate of entry into Paradise, and palm trees a promise of the glorious garden of the Resurrection. In the mosaics of early Christian art, over doorways of churches, in cloister-garth, the sculptured palm is found; and the loveliest



development of decorative gothic owes its inspiration to the graceful spread of the palm fronds on their stem.

The history of the Palm Sunday service is not very clear. In the fourth century funerals were occasions of supernatural joy with a magnificent concourse of people carrying palms or olive branches with burning incense and lighted tapers. The Greek Church seems to have used the Palm Sunday procession very early, and they still separate it from the sadness of Holy Week, and make it a triumph in loving joy and honor of the entrance of the Son of David into Jerusalem and of the Risen Lord with all the gracious and glorious company of His redeemed into heaven. The earliest definite record of a service in England is made by Venerable Bede writing from the North country in the seventh century. From the eighth century a written liturgy developed, the earliest prayers of blessing coming from Egbert of York.

In the first part of the service, the palms are sprinkled with holy water and incense is burned before them. Certain prayers follow—that the palms may bring the peace of the heavenly benediction to the faithful, to commemorate the Hosanna of the Hebrew children before the King. Thus the palm is the token of an innocent life and a peaceful death, of good works and victorious thanksgiving.

**T**HE SECOND PART of the Palm Sunday service is the procession of clergy, choir with fragrant incense and glowing lights, and all the people carrying palm branches. The traditional hymn, "All glory, laud, and honor, to Thee, Redeemer, King," dates probably from the ninth century. This marching is, of course, in honor of the Lord Christ, and also a premonition of the army of the Crucified storming the citadel of the heavenly Jerusalem.

The third part of the service is holding the palm in the hand during the traditionally dramatic singing of the Passion as told in the Gospel of St. Matthew. This is done by three of the clergy, or one singing in three tones, representing the writer of the Gospel, the mob, and Christ. All these vivid representations make a most impressive introduction to Holy Week. So we, bearing our palms won by loving sacrifice, follow with joy the King on the Cross—the Eternal Victor and Lord.

## WHERE THE DISARMAMENT CONFERENCE STANDS

BY ROLAND HALL SHARP

SPECIAL CORRESPONDENT OF "THE LIVING CHURCH"

Geneva, March 1, 1932.

**G**O FORWARD" means there is a way for those who take steps ahead instead of halting in the face of seemingly insurmountable obstacles. The Disarmament Conference proves this truism again, for up to the time of its Easter recess for fifteen days from March 19th, it will have done all that any meeting of similar magnitude could have been expected to do.

There have been no delays commensurate with what might have been considered unavoidable in the present state of world politics. To be sure, the conference moves more slowly than small ones. Its multiple threads are drawn slowly into the loom.

During the essential preparatory period, background has been building and momentum gathering. The conference bids fair to reach its major tests with a prestige that will do much to meet their challenge. Already it has made itself sufficiently felt to elicit support where before was apathy. Now that the project is actually moving, more voices are heard within nations, urging moderation upon unruly factions to avoid jeopardizing results.

In this way the meeting itself is becoming a political factor for the amelioration of international situations that were originally cited as reasons for postponing action on disarmament. Fortunately that counsel of waiting until the shell has exploded before spiking the gun has received deserved negation.

However impatient with speech-making anyone and everyone may have become during the first weeks, this period served a useful purpose, aside from laying national cases before the public. Beneath the surface, delegations were testing each other's steel. Methods of procedure were being worked out.

So when actual formation of conference machinery began, it went rapidly. Moreover, the policy of going ahead, even when delays appeared inevitable, has found the conference ready to step off practically on schedule for each stage of the march so far. For example, when speech-making was almost done and the General Commission was ready to start detailed negotiations in a few days, the French Cabinet fell. The conference slowed a bit, but kept going, and in a few days M. Tardieu had formed a Cabinet, appeared before Parliament, and rushed to Geneva at about 90 miles an hour on a special train. He arrived for the important start of detailed work.

Had another French Ministry been formed, or the situation not settled so quickly, the conference might have been delayed, although fundamental French policy on arms would have remained little changed.

From the first session for taking up the new aspect of negotiations sprang in rapid succession the essential committees and main decisions on procedure. The conference is laying groundwork as though there were no crisis in the Far East, and no impending elections in France and Germany that may considerably alter policies on arms. That is the wise way. Everything is to be gained by reaching possible future crises with a defined arms policy.

The conference provides a center for mobilizing peace activity at a time when war in several forms commands too much attention. The more clearly demands for relief from armaments are enunciated and organized, the less potent will be any contrary influence. Minority opposition to peace will be shown standing alone.

So from many points of view it is admirable that the conference has come at this time. Even current arms displays are reminders of what war is, more than arguments for joining the tarnished parade.

**S**TRUCTURALLY, the conference has assumed its main outlines. From now on, detailed negotiations will proceed until the final convention results. There will be additional committees appointed, and minor changes in those now at work, but the most important decisions on procedure have been made.

Of prime value is the prompt adoption of the Draft Convention as a framework for discussions. As has been empha-

sized in previous articles, this document represents the nearest approach to agreement after long negotiations of the Preparatory Commission. To abandon it would have been to throw overboard the best chart upon sailing for what promises to be a stormy voyage.

The General Commission, which adopted the Draft Convention, has become the chief executive organ of the conference. It will be recalled that there is one representative from each delegation on that commission. Final action, however, can be taken only by unanimous vote of all delegations in plenary session.

For the purpose of transmitting all findings of the General Commission to plenary sessions called in future, Dr. Edward Benes of Czechoslovakia has been appointed *rapporteur*. His post is one calling for impartiality and is of considerable importance.

Under the General Commission the five most important subcommissions are those on political questions, land armaments, naval armaments, air questions, and national defense expenditures. Each of these commissions is composed of a delegate from each power, and has its own officers and rapporteur.

So all nations represented here will deal directly with every phase of disarmament, or at least have an opportunity to do so. This has been won after a less democratic plan had failed, wherein the bureau, comprising vice-presidents of the conference elected from fourteen powers, was to be the chief executive commission. It still retains a titular supremacy, which is proper.

On the week-end after these important cogs of the conference had been shaped, Dr. Benes was easily among the busiest men in the world. For he had the task of sorting the proposals laid before the conference, and drawing up a "synoptic schedule coordinating the various chapters and articles of the Draft Convention with the proposals which might be appropriately considered in connection with them."

One long week-end was sufficient to arrange these topics for consideration. How many months will it take to consider them? Those who anticipated that the conference will be long appear to be right. It will be an intriguing study in national adaptabilities to watch how various powers stand on issues as they arise.

It has been said that every power is willing to scrap armaments it does not need, prohibit what it does not have, and limit what it fears others may build inordinately. Signs of genuine willingness to do whatever is necessary to make disarmament possible will therefore be welcome.

The commission on political questions is a child of the French. To it will be referred the French plan for an armed security, the German plan for equality of treatment for nations, and other questions, totalling some 54, that are outside the technical field of arms limitation and reduction.

This commission doubtless will develop some of the chief bolts of lightning that may sparkle on Lac Lemman and around the world. It is to be hoped this energy may be harnessed and put to useful work, such as running electric furnaces for conversion of tanks, long range artillery, battleships, submarines, and so on, into—well, pie pans, if that could be arranged.

It is said of some conferences that they are merely scenery, behind which the real work is done by Foreign Offices. That classification hardly applies here, since Sir John Simon, M. Tardieu, Signor Dino Grandi, Maxime Litvinoff, M. Paul Hymans of Belgium, and other Foreign Ministers, are personally conducting negotiations at Geneva much of the time. Secretary Stimson and Chancellor Brüning are kept at home only by pressing domestic or foreign complications. They keep in such close contact with their spokesmen that they are virtually here. Hence the importance that the conference should not only receive prestige from their presence, but should in return impress upon them the necessity for action.

Behind Foreign Ministers, however, there are other groups that need to be reached, either to touch their hearts with a feeling for humanity, or to wrench from their unwilling hands the tools whereby they multiply armaments for private gain. It is noted that representatives of large munitions manufacturers are in Geneva. Why? To observe?

It is to be hoped that is all. But like the palms of drug

(Continued on page 634)



# Ideals Behind the Brotherhood of St. Andrew in Japan

By Timothy Yoshitaro Negishi

National President

WHEN WE TRY to visualize some of the ideals of the national Brotherhood of St. Andrew in Japan, which has been recently organized, our feelings are divided between the joy connected with the new birth of the organization and the sense of responsibility connected with it. The Sei Kokwai, or the Holy Catholic Church in Japan, has been in existence more than two generations and the number of people baptized into the Church must be somewhere near thirty-seven thousand. Numerically speaking, the number seems to be quite small against the total population of seventy million in this country. It must also be candidly admitted that even this number of Christians was obtained mainly through the labors of the clergy and catechists as well as those directly concerned in evangelistic activities. The laity pure and simple had comparatively little to do with the work of augmenting the number of baptized persons. The situation of lay members of the Church in Japan with a few exceptions differs much from that of Christians in the so-

called Christian countries of the world. Just picture in your mind the small number of believers in Christ surrounded by millions of people who are ardent followers of many religions other than Christianity. To be sure, they may no longer be antagonistic to the Church and her functions in the sense that they want to destroy her, but the believers in Christ—particularly young men in Japan—are constantly exposed to diverse forms of temptation. Intellectuals are beset by non-believers in God. National tradition may support some of the ideals of Christianity in theory, but is opposed in practice. Young men may approve of the teachings of Christ in preference to other religious tenets, but they can avoid themselves becoming Christian with perfect impunity. In Japan, it is no shame for young men not to be Christian or even to be completely ignorant of the teachings of the Church. You cannot prick the conscience of Japanese young men in this particular point. "Are you a Christian?" "No, I am not a Christian." This confession does not necessarily involve any sense of shame on the part of young men in this country. To this class of young men who are found in large numbers in Japan, the Brotherhood slogan, "Come and see," applies with great significance.

The field here for the activities of St. Andrew's Brotherhood is, indeed, very wide. These shame-



PROFESSOR TIMOTHY YOSHITARO NEGISHI

Mr. Negishi is the president of the National Brotherhood of St. Andrew in Japan.

deal of attention from the other members of Christ. I know full well that it takes both time and labor to realize these ideals, but eventually it will be done. Moreover we are strengthened and comforted in the belief that we have numerous fellow thinkers and sympathizers in the Churches throughout the world.

May I ask for the prayers of our fellow Brotherhood—men, young men, and boys, all over the world—that our new organization may grow in strength and activity and aid in bringing the Light to the unreached millions of Japan.

## THE SEI KOKWAI NEEDS ALL YOUTH'S ZEAL, LOVE, HOPE

BY THE RT. REV. SAMUEL HEASLETT, D.D.  
BISHOP OF SOUTH TOKYO

ONE OF THE HAPPIEST SIGNS OF THE TIMES in the Sei Kokwai is the movement among the young men. Every age has to work out its own salvation. The present age is so radically different from that in which the senior members of the Church were converted and baptized that, unless they belong to the happy band of the "ever-young," they are out of vital touch with the thoughts and aspirations of the young man and woman of today. But we seniors hold in deposit the accumulated spiritual wealth of all the Church ages. The young men of this age must learn to utilize these riches with the modern mind and for the modern needs. It is just here that such a youthful and living body as the Brotherhood of St. Andrew can help this young Church. In it is stored up youth's spiritual wealth, enthusiasm, and life. Its experience can correct, guide, and draw out into safe channels of service all youth's zeal and love and hope. It is, I believe, what the Sei Kokwai needs at the moment.

I am glad that it is being established in Japan and I will do all that I can to have chapters in the diocese of South Tokyo wherever conditions are favorable and action possible.

less young men should be through the efforts of our members brought to Christ, our Saviour. Their minds in benighted existence must be enlightened by the Light of the World. The members of our Brotherhood throughout Japan have pledged before the altar to live up to their profession and by means of daily prayer and service they are ready to labor for the spread of the Kingdom of God on earth.

MENTION has already been made that, in the space of two generations about thirty-seven thousand were added to the Church by baptism in Japan, out of which there remain about twenty-five thousand communicants who actually are ready to do the Master's work. The national Brotherhood of St. Andrew in Japan proposes to make every male member of the Church its living and active member.

Another service we hope to offer is to seek out those members of the Body of Christ who, owing to various reasons, appear to be non-active. I do not like to say that they are apostates, but they need a great

THE FOREGOING ARTICLE by Professor Negishi is the leading feature in a new quarterly periodical, *Nippon St. Andrew's Cross*, published at Tokyo in the interests of the Japanese Brotherhood of St. Andrew. In the first issue, the *Nippon Cross* undertakes to present a picture of the Christian movement for young men within the Nippon Sei Kokwai, the Japanese Holy Catholic Church. It contains special articles from Christian leaders of Japan, England, and the United States, Brotherhood news items from many parts of the world, and translations into Japanese of articles that have recently appeared in the American *St. Andrew's Cross*. There is also an interesting article telling of the translation of the Faith and Youth program into Japanese, and an address (in Japanese) by Katsumi Nagoaka.

## MOSUL MISSION REOPENED

BY THE REV. WILLIAM C. EMHARDT, PH.D.

WITH THE INCREASED ENDEAVOR of our parishes to meet the missionary quota in the past two years it is only natural that our one non-quota offering should suffer. In these years the Good Friday Offering diminished to a point which resulted not in possible but actual withdrawal from a field of labor. On October 17, 1931, the following cablegram was sent to our chaplain:

"Committee compelled immediately close mission underwrites balance your salary until April first and passage to New York direct."

Members of the Presbyterian and Congregational Churches who have been in touch with Fr. Panfil call his work heroic. Those closest to him thought that he would welcome this opportunity to surrender a dangerous position. As a matter of fact his reply indicated the deepest disappointment.

On February 2d we were able to send our chaplain this message: "Funds reopening Mosul likely, can you continue?"

The answer in this case was long in coming but when it did come it gave evidence of the true, self-sacrificing missionary, John Panfil. There were just two words: "Will continue."

It is the Near East Relief which now enables the Church to maintain its association, unbroken for forty-eight years, with the Archbishop of Canterbury's Assyrian Mission since its inception in 1884.

The crisis arose from two difficulties growing out of the two types of work, missionary and relief.

The missionary program was supported largely out of the Good Friday Offering, which is given in response to an appeal for work in the Near East. All of the offering thus far has been devoted to acts of coöperation with the Church of England. Fifteen thousand dollars has been paid annually to the Jerusalem and the East Mission, about four thousand dollars for the salary and work of Canon Bridgeman as a member of the staff of the Jerusalem and the East Mission, the remainder up to seven thousand dollars to the work of the Archbishop of Canterbury's Assyrian Mission in Mosul, of which an American priest, the Rev. John B. Panfil, assisted by his sister, was the sole agent.

Anticipating failure to meet this last appropriation, funds were provided from private sources or through the Assyrian Relief Committee. In 1929-30 it was necessary to make an additional appropriation of approximately five thousand dollars in connection with the Jerusalem and the East Mission. This more than absorbed all reserve funds.

The Good Friday Offering of 1930 and 1931 showed a marked decrease. These facts were placed before the late Bishop in Jerusalem, who agreed to ask for an appropriation of twelve thousand rather than fifteen thousand dollars during the period of diminished income, beginning with 1931. In the meantime the budget of the Assyrian Mission was greatly reduced.

A resolution of the recent General Convention made a direct appropriation to the Jerusalem and the East Mission mandatory. The whole program could not be continued. The Committee of Advice was faced with the necessity of recalling Canon Bridgeman or suspending the Assyrian Mission. Although the latter would be viewed as failure to support the Archbishop of Canterbury, it was deemed the proper course.

Under normal circumstances, additional aid could have been obtained through the Assyrian Relief Committee. This committee was organized to support the program of the Assyrian Mission. In 1928 the Near East Relief, at the request of the Anglican Church, established a relief mission in Mosul. For technical reasons support for this work was withheld. The work could not be discontinued if the people were to be saved. It became necessary for the Assyrian Relief Committee to devote its funds to the maintenance of twenty-nine village schools, medical aid in the fight against malaria, and supplementary feeding of young mothers and infants. This exhausted other funds and continued aid to the mission work became impossible.

After years of discussion, the Near East Relief has now found it possible to assume the expense of this relief work on a much reduced scale, thus making it possible for the Assyrian Relief Committee to meet the deficiency in the Good Friday Offering budget. Thanks to the Near East Relief, we can resume, although on a smaller scale, the work in Mosul.

## GOOD FRIDAY

LITTLE grey church with the wooden spire  
Pointing up through the mist and the rain!  
Window saints with their crowns afire!  
Black eaves dripping athwart the pane!

Sable altar and shadowed cross!

(Warm in out of the mist and the rain)

Feast of Passion and Shame and Loss,  
Holy Sorrow and worldly Bane!

Six drab women whose hopes are dead

Gathered here in the mist and the rain,  
One broken old man with a silvered head  
Bowling low for another's pain!

The young priest stands so still in his place

(Louder, louder patters the rain),

Black his cassock and white his face,

Pale as an alabaster vase,

And his words fall gently as heaven's grace,

Low, low in the mist and the rain.

A bell rings out to the startled sky

And the low roofs huddled beneath the rain

Over the heads of the passers-by

And one there goes with a bitter sigh,

And one in scorn that a God should die,

But few of them pause to ask them why

From the little grey church with the wooden spire

And the dust-dimmed saints with their crowns afire

A bell should toll in the mist and the rain.

PETER GILDERSLEEVE.

## WHAT IS THE SOUL MADE OF ?

THE soul is not of wood,  
To chisel, whittle, saw, and shave  
And make it what we should.

The soul is not of stone,

Like Parian marble, pure as cream,  
But cold as hail, storm-blown.

The soul is not of steel,

To buttress bridges, temples, stores,  
And rough to touch and feel.

The soul is like the wind;

For whence it comes and whither goes  
No thought has e'er divined.

The soul is made of stuff

That Love and Faith are constitute;  
No more—no less—enough.

S. LEFEVRE KREBS.

## WHERE THE DISARMAMENT CONFERENCE STANDS

(Continued from page 632)

venders and distillers, itching for silver, so the motive for private gain in manufacture of war materials is really behind the quietus that has been put upon movements for controlling arms manufacture.

Germany stands almost alone in a strong plea for putting all traffic in arms, external and internal, under strict regulation by governments. Great Britain, the United States, and France export roughly 65 per cent of world arms and ammunition. Can they allow private profit to dictate where this shall go? If they do, their nationals will continue to flee shells in Shanghai, sent there by fellow citizens.

The opportunity of great powers for leadership in this field is unprecedented. No single move could do more to reduce the menace of arms. The present triumph of vested interests, which have defeated every attempt of the League to reach them, can be reversed only by strong action within the nations at present producing arms and apathetic to the need for controlling this production.

Since arms cannot be abolished in toto overnight, their control is the first step. More power to the Germans in this crusade.

JUDAS

THE heart of this strange, brooding soul  
Has never yet been plumbed:  
Was he fashioned for a traitor's rôle—  
His spirit warped and numbed?

After the kiss, what thoughts for him  
Who sought that far, dark slope  
To sob beneath a jutting limb  
Which held a merciful rope?

JESUS ON THE CROSS

EVEN the thief they brought to kill  
Took hope; storms beat in vain  
Upon that hideous, skull-shaped hill  
With spikes of lashing rain.

Others, before, had prated much  
And called to the souls of men  
But none have lived with the Mystic Touch  
Of Him who suffered then.

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PILATE

PILATE, washer of hands, I know  
How you wavered, within your breast  
Back in that hour, long ago,  
When they put you to the test.

Pilate, lover of might, I feel  
Some of the things you found so grave:  
My flesh has smarted beneath a heel  
On the boot of some strong knave.

Pilate, servant of greed, your clan  
Have harassed me; are always near:  
I know the pulse of a dwarf-souled man  
When it feels the clutch of fear.

Pilate, dodger of truth, your frame  
Is dust in the path of the caravan  
But One you gave to the mob to maim  
Is throned in the heart of man.

CAIAPHAS

HE IS not dead; this bloated, jeweled one:  
Even today he keeps his place and grins,  
Ready to judge the Great God's Captive Son  
And close his eyes against the captors' sins.

Not always is he garbed so men can know  
That he is high priest to the cult of greed:  
Be not off guard, for pomp disguises so—  
Such ones are in our midst . . . they live, indeed.

BARABBAS

OUT of the moldy cell—  
Out of the depths of shame;  
So close to the pit called Hell  
That his nostrils caught the flame.

Then loosed by the rabble's whim—  
Free to resume his path;  
God, what a change for him  
Who had felt a people's wrath!

The words of a high priest freeze—  
Judas could blight a heart,  
Yet, I had rather be these  
Than fill a Barabbas part.

How could he ride life's flood? . . .  
How could he still hold dreams  
With Jesus, writhing in blood  
There on those crude, crossed beams?

SIMON OF CYRENE

IT WAS the way of none but God—  
That Simon left his seed:  
Left span and plowshare on the sod  
To find his Lord in need.

Simon, the peasant, saw Christ draw  
The crude cross down the road—  
Simon, the saint, it was who saw  
His chance to take that load.

Jay G.  
Sigmund

MARY, THE MOTHER OF CHRIST, AT THE TOMB

SMALL need repeating here the matchless story;  
How little use describing Mary's part:  
A flawless tale; a threnody of glory  
With overtones that shame the poets' art.

No painter with his brush could catch and hold  
The signs of joy upon that mother's face:  
No tongue repeat the thing the angel told  
When Mary found the tomb an empty place.

## GOOD FRIDAY AND EASTER PREACHERS

## At Leading Churches in the Principal Cities

CITY	CHURCH	GOOD FRIDAY (Three Hour Service)	EASTER Time—Preacher
ANN ARBOR—	St. Andrew's	Bishop Page	
BOSTON—	St. Paul's Cath.	Dean Sturges	11 Bishop Sher- rill
	Advent	J. D. Hamlin	10:30 (Same)
	Emmanuel	B. M. Washburn	11 (Same)
	St. John the Evangelist	Fr. Hoffman, S.S.J.E.	11 Fr. Burton, S.S.J.E.
	Trinity	A. L. Kinsolving	11:30 (Same)
BALTIMORE—	Cath. of Incarnation	C. Sturges Ball	8 Bishop H e l- fenstein 11 Canon Arrow- smith
	Emmanuel	N. C. Powell	11 (Same)
	Grace and St. Peter's	R. S. Chalmers	11 (Same)
	Mount Calvary	W. A. McClenthen	7, 8, 9:30, 11
	St. David's	S. T. Steele, Jr.	11 (Same)
	St. Michael and All Angels	D. F. Fenn	11 (Same)
	St. Paul's	A. B. Kinsolving	11 (Same)
BROOKLYN—	St. Paul's, Clinton St.	C. Rankin Barnes	11 Gregory Ma- bry
	All Saints'		11 Bishop Larned
CHICAGO—	Ascension	Bishop Stewart	11 W. B. Stos- kopf
	St. Luke's, Evanston	J. McN. Wheatley	9:30 and 11:30 Bishop Stewart
	Other principal churches	The Rector	11 The Rector
CLEVELAND—	Trinity Cath.	Bishop Rogers	11 (Same)
	Christ	E. G. Mapes	11 (Same)
	Emmanuel	A. S. Gill	11 (Same)
	Grace	F. C. Sherman	11 (Same)
	Incarnation	W. C. Munds	11 (Same)
	St. Alban's	H. S. Sidener	11 (Same)
	St. James'	V. A. Peterson	11 (Same)
	St. John's	H. R. Bell	11 (Same)
	St. Luke's	F. R. Savanack	11 (Same)
	St. Paul's	W. R. Bree	11 (Same)
	St. Philip's	Archdeacon Patter- son	11 (Same)
—East Cleveland, St. Paul's		G. C. Clarke	11 (Same)
—Lakewood, Ascension		W. G. Studwell	11 (Same)
	St. Peter's	D. LeB. Goodwin	11 (Same)
DETROIT—	St. Paul's Cath.	Dean O'Ferrall	11 (Same)
	Christ Church	W. D. Maxon	11 (Same)
	Old Mariners' Church	Archdeacon Hagger	
	St. John's	H. W. Woodroffe	11 (Same)
GARDEN CITY, L. I.—	Cath. of the Incarnation	Dean Sargent	11 Bishop Stires
LOS ANGELES—	St. Paul's Cath.	Bishop Gooden	8:45 and 11 Dean Beal
	St. James'		11 Ray O. Miller
	St. John's, W. Adams St.	George Davidson	11 (Same)
	St. Matthias'	Irving Spencer	11 Irving Spen- cer
LOUISVILLE—	Christ Church Cath.	Bishop Woodcock	11 (Same)
	Advent	H. S. Musson	10:30 (Same)
	Calvary	F. E. Baker	11 (Same)
	St. Andrew's	J. S. Douglas	11 (Same)
	St. Paul's	H. L. Durrant	11 (Same)
	Grace	A. H. Austin	11 (Same)
MILWAUKEE—	All Saints' Cath.	Dean Nutter	11 Bishop Webb
	St. James'	A. H. Lord	11 (Same)
	St. Mark's	E. R. Williams	11 (Same)
	St. Paul's	Holmes Whitmore	11 (Same)
NEW YORK—	Cath. of St. John Divine	Dean Gates	11 Bishop Man- ning
	Grace	W. R. Bowie	} 11 At all city churches, sermons by the several rectors.
	St. James'	Bishop Stires	
	St. Mary the Virgin	Fr. Williams, S.S.J.E.	
	St. Thomas'	R. H. Brooks	
	Transfiguration	Fr. Hughson, O.H.C.	
	Trinity	Bishop Oldham	
	Palace Theater	H. C. Robbins (short service)	
NEW ORLEANS—	All churches	The Rector	11 The Rector
PHILADELPHIA—	Christ	Bishop Burleson	11 Bishop Taitt
	St. Mary's Pro-Cath.	C. S. Kitchin	10:30 (Same)
	Holy Trinity	F. W. Tomkins	11 (Same)
	St. Clement's	F. Joiner	11 (Same)
	St. James'	J. F. Newton	11 (Same)
	St. Luke and Epiphany	G. C. Foley	11 D. M. Steele
	St. Mark's	F. L. Vernon	11 (Same)
	St. Peter's	Lord Bishop of Al- goma	11 (Same)
	St. Stephen's	C. E. Grammer	11 (Same)
PASADENA—	All Saints'	L. E. Learned	11 (Same)
RICHMOND—	Emmanuel, Brook Hill	L. C. Harrison	11:15 (Same)
	Grace and Holy Trinity	C. W. Sheerin	11 (Same)
	St. Paul's	B. D. Tucker, Jr.	11 (Same)
	Other churches		11 The Rector
St. Louis—	Christ Church Cath.	Bishop Scarlett	11 Dean Sweet
	St. Michael & St. George	K. M. Block	11 (Same)
	St. Peter's	None (Stainer's Crucifix at 8)	10:30 R. D. S. Putney
	Ascension	J. S. Bunting	11 (Same)
	Holy Communion	W. W. S. Hohens- child	11 (Same)
	Redeemer	Sumner Walters	10:30 (Same)
	St. John's	L. H. Nugent	11 (Same)

CITY	CHURCH	GOOD FRIDAY (Three Hour Service)	EASTER Time—Preacher
WASHINGTON—	Cath. of SS. Peter and Paul		Bishop Freeman .. 11 Dean Brate- nahl 4 Bishop Free- man
	Other churches	The Rector	11 The Rector
RADIO, NBC system		Bishop Freeman (12, E. S. Time)	

## Some Passion-Tide Thoughts in Verse

### OUTSIDE THE GATE

MEN set the Cross  
High on a hill  
Whereon the Christ  
Is lifted still.

They nailed a Man  
Upon that tree—  
These sons of God  
Like you and me!

Men looked on love  
Their hands had slain  
For lack of need  
Or greed of gain.

Both friend and foe  
Left Him to die  
Even today  
As you and I!

LILLA VASS SHEPHERD.

Good Friday, 1932.

### SUBMISSION

I DO NOT ASK that Fame should broadly smile  
Upon my lowly pathway through this life,  
But that Thou, Mighty Keeper of my soul  
Stay close and guide me through the weary strife.

I do not pray that Fortune's magic wand,  
Transpose me to the realms of riches' sway,  
I only seek Thy kindly, helping hand  
Direct and guide my journey, day by day.

My wish is not that gracious Honor's crown  
Adorn my brow with laurels fair and bright,  
I only search for Thy dear heavenly face  
Through clouds that gather, keeping out the light.

Help me to look to Thee for aid  
When doubt and worry veil my guiding star,  
Teach me submission to the Father's will  
Love leading onward, when I cross the bar.

MAY CHERRINGTON.

### THE CHIMES OF GRACE CHURCH

#### Passion-Tide

O SAVING VICTIM, opening wide  
The gates of heaven for man below,"  
Lord Christ, who dost with us abide,  
Come to these throngs who do not know

Where there is peace for all their pain,  
Where there is help against the foe,  
Where for their loss they may find gain,  
"Thine aid supply, Thy strength bestow."

Upon each heart let peace descend,  
Lord, touch their eyes that they may see,  
"O grant us life that shall not end,  
In our true native land with Thee."

MARY SCUDDER McDERMOTT.

## A UNIFIED ATTACK

BY THE REV. HALL PIERCE  
 RECTOR OF GRACE CHURCH, CARLSBAD, N. M.

PERHAPS in these days of automobiles and airplanes it is unfair to blame anyone for not knowing how to hitch up a horse. Nevertheless, when we hear loud complaints on the part of the driver, when we see that only a few goods are delivered (and most of those not until the eleventh hour) it is high time to call in someone with a knowledge of harness—not necessarily an expert—but someone, at least, who can explain to us that a horse is not much good at pushing. That is to say, someone who will tell us that we must not place the cart before the horse.

Because that is undoubtedly what we, as a Church, have been doing.

Bishop Mitchell's able article, Abolish the Quota System, in THE LIVING CHURCH for February 6th, surely voices the complaint. Likewise, it suggests a remedy, but unfortunately that remedy is only a return to the ante-Quota days. Conceivably, the cure might be worse than the disease.

The present writer feels, however, that there is a solution to the problem—a solution almost as old as religion, but which has only been hinted at, in recent years, by our National Council.

To begin with—what has our difficulty been? It has been the almost complete impossibility of *interesting* the rank and file of our membership in missions, either foreign or domestic. Everyone who has ever taken part in a canvass is familiar with countless variations of this retort: "We have no more right to foist our religion on those people than they have to foist theirs on us."

Nor need we be the least bit shocked or surprised by this reply. Surely, it is implied in the words of Jesus Christ, "Where your treasure is, there will your heart be also."

The canvasser says, in effect, "Love the heathen." The reluctant Church member replies, "I don't, and I don't intend to."

And of course he doesn't. His heart is not with the heathen: it is close at home—*home*, where his treasure is.

And so, before he will ever love the heathen, we've got to get that man's treasure away from him and out among *them*. Then, and not until then, will his heart follow it. We have the highest Authority for believing this to be true.

Somehow, we've got to get the horse in front of the wagon.

The remedy is, of course, *tithing!* Tithing, that is, in large letters and with a capital T. Together with a campaign for tithing, with every bit of the national Church support behind it that ever went out in any campaign we have ever had.

Just consider the advantages!

First of all, it is a unified attack. That means strength. The story of missions is a diverse one, and congregations are likewise diverse. One portion of the congregation will hear a smattering of one phase of missionary work, another portion will hear a trifle of some other phase. Instinctively, the preacher avoids the topic of missions, as a Sunday after Sunday proposition, knowing full well that it is a subject which does not have the sympathy of the bulk of his congregation. It ought to? Of course, it ought to. But we are here faced with that well known phenomenon—a fact, not a theory. And not only that, but what is to become of the Christian year with the changing thought for the different Sundays?

Secondly, no Christian could possibly object to it, since it is plain, biblical teaching (and surely ought to be just as plain Church teaching).

Thirdly, some who do not do so would actually be moved to give tithes. (And how a Church's income jumps when that happy state has been achieved.)

Fourthly, those who were not so moved would surely be spurred to give a higher percentage than they have in the past.

Fifthly, the reason why so many campaigns have had such disheartening results this year is that almost nobody knows what income he may expect during the next twelve months, and hence is reluctant to make any pledge at all—let alone a large one. How simple then, by contrast, to pledge the tenth of what one *does* make.

Why have we never made this sort of campaign before? Can it possibly be that we are afraid of offending our laity?

But surely our laity are not less loyal than those of the sectarian Churches and they have many tithe-givers, even among much poorer members than the Episcopal Church claims. Or is it that we are just a little afraid that our Church members will *not* be fashionable and wealthy? That, in fact, if we exact a tenth from them we shall, so to speak, "cramp their style"?

There are, of course, a number of possible answers to that. Perhaps the most charitable is that God has promised to tithe-givers far greater wealth and blessings than they possess when they begin.

Or does the trouble lie with the clergy? Not being tithe-givers, themselves, do they fear to stand before their people and plead for the tenth? The answer to that is, let the clergy prove themselves true leaders by taking the forefront in this gallant fight—particularly those clergy whose salaries range from about the four thousand mark, on up. (The writer knew a saintly priest, now gone to his reward, a man with wife and children dependent upon him—who wanted to give tithes out of a six hundred dollar per year pension. His bishop forbade it.)

To conclude then, in few words.

Next autumn, let the National Council throw all the weight of the every member canvass upon tithe-giving. Let them supply us with an ample number of well written, interesting, convincing tracts for general distribution. Let them furnish the clergy and lay-readers with suitable data and actual instances of the blessings and advantages of tithe-giving, for use in sermons.

Such a campaign might actually be cheaper than our present, many-fronted attacks.

There is only one other important consideration. We assume that after the campaign has been made (and it is the writer's intention that it would be made year after year), the fruits begin to come in. What proportion is to go to the home parish, what to missions? The question could be answered in a number of ways. The present writer sees no objection to a continuance of the quota system, provided we really do become a Church of tithe-givers.

And then—are our people to have no intimate knowledge, no immediate concern for the welfare of our missions? To be sure they will! A goodly portion of their treasure will then lie in the missionary fields—and where their treasure is, there their hearts will be also.

We shall have gotten that horse around to the front of the wagon.

## HEAVY FOOTPRINT

1.

SO THIS is being crucified!  
 Christ must want, at Eastertide,  
 Just to forget the way He died.

2.

SORROW has made my heart  
 Too inexact  
 To notice any but  
 The one fierce fact.

3.

THIS is extremest need.  
 Does anybody care?  
 To find one soul that looked at me  
 Would be more than I dare.

How long upon the highroad  
 The agonized may lie!  
 Nor dare to ask one Pharisee  
 To pass more slowly by.

Crumbs from the children's table,  
 Or manna from a bird,  
 Is all the starving may expect.  
 So I have always heard.

4.

COLOSSAL facts concern themselves  
 Once, with us, then pass on.  
 Their heavy footprint leaves our life  
 A fossil, set in stone.

JEANNETTE TOMKINS.

# DAILY BIBLE STUDIES

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

## THE GREAT SACRIFICE

*Sunday, March 20: The Sunday next before Easter, commonly called Palm Sunday*

READ St. Mark 10: 41-45.

THERE IS CERTAINLY NO DAY so wonderfully revealing to us the love of God and the sacrifice of Jesus Christ as the Sunday next before Easter, which includes the holy messages of all the week. The Master Himself gives us the keynote: "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." There is no limitation to this sacrifice of Christ. He gave all His life, His love, His pardon, His peace, and included in all were the blessings of the Holy Spirit following upon the blessed sacrifice to build up and to renew and strengthen. We are to count the joy of our lives to be the spirit of ministration. There is no joy so great, even for us mortals whose sacrifices must ever be so far behind the sacrifices of Christ, as comes when we give up something for others; and the higher the sacrifice, the deeper and keener the joy.

*Hymn 238*

*Monday, March 21: Monday before Easter*

READ St. John 10: 11-18.

OUR BLESSED LORD emphasizes the voluntary laying down of His life. There is no contradiction between this assertion and His declaration, "This commandment have I received of My Father," for a commandment of His Father was to Christ the joy of His whole life. He came not to do His own will, but the will of His Father, and in doing that will to reveal the wonderful union between Father, Son, and Holy Spirit. When we can appreciate in some measure this voluntary offering of ourselves, all we have and all we are, to God, then we are entering into the spirit of the Son of God. What a precious thing it is that we can, during this Holy Week, thus enter into the fulfillment of that love which is divine and therefore beyond human measurement!

*Hymn 217*

*Tuesday, March 22: Tuesday before Easter*

READ St. John 3: 13-17.

OUR BLESSED CHRIST reveals Himself as Saviour and Friend in these wonderful words. Later on in His gospel, He assures us that we are His friends. Here we have the foundations of what that friendship will be and the love of God. Freedom of condemnation is one of the glories of our Lord's salvation. We are to think of Him as not condemning us, unless we have refused to receive Him, but we are to think of Him as infinite Love which at once burns out the evil and establishes the good. It is this that gives us new life and it is this that carries us through the trying emotions of this Holy Week because we know that back of all, in some mysterious way which we are too human to fathom, lies the wonderful loving plan for human salvation which was conceived in the Garden of Eden.

*Hymn 259*

*Wednesday, March 23: Wednesday before Easter*

READ St. John 16: 31-33.

ONE loves to think of this Wednesday as a day of retirement. Prayer and meditation and communion with the Father and Holy Spirit throw a veil of sacrifice over His last hours.

There come to us two wonderful declarations from these verses of St. John's Gospel, spoken in the Upper Room. One is that the disciples are to be scattered and leave Him alone.

But there is also a wonderful declaration given which has come sounding down through the ages, and which has sung its joyous message to countless thousands: "Be of good cheer; I have overcome the world." There is the cry of victory, even

before the battle has been fought; and yet the battle was fought long before this when the Master gave Himself gladly to do the will of His Father. Let us hold fast to these two messages as indicating somewhat of our Lord's retirement. It was a lonely life and a lonely death, but that very loneliness lifts it up until the whole world echoes the cry, "O Galilean, Thou hast conquered."

*Hymn 211*

*Thursday, March 24: Commonly called Maundy Thursday*

READ St. John 6: 31-63.

ST. JOHN, in his gospel, does not give us an account of the institution of the Lord's Supper which has made this Thursday of Holy Week a very precious day to Christians all through the ages. It is supposed by many that this wonderful chapter of St. John's Gospel, written, as the gospel probably was, after the other gospel writers had ended their work, may have a special reference to the Holy Communion. However that may be, we know that the truths declared therein bring to us the message which Christ Himself spoke in the Upper Room, when He said, "This is My body which is given for you"; "This cup is the new testament in My blood, which is shed for you."

*Hymn 334*

*Friday, March 25: Good Friday*

READ Philippians 2: 5-11.

THE BLESSED STORY of the Crucifixion is read to us during this week from all the gospels. Let us follow the story reverently and worship with our hearts as well as our voices, for this is indeed a day holy unto the Lord. Let us first seek to bring a personal gospel to each one of us: "He died for me." Let us next find rest in the wonderful assurance of divine love which enwraps us with mercy and brings us to the foot of the Cross. And then let us give ourselves, all that we have and all that we are, to the dear Master who gave His life for us, and make once more this Good Friday a day of holier faith and trust.

*Hymn 158*

*Saturday, March 26: Easter Even*

READ St. John 19: 38-42.

THERE IS SOMETHING VERY BEAUTIFUL in the fact that "in the place where He was crucified, there was a garden." It seems to bring in the midst of the sorrow, and indeed in the whole mystery of life and death, something which speaks of joy and beauty. There, where there seemed so much of desolation, was the blossoming of flowers. We may believe that their fragrance and beauty were never so wonderful as on that Easter Even, when the whole world was waiting, as it has been waiting ever since for the coming again of the Son of Man, and when we are holding fast by faith to the truth which is eternal because given to us by the eternal Christ Himself: "I am the resurrection and the life." Let us seek for that quietness and calmness which with patience runs the race set before us, and let us hold fast to the full profession of our faith without wavering, knowing that He is faithful who has promised. Meanwhile, let us be glad for the fulfillment of the promise which will come to us on our Easter Day, and which will finally flood with light the whole of humanity.

*Hymn 166*

Dear Lord, I thank Thee for the blessed and solemn teachings of this Holy Week. Even as I find it a joy to follow in Thy footsteps and listen to Thy words, O my Friend and my Saviour, so may I find myself filled with a new peace as I seek to follow after Thee and to be Thy faithful child. Let my doubts fall away, let my fears disappear, and may I hear through all that wonderful declaration of the centuries: "My child, I love thee." Amen.

# CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

**W**E ARE ALL FACING with our beloved Church a most distressing financial crisis. That there is a deficit of approximately \$250,000 for 1931 is bad enough, but to know that the pledges for 1932 are more than a million dollars short is worse. We cannot contemplate the abandonment of our work in Alaska, Brazil, Haiti, Cuba, and the Philippines with any degree of equanimity—it is unthinkable!

**Women and the Financial Crisis**

Mrs. James R. Cain of the national executive board, Woman's Auxiliary, and chairman of dispatch of business at our recent triennial in Denver, has sent some very practical suggestions to the women of her province, which, if followed out, would be of great help in the critical situation the Church faces. Mrs. Cain outlines the situation very thoroughly and then says:

"What can *you* do? For this emergency demands immediate attention and action on the part of every man, woman, and child in the Church. I would suggest the following:

"1. Study the situation. *Think* of it, not in terms of money, but in terms of human need; upon altars to which despairing souls have turned for peace and the Blessed Sacrament, the lights are to be darkened; school doors are to be closed in the faces of eager little children; healing denied to broken and tortured bodies because hospitals are abandoned by the followers of Him who never turned away His face from the cry of sickness and pain. *Pray* about it; have intercessions privately and corporately that the spiritual life of the Church may be so deepened that her every member will feel the impelling need to bring others into The Way. *Talk* about it all the time, everywhere; make the present crisis in the Church's mission as absorbing a topic of conversation among Church people as the Sino-Japanese difficulty is for the world at large.

"2. Realize yourself and try to have others realize that this is a time for real sacrificial giving. In times of prosperity we may be justified in saying 'What can I afford to give?' but in times like these the question must be 'What can I, personally, do without in order to give more?'

"3. Make a special effort to inform and interest those who are not ordinarily generous givers to the Church's mission, perhaps because they know so little of it; this is our opportunity, it may become theirs also.

"These are only suggestions. Our real guidance must come from Him in whose service we are working. Let us seek His Presence; strive to 'see Him more clearly, love Him more dearly, follow Him more nearly,' and through His strength to accomplish great things.

"ISABEL R. CAIN."

**I** HAVE RECEIVED from the diocese of California a copy of a communication that has been sent to the President of the United States. If all groups of Church women would send similar communications they would doubtless be of much strength to our President in his efforts for peace.

Plans to Forward Peace "To His Excellency The President of the United States Washington, D. C.

"The study class of the Woman's Auxiliary of Trinity Church, Santa Barbara, Calif., resolved in today's session:

"To support the recent Findings of the Woman's Auxiliary to the National Council of the Protestant Episcopal Church, namely:

"To affirm that war, as a method of settling international disputes, is incompatible with the teachings and example of our Lord Jesus Christ."

"Resolved, further: To express our hearty approval of your efforts to bring about a peaceful settlement between China and Japan and to urge that the United States take the lead at the Conference in Geneva for World Disarmament.

"Signed—(Mrs.) SARAH WARREN REDFIELD, Educational Secretary."

**I**N A BOOK called *Christian Worship for American Youth* (Century Co.), Laura Armstrong Athearn says, "A worship program must not be the result of a last minute prepara-

tion, nor of a desire to fill fifteen or twenty minutes of time."

**How to Plan for Worship**

That is what we contend for all programs whether of praise, prayer, or study. The program of worship must be purposeful, recognizing the steps to worship, and the methods of developing each. If a service does not move to a climax which is suited to the age needs of the group for which it is prepared, it must fail to appeal and therefore will not become the means of promoting a real experience of worship.

All programs of worship must include such materials as are of real value to the thinking of young people. Hymns must be selected, not merely because the tune is "catchy" and easy to sing, but because the words are real poetry and represent a content of spiritual value which is interpreted by the music. Scripture and prayers must be selected with the view of leading the thought of young people to a personal experience which cannot be found without prepared leadership in expression.

**T**HE NEW PROSPECTUS of the Church Training School of the diocese of Pennsylvania is recently off the press. Deaconess Stewart, after serving three years as head of this school, has returned to China at the call of Bishop Roots, and has been succeeded by Miss E. M.

**Church Training School**

Springer, a graduate of the Philadelphia School and of Radcliffe College. Miss Springer becomes dean of the school and brings to her new work a rich background of varied study and a wide experience in the work of the Church.

**D**URING THE PAST FEW MONTHS inquiries have reached many workers for the blind regarding a grotesque project of a vast international sweepstake in aid of blind charities of every country in the world. The American

**World Blind Sweepstakes**

Foundation for the Blind has found out that the purpose of the organization is a lottery much resembling the Irish Hospital sweepstakes.

So far as can be ascertained, after thorough investigation, no reputable organization for the blind in the United States has any connection with the subscription fund. The sale of tickets is illegal and all mail furthering this undertaking is subject to seizure by the U. S. A. post office authorities.

**I**N MY CORRESPONDENCE this week I find letters from two mothers who say practically the same thing:

"I have growing daughters, they are interested in and love their Church and they want to know just what our various women workers stand for and what they do. Won't you please tell us? What are Deaconesses; Sisters; U. T. O. Missionaries; Church workers in dioceses and parishes, and social service workers?"

**Women Workers**

We do intend to include a series of articles in this page concerning Church workers, hoping they may prove an incentive to young women to thoroughly train themselves for the service of the Church.

**T**HE DIFFICULTY for families, living in country districts, attendant upon regularity in going each week to the Church School or Bible Class is probably due, not so much to lack of interest on the part of parents, or childish desire, but

**A Rural Problem**

to insufficient transportation. Coöperation between the clergy, Parent-Teacher Associations and those owning automobiles would probably result in finding a remedy. A transportation system for Church Schools does not appear to be an impossible objective.

# BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

**T**HE LIFE OF THE PASSION is a privilege, not a penalty. A popular advertising slogan says: 'None genuine without this trademark.' The sign of the Cross on every transaction of life is a seal of the reality of its Christian quality. We behave like subnormal Christians when we fall to the 'piety-produce-prosperity' level. We are untrue to our highest capacities when we regard exemption from the Cross in life as anything else than a concession to our infirmities." This is only one out of a multitude of eminently quotable passages from *Selfhood and Sacrifice* (Morehouse, \$1.00), in which the Rev. Dr. Frank Gavin draws from the Seven Words from the Cross the answer to the seven problems of the Atoning Life. Dr. Gavin possesses in exceptional degree the power to set forth old truths in a new light, to translate the most profound tenets of the faith into a language which not only philosophers but "the people" will hear gladly, to hold the Cross before our eyes till we perforce receive it into our hearts, and find in it none other than the secret of life eternal.

Another very helpful little book is *Peace Through the Cross*, the Good Friday Addresses (1931) of the Rev. Dr. J. Wilson Sutton. Our Lord's seven messages are: ". . . Peace through Brotherly Love, of Peace through Discipline of the Emotions, of Peace through Loyalty to Family and Friends, of Peace through Spiritual Struggle, of Peace through Simplicity, of Peace through Faithful Work, of Peace through Self-giving." Readers will be brought to a clearer sense ". . . of our Lord's character as revealed in the words which He uttered in His dying agony and to a firmer grasp of that peace which they so abundantly manifest and which passeth all understanding."

*The Return to God*, by the Rev. Bede Frost, O.S.B. (Catholic Literature Association, pp. 118, one shilling), is one of those small books which serve as gateways into a very large world, the world of spiritual life and reality, of God. It contains profound, yet simple and practical meditations for every day in Lent, yet these meditations would, I think, be no less helpful during the rest of the year. The meditations are divided into two series: "the Conditions of our Return," and "the God to whom we Return." The writer resembles Bellord in his ability to translate dogma into terms of spirit and life. "Past our Lent, but never the desire which God has implanted in our hearts, that we may see the King in His Beauty, desire which shall grow with every hour in which our mind arises itself to Him in worship, contemplation, and prayer that we may know Him more clearly, love Him more dearly, and serve Him more nearly, the knowledge of whom is eternal life, the love of whom is the soul's delight, the service of whom is the perfect freedom of the children of God." Toward the evoking and cultivation of this desire, the writer makes no mean contribution.

*The Stations of the Cross* by the Rev. C. P. Hankey (Morehouse, 20 cts.) contains very valuable suggestions for meditations for public or private use.

W. H. D.

JUDAISM IN THE GREEK PERIOD FROM THE RISE OF ALEXANDER THE GREAT TO THE INTERVENTION OF ROME (333 to 63 B. C.); by G. H. Box. Oxford University Press (American Branch), New York: 1932. Pp. xiv, 239. \$1.50.

**T**HE EDITORS of the Clarendon Bible have done well in choosing one of themselves to write the present—the fifth—volume; no one is better able to deal with the period than Dr. Box. It is an important period as giving the immediate background for the New Testament, also as exercising a profound influence upon the early development of the Church and, along another line of evolution, issuing in Judaism; all these subjects are treated in a masterly way in the historical section with which the book begins. In the later section, concerned with the literature, some will question the necessity of bringing many of the passages down to so late a

date; others may ask why Isaiah 24:27 was not included. The notes in this section are too brief and miscellaneous in character to be very useful to the class of readers to which the book is addressed; more detailed consideration of the less well known apocryphal and pseudepigraphical literature, undoubtedly belonging to this period, would have been more helpful to the understanding of the period. As in the preceding volumes of the series there are many well chosen and well printed illustrations.

F. H. H.

SERVICE BOOK FOR SCHOOLS. By E. W. Hammond, Principal of the Jerusalem Men's College, and associate of St. George's School, Jerusalem. New York: The Macmillan Co., 1932. \$1.25.

**S**UITABLE forms of worship for the adolescent age have been felt as a serious deficiency in modern Religious Education. Here is a little book that comes from Jerusalem to meet the need in American schools. Definitely "Churchly" in character, yet nonpartisan in Churchmanship, the services have been arranged from the Bible, the Prayer Book, the Hymnal, and various other sources of tested material. Services are provided for special occasions, and for various themes suitable to the junior's interest, with a healthy appeal to the heroic and to Christian virtue. Each service is planned to take fifteen minutes, but can be lengthened by additional hymns, or an address.

All rectors and department superintendents should use this book as a reference in planning services for junior worship. The book will also be widely used by groups who wish to supply a copy for each child, and for this purpose it is admirably adapted. It is durably and attractively bound, and of a size easily held in small hands. The services are appropriate for devotional exercises in Church schools, day schools, meetings of societies, camps, and vacation Bible schools.

The American edition has been edited by the Rev. John W. Suter, Jr., of the Department of Religious Education of the National Council, making it conform to the American Prayer Book, and to American expressions of citizenship.

D. M. G.

MISSIONS MATCHING THE HOUR. By Stephen J. Corey (Cokesbury Press, Nashville. 50 cts.).

**T**HIS BOOK is for the laity, and is a revision of *The Preacher and His Missionary Message*, which was designed for the clergy. It is written in close association with the Jerusalem meeting of the International Missionary Council, 1928, written for the Foreign Mission field, and from the point of view of the scattered churches. It is a downright book, and from his personal experience, largely, the author is supremely fitted for his task.

About every criticism that the devil has ever brought against Christian Missions—and some home made—are discussed in a compelling, matter of fact, and good natured manner. The heroic words of St. Paul come to mind: "A great and effectual door is opened unto me, and there are many adversaries." The book contains a liberal education in the field of Missions for anyone. . . . John R. Mott is quoted as saying: "There are ten million pairs of eyes today riveted on this central personality of the ages, the Lord Jesus Christ, where there were one million at the time of my first world journey thirty years ago." The book gives a flaming reason for a call to arms.

F. H. T. H.

THERE ARE MEN who could neither be distressed nor won into a sacrifice of their duty; but this stern virtue is the growth of few sorts; and in the main it will be found that a power over a man's support is a power of his will.

—Alexander Hamilton.



# The Living Church

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**OTHER PERIODICALS**

Published by Morehouse Publishing Co.

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

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

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

## Church Calendar



**MARCH**

- 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.

**APRIL**

- 1. Friday.
- 3. First Sunday after Easter.
- 4. Annunciation B. V. M.
- 10. Second Sunday after Easter.
- 17. Third Sunday after Easter.
- 24. Fourth Sunday after Easter.
- 25. Monday. St. Mark.
- 30. Saturday.

**KALENDAR OF COMING EVENTS**

**APRIL**

- 3. Convocations of Eastern Oregon and Philippine Islands.
- 13. Convention of Massachusetts and Convocation of New Mexico.
- 20. Synod of the Province of the Pacific at Sacramento.
- 26. Convention of South Carolina. House of Bishops meeting in Garden City, L. I., N. Y. Church Congress at Hartford, Conn. Conventions of Arkansas and Georgia. Chicago Special Convention for budget canvass.

**CATHOLIC CONGRESS  
 CYCLE OF PRAYER**

**MARCH**

- 28. Holy Cross, Kingston, N. Y.
- 29. Christ Church, Rochester, N. Y.
- 30. Corpus Christi, New York City.
- 31. St. Mary of the Angels, New York City. Order of the Holy Cross, West Park, N. Y.

**APRIL**

- 1. St. James', Roxbury, Boston, Mass.
- 2. Sisters of St. Anne, Kingston, N. Y.

**APPOINTMENTS ACCEPTED**

DOTY, Rev. J. LAMB, Superior, Order of the Good Samaritan, formerly priest-in-charge of Church of the Epiphany, Honolulu; has become missionary at large in Honolulu. Address, Chapter House, 1726 Anapuni St., Honolulu.

PRICE, Rev. JAMES HARRY, assistant at Church of St. James the Less, Scarsdale, N. Y.; to become associate rector of that church.

WEBSTER, Rev. STEPHEN, priest-in-charge of St. Anne's Church, Lincoln, Mass., to be rector of St. Peter's Church, Weston, Mass., and to continue oversight of St. Anne's Church. Effective May 1st.

**TEMPORARY APPOINTMENT**

KNICKLE, Rev. HARRY J., curate of Church of the Holy Trinity, St. James' parish, New York City; to be temporarily in charge of that church.

**RESIGNATIONS**

CABOT, Rev. JOHN H., Ph.D., as rector of St. Peter's Church, Weston, Mass., April 30th. New address, Vineyard Haven, Mass.

GRAY, Rev. SIDNEY R. S., as rector of St. James' Church, Dundee, Ill. (C.); to retire. New address, 5249 Ingleside Ave., Chicago.

**NEW ADDRESS**

JENNER, Rev. A. GEORGE E., rector emeritus of Christ Memorial Church, Danville, Pa. (Har.), formerly Cambridge, Mass.; care of Rev. E. L. Frossard, St. Sampson's Rectory, Guernsey, Channel Islands.

**RESTORATIONS TO THE  
 PRIESTHOOD**

NOTICE is hereby given that on February 19, 1932, in accordance with the provisions of Canon 39, in the Chapel of the Annunciation, Bishop's House, Cathedral close, I restored to the priesthood

GEORGE WILLIAM HILL TROOP, in the presence of the Rev. R. L. Wolven and the Rev. M. M. Perkins.

(Rt. Rev.) JAMES E. FREEMAN, Bishop of Washington.

NOTICE IS HEREBY GIVEN that in accordance with the provisions of Canon 39, I remitted and terminated the Sentence of Deposition pronounced by me November 4, 1919, upon

J. WENDEL DAVIS.

Action was taken on March 8, 1932, in St. Mark's Pro-Cathedral [Grand Rapids, Mich.] in the presence of the Rev. Messrs. L. R. Vercoe, Lewis B. Whittemore, and Charles E. Jackson.

[Signed]

(Rt. Rev.) JOHN N. MCCORMICK, Bishop of Western Michigan. March 9, 1932.

**ORDINATIONS**

**PRIESTS**

FLORIDA—On March 6th, the Rev. JOHN CARLTON TURNER was advanced to the priesthood in the Church of the Good Shepherd, Jacksonville, by the Rt. Rev. Frank A. Juhan, D.D., Bishop of the diocese. The candidate was presented by the Rev. Charles A. Ashby, rector of the Church of the Good Shepherd; the litany was read by the Rev. William S. Turner, brother of the candidate and canon of St. Philip's Cathedral, Atlanta, Ga. Bishop Juhan preached the sermon, the Rev. William Turner read the epistle, and the Rev. Mr. Ashby the gospel.

Mr. Turner is now in charge of two missions across the St. John's river from Jacksonville: All Saints', Jacksonville (South Jacksonville Station), and St. Paul's, South Arlington, with address at 325 Market St., Jacksonville. He will shortly take up his residence in the rectory of All Saints'.

PENNSYLVANIA—In St. James' Church, Perkiomen, on March 12th, the Rev. PHILIP THATCHER FIFER was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Francis M. Taitt, S.T.D. The candidate was presented by the Rev. N. B. Groton, White-marsh, and the sermon was preached by Dr. Henry R. Gummy of the Philadelphia Divinity School.

Mr. Fifer is to be assistant at St. Thomas' Church, Whitemarsh, and be in charge of the Perkiomen parish, with address R. D. 1, Collegeville, Pa.

SPokane—On Quinquagesima Sunday, February 7th, the Rev. CHARLES CAMPBELL MORFIT, Jr., canon of the Cathedral of St. John the Evangelist, Spokane, was advanced to the priesthood by the Rt. Rev. Edward Makin Cross, S.T.D., Bishop of the district, in the Cathedral. He was presented by the Rev. Canon John T. Ledger. The Rt. Rev. William F. Faber, Bishop of Montana, preached the ordination sermon.

**DEACONS**

COLORADO—ROBERT CLAUDE DENTAN was ordained to the diaconate on March 5th by the Bishop Coadjutor of the diocese, the Rt. Rev.

## 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

Fred Ingley, D.D., in St. Luke's Chapel, Berkeley Divinity School, New Haven, Conn. The candidate was presented by the Rev. W. P. Ladd, D.D., dean of Berkeley, and the sermon was preached by the Rev. Fleming James, D.D.

Mr. Dentan graduates from Berkeley this spring and is to continue his studies for the academic year 1932-1933 at the American School of Oriental Research in Jerusalem on the John Henry Watson Fellowship. His address for the present is 80 Sachem St., New Haven, Conn.

KYOTO—In St. Agnes' Church, Kyoto, Japan, on February 11th, KAZUO NISHIKAWA was ordained to the diaconate by the Bishop of the district, the Rt. Rev. Shirley H. Nichols, S.T.D. The candidate was presented by the Rev. H. R. Shaw and the Rev. Dr. Yoichiro Inagaki preached.

Mr. Nishikawa is to be deacon of the parish church at Toyama.

**DIED**

BAXTER—ELIZA JANE WILKINSON, wife of the Rev. T. M. Baxter, rector of Christ Church, Austin, diocese of Minnesota, and mother of Harris, Janet, and David, entered into rest March 3, 1932. Requiem Mass celebrated March 7th at Christ Church, Austin; interment March 8th at St. Bartholomew's Cemetery, Chicago. "True success is to live nobly, not to live long."

BOYD—At Delray Beach, Fla., on February 17th, after an illness of two years' duration, GEORGE EUSTIS BOYD, of Waterbury, Conn., aged 67.

"May he rest in peace."

ELPHINSTONE—Entered into the rest of paradise, February 28, 1932, GEORGIANA THORBURN ELPHINSTONE, of Orange, N. J. Funeral services were held in St. Stephen's Church, Milburn, N. J., March 2d. Burial was in St. Stephen's Cemetery. "Grant her eternal rest, O Lord, and let light perpetual shine upon her."

PERRINE—On February 18th at Waterbury, Conn., AMELIA PERRINE, a devoted Churchwoman, aged 54.

"Jesu, Mercy."

PINCKNEY—At her residence in Morristown, N. J., on February 16th, SALLY WILLOUGHBY WALKER, widow of Thomas Pinckney, in the 81st year of her age.

"Grant her eternal rest, O Lord, and may light perpetual shine upon her."

**RESOLUTION**

WHEREAS, the wise and loving Father in His infinite wisdom called into the rest of paradise, the senior communicant of our parish, Mrs. MARY L. (DOUTY) CALDWELL, at the age of 87 years, who during her life and when health permitted was a constant, active, and faithful worker in this parish, and no less constant and faithful in her love for it when no longer able to be an active worker and attendant at services, and

WHEREAS, her son, Fred C. Caldwell, a member of this vestry, and the family have been called to endure this separation, be it

RESOLVED, that in the death of the senior communicant of this parish, the parish recognize and mourn the loss of one who was ever loyal to the Church, whose interest in it was unflagging and who was beloved by her associates, do hereby extend heartfelt sympathy to the bereaved family; and be it further

RESOLVED, that these resolutions be spread upon the minutes of the vestry of Trinity parish and a copy forwarded to the family and Church papers.

For the Rector, Wardens, and Vestry.  
 ROBERT T. MCCUTCHEEN, Rector.  
 DAVID HEWITT, Secretary.  
 Trinity Church, Shamokin, Pa.

# 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 Benedic-  
tion, 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.

## 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. Stations  
and Sermon (Rector), Fridays at 8 P.M.  
Confessions: Thursdays, 5 to 6; Fridays, 7  
to 8; Saturdays, 3 to 5 and 8 to 9.

### Holy Cross Church, New York

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

### The Transfiguration 1 East 29th Street "The Little Church Around the Corner"

REV. RANDOLPH RAY, D.D., Rector  
Communion, 8 and 9 (Daily 7:30).  
11—Missa Cantata—Sermon; 4—Vespers.

### Holy Cross Church, Kingston, N. Y.

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

## CHURCH SERVICES—Continued

### 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.

### St. Mary's Church, Pittsburgh

362 McKee Place  
THE REV. THOMAS DANIEL, Rector  
Sunday: 7:45 A.M. Low Mass for Communion.  
" 9:30 A.M. Children's Mass.  
" 11:00 A.M. Sung Mass and Sermon.  
" 4:30 P.M. Vespers and Benediction.  
Week-day Masses, 7:30 A.M., excepting Mon-  
day and Thursday 9:30 A.M.  
Confessions 4:00 P.M. to 6:00 P.M., and  
7:00 P.M., to 8:00 P.M., Saturday.

## 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 8:30 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 KILO-**  
cycles (204). Church of the Good Shep-  
herd. Morning services every Sunday at 9:30,  
E. S. Time.

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

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

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

**WRVA, RICHMOND, VA., 1100 KILO-**  
cycles (270.1). St. Mark's Church, Sunday  
evening, 8:15 P.M., E. S. Time.

**WTAQ, EAU CLAIRE, WIS., 1330 KILO-**  
cycles (225.4). Service from Christ Church  
Cathedral, Eau Claire, second and fourth Sun-  
days at 11:00 A.M., C. S. Time.

**WTAR, NORFOLK, VA., 780 KILO-**  
cycles (384.4). Christ Church every Sun-  
day, 11 A.M., E. S. Time.

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given two consecutive insertions free; ad-  
ditional 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 ad-  
vertisers, 3 cents per word; replies in care  
THE LIVING CHURCH, to be forwarded from  
publication office, 4 cents per word, includ-  
ing names, numbers, initials, and address,  
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musical; free for summer supply, would con-  
sider permanent charge city or town. Write.  
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rary work. Supply duty, locum tenens. Re-  
ply, S-789, care of LIVING CHURCH, Milwaukee,  
Wis.

### MISCELLANEOUS

**R**EFINED CHURCHWOMAN DESIRES PO-  
sition, housemother, school or motherless  
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delphia, Pa.

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**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

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### EASTER CARDS

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

### LENDING LIBRARY

**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.**

### BOOKS WANTED

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

**CONRAD NOEL'S *Socialism and Church History.*** Write REV. GARDNER M. DAY, St. John's Church, Williamstown, Mass.

### MISCELLANEOUS

**FOR CHILDREN'S CORNERS, SET OF SIX** original plaster figures, illustrating Easter Tomb scene, exquisitely colored, \$10. Also other statuettes. MISS MEDARY, Taunton, Mass.

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### HEALTH RESORT

**S. T. 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.

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#### 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

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### HOUSE OF RETREAT AND REST

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

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**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.

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin with principal office at 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., the sum of ..... the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

### BOOKS RECEIVED

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

D. Appleton & Co., 35 W. 32d St., New York City.

*Mary Leith.* By Ernest Raymond. \$2.50.

The Bruce Publishing Co., 524-544 N. Milwaukee St., Milwaukee, Wis.

*A Knight of the Cross.* By Helen Grace Smith. \$3.00.

*Psychology and the Franciscan School.* A Symposium of Essays. Edited by Claude L. Vogel, O.M.Cap. \$3.00.

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

*The Church and the English Life.* Sermons. By the Rt. Rev. Bertram Pollock, D.D. \$1.50.

The Macmillan Co., 2459 Prairie Ave., Chicago, Ill.

*Lyra Mystica.* An Anthology of Mystical Verse. Edited by Charles Carroll Albertson. \$3.00.

J. H. Meier, 64 W. Randolph St., Chicago, Ill.

*The Catholic Press Directory for 1932.* A Complete List of Catholic Papers and Periodicals Published in the United States. \$1.00.

Charles Scribner's Sons, 597 Fifth Ave., New York City.

*A History of Christian Thought.* By Arthur Cushman McGiffert. Volume I, Early and Eastern. From Jesus to John of Damascus. \$3.00.

United States Catholic Historical Society, 346 Convent Ave., New York City.

*Historical Records and Studies.* Edited by Thomas F. Meehan.

The John C. Winston Co., 1006-1016 Arch St., Philadelphia, Pa.

*Seth Parker and His Jonesport Folks.* Way Back Home. By Seth Parker (Phillips H. Lord). Illustrated. \$1.00.

### MAGAZINE

National Brotherhood of St. Andrew in Japan, No. 5, Rikkyo Daigaku, Ikebukuro, Tokyo, Japan.

*Nippon St. Andrew's Cross.* Official Quarterly Organ of the Brotherhood of St. Andrew in Japan. February, 1932. \$1.25 per year, post free.

**THEODORE HO,** a Chinese-Hawaiian artist now studying in New York City, a Churchman, for many years a member of St. Elizabeth's Church, Honolulu, did some of the illustrations and helped in other ways with the January issue of the *Girls' Friendly Record*, a special Hawaiian number.

### PITTSBURGH SUBSCRIBES \$7,000 TOWARD CHURCH DEFICIT

**PITTSBURGH**—Plans are already in motion for the Whitsunday offering for the deficit of the National Council. Bishop Mann, at a luncheon which he gave Monday, March 7th, for the clergy and lay representatives of the parishes and missions, outlined a campaign culminating in a great Whitsunday offering to provide at least \$7,000 for the National Council. The clergy and laity present adopted unanimously the proposed plan.

### COURSE ON SOCIAL WORK TO BE GIVEN SOUTHERN OHIO CLERGY

**CINCINNATI**—The social service department of Southern Ohio is arranging a three weeks' course on social work and its relation to that of the ministry. It will be for a very limited number of qualified clergymen.

The course will be held in Cincinnati from Monday, July 11th, to Friday, July 29th, inclusive, in connection with the Cincinnati Summer School of Social Work for Theological Students. The latter has been conducted with success for a number of years under the joint auspices of the Departments of Social Service of the National Council and the diocese of Southern Ohio. The course for clergy is arranged in response to the frequently repeated request that they have an opportunity of participating in its work.

There will be no charge for tuition. A room and meals may be obtained at the new L. B. Harrison Hotel for \$9.50 a week; car fare, laundry, etc., will cost at least \$10 more.

Prerequisites for admission will be full college and seminary courses. Application blanks may be obtained from the Ven. Joseph T. Ware, 223 West Seventh street, Cincinnati. Not more than eight men from outside the diocese of Southern Ohio will be accepted. Preference will be given to men who are young spiritually and intellectually and who give promise of being able to assimilate new ideas readily. It will be an advantage to have had college courses in psychology, sociology, biology, and economics; but such courses will not be required absolutely for admission. Clergy who are accepted for the course will be asked to do certain reading before coming to Cincinnati.

Mr. Ware will include in his Gambier Summer Conference course (which will be given at Kenyon College, Gambier, Ohio, June 27th to July 8th) much of the material which he plans to give the Summer School for Theological Students during the latter part of their work in Cincinnati, and clergy taking both the Gambier course and the special three weeks' course at Cincinnati will cover much the same ground as do the theological students in their nine weeks' school.

It should be understood that this work will not prepare a man to be a professional social worker or even to be an expert in the application of the techniques of social work to that of the ministry. It will, however, be an important although elementary and introductory study of new skills applicable to pastoral work and to preaching.

The Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service of the National Council, has given his approval to this new plan.

# Arctic Mission, Province of Rupert's Land, Holds Conference at Winnipeg

## Report of Archdeacon Fleming Shows Much Accomplished—Two Bishops Take New Posts

The Living Church News Bureau  
Toronto, March 9, 1932

THE ARCTIC MISSION HELD A VERY SUCCESSFUL annual conference at Trinity Church Hall, Winnipeg, at which the Archbishop of Rupert's Land presided. Others present included the Bishops of Moosonee, Yukon, Mackenzie River, and Keewatin, Canon Gould, general secretary of the Missionary Society, and the Ven. A. L. Fleming, archdeacon of the Arctic.

Archdeacon Fleming announced that during the five years three churches had been built in the Arctic, and four mission houses erected and equipped. Fort Chimo station had been taken over, the Aklavik Hospital enlarged, and the Pangnirtung Hospital built and established, while an Eskimo residential school had been established at Shingle Point, at which there are thirty-four children in residence and nine day scholars.

During the same period thirty-five missionaries have been sent out and sixteen have returned from the field, leaving a net gain of nineteen workers.

The Aklavik Hospital has been enlarged and there is now accommodation for sixteen adult patients.

The hospital of Pangnirtung has also been completed. Nurse Hockin and Mrs. Saucier arrived there safely on September 25, 1931, and are very much pleased with everything. In this connection special mention should be made of the good work done by our lay missionary, George Nicholson, who was sent North to erect the building.

During the five years, something like 1,500 individual people have sent in contributions to the Arctic Mission Fund in Canada alone, and some of them have given regularly each year.

Thanks to the generosity of three members of St. Paul's Church, Toronto, the Church hospitals at Aklavik and at Pangnirtung, Baffin Land, are to be equipped with the latest suitable design of X-ray and electric light.

These gifts will enable the doctors to diagnose accurately cases which at present they can only treat by guesswork. Nurse Bradford, who served five years in the North, and who is returning to Aklavik Hospital this summer, is taking a three months' intensive training course at Toronto General Hospital under the Roentgenologists there, and will be able to carry on the technical side of the work.

### BISHOP RENISON WELCOMED AT PEACE RIVER

The Rt. Rev. R. J. Renison, the new Bishop of Athabasca, has just visited St. James' Church, Peace River, for the first time. The Bishop preached both morning and evening. At the evening service Bishop Renison confirmed five candidates. The little log church was packed to the doors by the one hundred and twenty-five persons who came to witness the rite of laying on of hands and to hear the Bishop.

The Woman's Auxiliary of St. James' Church, Peace River, held a reception for Bishop Renison in the parish hall the following Monday. Mrs. W. E. Harrison was hostess.

The gathering could not have been more representative of Peace River. Among the first to arrive were Mayor and Mrs. Stewart and the councillors and their wives. A meeting of the council called for 8 P.M. was postponed to a later hour to enable the members to attend the reception.

### BISHOP SOVEREIGN SAILS FOR THE YUKON

Bishop Sovereign, the new Bishop of Yukon, sailed for the North on March 7th. Mrs. Sovereign and the members of the family will remain in Vancouver until the close of the school term.

The Bishop is very anxious to make a complete tour of the diocese, meeting

## New York Parishes Plan Mass Meeting at Cathedral to Aid Local Relief Work

### Many Church Families, In Dire Straits, Appeal For Aid—Other News of Interest

The Living Church News Bureau  
New York, March 11, 1932

IT WAS THE UNANIMOUS OPINION OF THE group of clergy and lay folk, invited by Bishop Manning to meet on Wednesday afternoon at his residence, that the existing situation among the people of our own parishes who are out of employment is so serious as to warrant the arrangement of a mass meeting in the very near future. There are 1,200 heads of families who have appealed to our diocesan agency for relief who cannot be aided by reason of lack of funds, stated Bishop Gilbert in his report. John S. Rogers, treasurer of the relief committee for the church, showed that contributions have come in in an encouraging manner but that the receipts are very far from meeting the situation adequately. This is due, those present believed, to the failure of the people of our parishes not fully realizing the real extent of the need, the critical nature of it, and the insufficiency of the funds received. The Hon. George W. Wickersham urged the holding of a mass meeting at the Cathedral to bring the matter before as great a number as possible, and Frank H. Merrill of the Synod House recommended that the meeting be held on a Sunday evening. Both suggestions had the full support of those present, and, empowered by unanimous vote to act, Bishop Manning has called upon the rector of every parish in the metropolitan area to aid in such an assembling.

The appeal, coming most appropriately at the beginning of Holy Week, and calling upon our people to express sacrifice and generosity in behalf of their needy brethren in our own Church membership, will likely have a response of unprecedented nature.

The speakers will be Bishop Manning, Bishop Gilbert, William H. Matthews of the A. I. C. P., and the Hon. George W. Wickersham.

### TORONTO BISHOP FOLLOWS SUGGESTION OF BISHOP MANNING

The *Mail and Empire* newspaper of Toronto, in its issue of Monday, March 7th, states that prayers for the return of the Lindbergh baby, as suggested by the Rt.

settlers, miners, Indians, half-breeds, and Eskimos. To go over this territory will take him a year and a half. In his travels he will use dog sleds, river boats, motor boats, and travel on foot. He will at times be accompanied by the Royal Canadian Mounted Police.

### NEWS ITEMS

As a token of love and esteem from the Mountain Sanatorium, Hamilton, where he has acted as chaplain for the past thirteen years, the Rev. Canon Daw was made the recipient of a leather bag in honor of his 73d birthday. Five groups from the sanatorium contributed to the gift—all the patients, the medical staff, the nursing and office staff, and the occupational therapy department.

Canon J. V. Young has been reelected president of the Church of England Institute, Saint John, N. B.

The Rev. H. Cecil Cox, M.C., rector of St. Thomas' Church, Montreal, for the past eight years, has accepted the parish of St. Martin-in-the-Fields, Toronto, and will leave to take up his duties on April 1st.

Rev. William T. Manning, D.D., Bishop of New York, were offered by the Rt. Rev. James F. Sweeny, Bishop of Toronto, at St. Alban's Cathedral and Grace Church-on-the-Hill, yesterday. The return of the child was prayed for in many Toronto churches, the Anglicans generally following the form suggested by the Bishop of New York, and other communions, if not using it word for word, taking that prayer as a model.

### HOOSAC SCHOOL MEETING

The Rev. Dr. H. P. Silver, rector of the Church of the Incarnation, will preside at a meeting next Wednesday afternoon, to be held at the home of Mrs. Hall Park McCullough in the interest of Hoosac School, Hoosick, diocese of Albany. The speakers are to be the Rt. Rev. Arthur S. Lloyd, Professor Gavin of the General Seminary, and the Rev. James L. Whitcomb, rector of Hoosac School. The meeting is sponsored by Bishop Manning, Bishop Oldham, Dr. Bell, Dr. Howard C. Robbins, Fr. Sill, O.H.C., Dr. Williams, S.S.J.E., and others.

### NEW CHAPEL OF THE ADVENT

It is likely a news item to many well-informed local Churchmen that we have in New York a Chapel of the Advent. So quietly has it carried on its ministry during the past several years that the following notice, taken from our diocesan *Bulletin*, will be informing to many. The growth of Advent Mission is one more instance of our diocesan alertness to the great opportunity that confronts the Church in the vast Negro settlement of Harlem.

"The present mission is a development of the work started by the late Rev. Carl Nelson Moller while vicar of St. Chrysostom's Chapel, Trinity parish. After the sale of St. Chrysostom's the work became a mission of St. Andrew's Church, Harlem, and after the death of Fr. Moller, the rector of St. Andrew's, the Rev. Albert E. Ribourg, D.D., assumed full charge of the mission.

"For the past four years or more the congregation worshipped in Carlton Hall in Harlem and was not only self-supporting, but accumulated \$8,000 in Liberty Bonds.

"Dr. Ribourg, with the approval of the Bishop of the diocese, purchased in April, 1931, a house and adjoining lot for \$14,000 (it was sold for \$22,000 four years previous). Nearly \$5,000 was spent for the

foundation and part of the walls of the mission. The Bishop provided \$6,500 (in addition to \$1,000 previously furnished) for finishing the chapel provided that title to the property be vested in the diocesan Missionary and Church Extension Society. This was done and the mission has been completed, heating plant and electric fixtures installed.

"By careful management and close buying each dollar given by the Bishop has, Dr. Ribourg states, done the work of two dollars. Thus for a total expenditure of less than \$25,000 the congregation has a very valuable property, which it is safe to say cannot be duplicated on Manhattan Island for that amount. The congregation assumed the responsibility of paying for the pews.

"The altar in the mission was designed and made by Fr. Moller and is a fine piece of workmanship. His son, Joseph Moller, was architect of the chapel.

"The house purchased is a three-story and basement structure, which is used as a parish house and also contains living quarters for the sexton. Various social gatherings can be held in the different rooms, and suppers in the basement, which has a kitchen.

"The ultimate plans call for the erection of a new parish house in the tapestry brick style, and the enlargement of the church to a seating capacity of eight hundred. A folding partition on the second floor of the parish house will open to form a gallery for the chapel.

"The congregation is almost wholly composed of West Indians who have had some training in the Church of England and whose worship here follows the standard of Trinity parish.

"The work is still directly under the supervision of Dr. Ribourg, but the services are conducted by a colored vicar."

#### STATEN ISLAND OBSERVANCE OF C. M. S. CENTENNIAL

The parishes of Staten Island have had their own observance of the centennial of the Episcopal City Mission Society. By the courtesy of the Rev. Charles W. Forster, rector of Christ Church, New Brighton, a service was held there last Sunday evening. The parishes of that borough participated, and the Bishop of the diocese was present as the preacher. Bishop Manning reviewed the history of the City Mission Society during these one hundred years, and thanked the people of Staten Island for the help they have given its work, notably in the services of Sea View Hospital and of the Farm Colony for the Aged, both located in Richmond borough.

#### ITEMS

At its meeting on March 7th the Churchmen's Association elected the Rev. Dr. W. R. Bowie of Grace Church as its president. This action was taken to fill the vacancy caused by the removal to Chicago of its recently elected president, the Rev. Dudley S. Stark.

The Russian Orthodox Church of Christ the Saviour, 121st street and Madison avenue, announces that on the evenings of March 16th and 23d its choir will render concerts of Gregorian chants. The proceeds are to be for the maintenance of this parish of our Russian brethren.

Among the parishes utilizing the Good Friday Three Hour service as an opportunity to bring together clergy of other communions is that of St. John's, West 11th street. The rector, the Rev. John A. Wade, will be assisted by representatives of the Baptist, Congregational, Dutch Reformed, Lutheran, Methodist Episcopal, Presbyterian Churches, and of the Salvation Army.

The Seamen's Church Institute presents an array of amazing statistics in its report of 1931: 449,500 lodgings were registered; 11,500 seamen attended 207 religious services; 8,000 men received relief, and 69,000 were administered to by the social service department. A striking evidence of the Institute's service is to be seen in the item of \$542,700 received for safe keeping and for transmission to seamen's families.

HARRISON ROCKWELL.

## Church Men and Women of the Diocese of Massachusetts Follow Lead Set by Clergy

### Many Respond to Appeal of Diocesan Council — Itemized Apportionments—News In Brief

The Living Church News Bureau  
Boston, March 12, 1932

THE MEN AND WOMEN OF THE DIOCESE of Massachusetts have been addressed by their lay representatives on the diocesan council through a letter which the senior wardens were requested to read to congregations at the morning service. After outlining the unparalleled situation and reviewing the cut in the salaries of missionaries and the voluntary gift by the clergy of Massachusetts of a sum approximating \$30,000, the letter says:

"The lay members of the diocesan council believe that in this crisis of the national Church the lay men and women of the diocese of Massachusetts will accept the challenge it presents and follow the sacrificial example of their clergy by making voluntary gifts to save a desperate situation because of their love for the Church and its work."

Spontaneous gifts have already been made in response to this appeal and it is hoped that the whole mass of communicants, whether acting individually or through parish committees, will realize and respond to the call.

#### ITEMIZED APPORTIONMENTS

In this diocese we have for the past eight years translated each apportionment for parish or mission into terms of work and service and supplied a list of items covering various aspects of missionary work so that some item in every individual apportionment might appeal to the interest and sympathy of some parishioner. The sending of those itemized apportionments has been a heavy but interesting task accomplished through the office of the diocesan department of publicity. The lists have immense possibilities and have been used to a varying degree by a large number of parishes. Parishes awake to educational possibilities have had speakers on the items of their special apportionment; visualized it in pagentry; made personal contacts with the workers of the stations represented; prepared maps, through the agency of the Church school, showing how the parish makes its points of contact and sends its influence throughout the world; different parish groups have adopted certain items as their own. As with most plans, general adoption has been slow but is growing yearly. The itemized apportionment in the hands of those endowed with the blessed gift of imagination is a potent tool.

#### NEWS BRIEFS

A laconic account of a recent vestry meeting in St. Paul's Church, Brockton, contains the item: "Two stained glass windows approved for installation." It was only last January that the stained glass window fund was started by a gift of \$25 from a friend interested in the plan of the rector, the Rev. Dr. David B. Matthews, for obtaining full double stained glass windows for the church, with possibly others to follow. "We are now sowing the seeds of suggestion, patiently awaiting the harvest of realization," wrote Dr. Matthews less than two months ago. The seeds grew with rapidity, two parishioners responded by ordering full-sized stained glass windows as memorials to those dear to them, and it was the designs for these windows that were approved by the vestry on March 3d.

Archdeacon Boyle, the only American Indian archdeacon in the Church, will pay a flying visit to Boston on Tuesday and address the Woman's Auxiliaries of St. James' Church, North Cambridge, in the afternoon and that of St. Luke's Church, Allston, in the evening. Archdeacon Boyle, who comes from Cass Lake in the diocese of Duluth, will return to us for a period from Palm Sunday to Easter Day inclusive. His engagements include preaching in the Church of the Good Shepherd, Reading, on Palm Sunday morning; addressing a district meeting of Church school pupils in Emmanuel Church, Wakefield, on Palm Sunday afternoon; and, on the afternoon of Easter Day, speaking to the assembled children and adults at the children's service in St. Paul's Church, North Andover.

The subject of the tenth annual religious conference for young people to be held in St. Paul's Cathedral on March 16th, 17th, and 18th is "Wanted: An International Christian." The intention is to treat the subject under the sub-topics of Racial Differences, Economic Relationships, and Religious Relationships. Speakers to be presented are the Rev. Dr. Stanley Ross Fisher, Prof. Warren T. Powell, and the Rev. William M. Bradner.

The Conquest of Mont Blanc was shown in moving pictures and told in person by Bradford Washburn at the Exeter Street Theater in the interests of the Girls' Friendly Society. Bradford Washburn is the keen young son of the dean of the Episcopal Theological School, Cambridge, and he is not only an intrepid and world-famed mountain climber but he climbs for knowledge and is able to convey to his hearers the vividness and interest of his expeditions.

A litany desk in memory of Elizabeth Silsby Hawkins was dedicated March 11th in the Church of the Ascension, Fall River, where Mrs. Hawkins was for many years a devout communicant. The gift is from the members of the Hawkins family.

The resignation of the Rev. Barrett P. Tyler, rector of All Saints', Brookline, terminates a relationship of twelve years' standing. Mr. Tyler has been obliged to resign on account of ill health and will return to the active ministry after a complete rest from parochial cares.

ETHEL M. ROBERTS.

### NON-SECTARIAN ORPHANAGE COMMEMORATES CHURCHMAN

SAVANNAH, GA.—A bronze memorial tablet to A. V. Chaplain, veiled with oak leaves from trees he planted, was unveiled Sunday, March 6th, at Bethesda, a non-sectarian home for boys and the oldest orphanage in America. The Rev. C. C. J. Carpenter, rector of St. John's Church, of which Mr. Chaplain was a communicant, gave the invocation and benediction. For 38 years Mr. Chaplain was the superintendent of Bethesda and the tablet was given by the Union Society (board of trustees) and old Bethesda boys.

Bethesda Home for Boys was actually founded by the Rev. George Whitefield, then rector of Christ Church, Savannah, who visited England and the other colonies for the purpose of raising money to build a home for the dependent children in the colony. His chief patroness was Selina, Countess of Huntingdon. The cornerstone of the first building was laid in 1740 by Mr. Whitefield. The buildings he erected were destroyed by fire and hurricane and the present building was erected in 1854.

The founder of Georgia, James Oglethorpe, and John and Charles Wesley are also intimately connected with the founding of Bethesda. It was the idea of Mr. Whitefield and Lady Huntingdon to elevate Bethesda to the status of a college for the purpose of preparing young men for the Church, but the plan failed to materialize, and it has always remained a home for dependent children.

## Diocesan Lending Library Is Sponsored By Chicago Auxiliary and Periodical Club

**Better Reading For Church Folk  
Is Purpose of the Project—Deficit  
Fund Now \$4,000**

The Living Church News Bureau  
Chicago, March 12, 1932

SOMETHING NEW IN THE WAY OF SERVICE to Church people in outlying communities and isolated districts is being started by the Woman's Auxiliary of the diocese of Chicago and the Church Periodical Club. Coöperating, these two organizations have set up a diocesan Lending Library at the Auxiliary offices at 14 North Michigan avenue.

The whole purpose of the library is to bring better literature to Church people generally in the diocese. While the use of the library is open to all Church people, it is expected it will benefit particularly those outside the city. Coöperation of the diocesan department of religious education and the Ven. W. H. Ziegler has been enlisted in the work.

Already a small collection of books has been made and the Auxiliary, through its department of social service under the chairmanship of Miss Charlotte E. Folds, and the Church Periodical Club, through Mrs. Columbus Norman, diocesan director, are seeking to enlarge the stock.

The Auxiliary has appointed volunteer librarians who will be at the office to care for requests certain hours each week and eventually it is hoped the project will attain considerable proportions. Books are loaned on request, the only charge being the cost of postage.

### REV. C. L. GLENN SPEAKS ON MARRIAGE

The widespread discussion on the question of "free love" being taught at Columbia University brought forth a statement from the Rev. C. Leslie Glenn, rector of Christ Church, Cambridge, Mass., and in charge of the Church's work among students of Harvard University, while he was in Chicago this week. He was the speaker at the Garrick Theater Lenten noonday services of the Church Club.

"The advocates of free love have nothing new to propose," said Mr. Glenn. "There is nothing especially advanced about stone-age customs or medieval morals. There are no new experiments in sex. To return to primitive habits in this regard is simply to go back to some of the old mistakes which civilization has long since abandoned because they did not work.

"Christian marriage is not a thing of the past; it is a thing of the future. It has never really been tried yet on any large scale. Of course there have been Christian homes in the past, but today is the first period in history when any considerable group of people have had a chance to practise it on a large scale. It is just coming into its own."

The economic and social independence of woman makes this true, said Mr. Glenn.

Meanwhile, Mrs. Charles Spencer Williamson, president of the Diocesan Woman's Auxiliary, who brought the matter before the recent Auxiliary meeting and addressed an inquiry to Dr. Nicholas Murray Butler, president of Columbia, is awaiting receipt of a forty page pamphlet, said to have been distributed among students, in which excerpts were given from Prof. Ruth Reed's book, *The Modern Family*, before she has anything more to

say. Reports from New York have denied emphatically that Columbia teaches free love.

[A letter from Miss Ellen F. Pendleton, president of Wellesley College, states that Miss Ruth Reed is not a Wellesley professor, as originally reported.—THE EDITOR.]

### DEFICIT FUND PROGRESSES

The movement to raise \$34,000 in the diocese of Chicago toward the budgets of the Diocesan and National Councils (\$17,000 for each), moved forward this week, with a number of contributions and pledges coming in from clergy and individuals. More than \$1,000 has been pledged by clergy, according to a letter from Bishop Stewart contained in a weekly bulletin on the situation.

St. Simon's Church, Chicago, the Rev. E. J. Randall, priest in charge, is the first church in Chicago to accept the suggestion of the recent provincial conference for allotting a portion of the open offerings for the deficits. The finance committee of St. Simon's this week voted to give twenty per cent of the open offerings to the fund.

Bishop Stewart has authorized the use of a special for the deficit fund to be used in the diocese. The total pledged or contributed to the fund thus far is more than \$4,000.

### GRACE CHURCH RELICS FOUND

The days when Grace Church flourished on Wabash avenue were recalled this week when the present rector of the parish, the Rev. William T. Travis, and Mrs. Robert B. Gregory, long a member of the parish, viewed an assortment of old memorials which recently were found at Spaulding-Gorham's, Chicago.

Apparently the memorials were salvaged from the fire which destroyed the historic Grace Church in 1915 and were stored away in Spaulding's basement. They were completely forgotten until discovered recently. Mrs. Gregory's interest attaches to the memorials because a number of them were to her mother and father, the late Mr. and Mrs. William Gold Hibbard.

Two bronze prayer desks claimed particular attention. They are said to be very valuable. One is a memorial to Mr. Hibbard, the other to Lillian Buckingham. Two ewers, a pair of vases, memorial pewplate, font cover, pair of candelabra, font bowl, font cross, gong, and torch are other pieces discovered.

### RECTOR HELD UP

The Rev. Howard R. Brinker, rector of St. Bartholomew's Church, Englewood, knows now what it means to be held up in Chicago. Although he has been in the city nearly ten years, he had his first experience Friday night with hold-up men. He had gone to a drug store near his home when three young men, with revolvers drawn, entered and ordered those in the store to hold up their hands.

For the next thirty minutes, the rector and five other occupants of the store were

## The Century Devotional Library

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held at bay while the robbers rifled the cash register and took money from the individuals. The striking thing about the whole incident, Fr. Brinker said afterward, was the youth of the hold-ups. He is preaching Sunday on: "How it feels to be held up."

**CHILDREN'S OFFERING SERVICES PLANNED**

Plans for the presentation of the Children's Lenten Offering at post-Easter

rallies have been completed, according to Miss Vera C. Gardner, supervisor of religious education. An adaptation of the children's offering service at General Convention in Denver has been prepared for the rallies.

Nine rallies will be held, seven on April 10th as follows: Fox River Valley, at Trinity Church, Aurora; North side, at Church of the Atonement; south side, at St. Bartholomew's; west side, at Church

of Advent; north shore, at St. Mark's, Evanston; southern deanery, at St. Ambrose, Chicago Heights; Burlington suburbs, at Grace Church, Hinsdale. The other two rallies will be held on April 17th, the southern deanery at St. Paul's, LaSalle; the northern deanery, at St. Luke's, Dixon.

**REVIVE OLD PARISH**

Through the work of Archdeacon Ziegler, one of the old parishes of the diocese,

# THE GOOD FRIDAY OFFERING

**SANCTIONED BY GENERAL CONVENTION**

**Assists the Jerusalem and the East Mission maintained by all Churches within the Anglican communion centering around the Cathedral of Saint George the Martyr**



**THE RT. REV. RENNIE MacINNES, D.D.**  
 Anglican Bishop in Jerusalem  
 Who Died Christmas Eve, 1931

**Fellowship with Eastern Churches**



**BISHOP MacINNES, HIS STAFF AND ARMENIAN, GREEK, SYRIAN AND RUSSIAN GUESTS**

**G**ENERAL CONVENTION, by sanctioning this Good Friday Offering, has afforded an opportunity for the Episcopal Church to express itself as a unit. It is a freewill offering. The action of General Convention is based upon recognition of a challenging opportunity for willing sacrifice that puts aside every conflicting interest on the day sacred to our Lord's Passion.

Unless other arrangements have been made by the Bishop of the Diocese, checks should be made to the order of LEWIS B. FRANKLIN, Treas., and marked "for Good Friday Offering." This Offering does not apply on the quota.

**Commission on Ecclesiastical Relations, Church Missions House, 281 Fourth Ave., New York, N.Y.**

inactive now for many years, is to be revived. It is the Church of the Redeemer, Wilmington, Will County. It was founded eighty years ago and flourished for a time.

Some time ago, Archdeacon Ziegler started holding home services in Wilmington for a small group of Church people. Out of this has come a desire to revive the parish.

NEWS NOTES

Dr. W. G. Thayer, headmaster of St. Mark's School, Boston, addressed students of St. Alban's School, Sycamore, during the past week. St. Alban's has been host to the mid-west prep school basketball tournament this week.

The Kedroff Quartet, famous Russian singers, sang Russian vespers at the Church of the Redeemer, Hyde Park, on Sunday night. A free-will offering taken at the service will go to the Christian student movement in Russia and the Russian Theological Seminary in Paris.

## Union Neighborhood Three Hour Services To Be Held in Brooklyn, L. I., Churches

### Holy Week Services At St. Paul's —Dr. Hillyer Honored—News In Brief

The Living Church News Bureau  
Brooklyn, March 11, 1932

**I**N THREE PLACES IN BROOKLYN THERE will be union neighborhood services for the Three Hours. At St. John's the plan of last year will be followed, with one more congregation joining. The service is from the Book of Special Offices, and the ministers of the uniting congregations divide the addresses. The participants this year, besides St. John's own congregation, are the Park Slope Congregational, the Memorial Presbyterian, Grace Methodist, and the old First Reformed. At the Church of the Messiah a similar service is shared by the Clinton avenue Congregational, Emmanuel Baptist, and Lafayette avenue Presbyterian, all nearby. At Grace Church, Jamaica, a community service of this sort on Good Friday has ten years' history behind it.

HOLY WEEK AT ST. PAUL'S

Holy Week will be observed at St. Paul's, Clinton and Carroll streets, with the full traditional solemnities. On Palm Sunday, beside the blessing and distribution of palms, the Solemn Mass will be marked by the singing of the Passion by three deacons. There will be no sermon. On Wednesday, Thursday, and Good Friday Tenebrae will be sung by three choirs of men. The Solemn Mass of Maundy Thursday will be at 7 A.M., and the watch at the Altar of Repose will continue until noon on Good Friday. From that hour until 3 the Good Friday liturgy will be celebrated, the preacher being the Rev. C. Rankin Barnes, of the National Council's department of social service.

LOSSES AT TRINITY, ARLINGTON AVENUE

Two vestrymen, the clerk and the treasurer, of Trinity Church, Arlington avenue, Brooklyn, died within a week. Edward A. Ryder had been a vestryman for sixteen years, and treasurer for eight; Phillip Valdez was made a vestryman and clerk last November. The latter was also secretary of the Church school. Both died after only a few days' illness.

HONOR TO A CHURCHMAN

Dr. Ellison Hillyer, senior warden of St. Bartholomew's, Brooklyn, was recently honored by being made the recipient of the New York University alumni meritorious service medal. This is given "to honor one who through good deeds has served his alma mater." The award was made at an alumni dinner which was attended by nearly two thousand.

NEW SECRETARY FOR RELIGIOUS EDUCATION

Miss Virginia Zimmerman has lately entered on her duties as secretary for the

department of religious education in this diocese, succeeding Miss Eveleen Harrison. Miss Zimmerman is a native of Cincinnati and a graduate of St. Faith's School in Manhattan. She was for several years secretary for religious education in the diocese of Ohio. She is especially apt in work with young people.

NEWS BRIEFS

The Woman's Auxiliary is already asking pledges for next summer's work of the Daily Vacation Bible Schools. Last summer there were eighteen units of this sort in our diocese, and the value of them has been well proven.

The dates of the diocesan summer school for young people are July 5th to 9th, and the place, as last year, Stony Brook. The Rev. Joseph H. Titus, of Grace Church, Jamaica, is to be dean.

The rector of Trinity Church, Arlington avenue, will conduct a quiet day for women and girls in his church as part of the Lenten program. Much interest has been evinced.

Two important annual services have had the dates set for them for 1932: the Cathedral Day of the Church schools of the diocese will be held Saturday, May 21st; and the Little Helpers' annual festival will be at St. John's, Brooklyn, on Sunday, April 17th, at 4.

CHAS. HENRY WEBB.

### PACIFIC PROVINCIAL SYNOD TO MEET APRIL 19TH

SACRAMENTO, CALIF.—Space will be provided in the main hall of the Diocesan House in Sacramento, during the sessions of the synod of the Province of the Pacific, meeting April 19th to 22d, for exhibits from national and provincial departments, Church institutions and organizations, publishers, and for any other exhibits appropriate to such an occasion.

The committee in charge, the Rev. E. L. Freeland, 804 D street, Marysville, Calif., chairman, will appreciate an early application for space, with a statement of the requirements for the proposed exhibit.

### ORIENTAL BROTHERHOODS TO WELCOME AMERICANS

PHILADELPHIA—In spite of the present disturbed situation in the East, the Brotherhood of St. Andrew in China hopes to accept the invitation of the Japanese Brotherhood to send representatives to attend the International Conference on Personal Evangelism and the Christian Way of Life, to be held at St. Paul's University, Tokyo, during the visit of the American pilgrimage party next August. It is hoped that the existing difficulties may be adjusted by that time.

Prof. John A. Ely of St. John's University, Shanghai, is leading in the development of the Brotherhood in China, while Paul Rusch of St. Paul's, Tokyo, is coöperating in the newly-formed Japanese National Brotherhood.



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## New Memorial Church at Oakmont, Pa., Becomes the Property of Pennsylvania

Erected In Memory of the Nevil Family; Dedication In April—Dr. Goodfellow's Anniversary

The Living Church News Bureau  
Philadelphia, March 10, 1932

HIGH OVER THE HILLTOPS OF DELAWARE County, Pennsylvania, can be seen the tall white tower of the new Memorial Church of St. George, at Oakmont, Haverford township. This church, the erection of which was started by the late George W. Nevil before his death as a memorial to his family, was

distance of the church, and have expressed a desire to become members of the new parish.

The Rt. Rev. Dr. Francis M. Taitt, Bishop of Pennsylvania, will dedicate the new buildings during April, after the appointment of a rector.

### DR. GOODFELLOW'S SIXTIETH ANNIVERSARY

The Rev. Dr. John A. Goodfellow celebrated the sixtieth anniversary of his rectorship of the Church of the Good Shepherd, Kensington, Philadelphia, on the Fourth Sunday in Lent. At the morning service, he preached his sixtieth anniver-



NEW CHURCH OF ST. GEORGE

Presented to the diocese of Pennsylvania by the late George Nevil as a memorial to his family.

formally turned over to the diocese of Pennsylvania last week.

The new church is built along gothic lines, the exterior being of gray stone, and the floor, arches, and altar of carved white stone. There is a high carved rood screen, depicting the figures at the Cross. The windows, which are exceptionally beautiful, are by d'Ascenzo. A new Austin organ has already been installed, as have been the twenty bells of the carillon, which were brought over from the Taylor Foundry, at Loughborough, England. The keyboard for the carillon is placed beside the organ.

Adjoining the church to the northeast is a spacious parish house, and adjoining on the southeast there is a roomy rectory. In addition to an auditorium and class rooms for the Church school, the parish house contains a section which is completely equipped for serving parish luncheons, teas, and dinners. The rectory is built along low lines, with many casement windows commanding a view overlooking rolling hills. There is also a two-car garage.

The church is built on one of the highest points in this section, so that the tower is visible from the Philadelphia city hall, about ten miles to the east, and from West Chester, about twenty miles west. Many prominent Philadelphians have suburban estates adjoining or within walking

sary sermon to a large congregation. A luncheon was held at 1 o'clock, at which two hundred persons were present and many addresses were made commending the rector. At 3 in the afternoon, Bishop Taitt confirmed a class of fifteen.

Dr. Goodfellow began his work in Kensington in a hall with twenty-three people and \$300. All the property of the parish has been acquired during his rectorship and is without debt. His official acts have been: 2,951 baptisms; 1,475 confirmations; 1,005 marriages; and 2,259 burials. He is believed to have served the longest rectorship in one parish in the Church.

For thirty-nine years he has been gen-

### For These Hard Times, —A New Religious Novel

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### A Religious Book Club Selection

## A History of Christian Thought

Volume I—Early and Eastern

by

**Arthur Cushman  
McGiffert**

author of

"A History of Christianity in the Apostolic Age"



A long-awaited work by a foremost authority on church history. The volume now ready deals with the beginnings of the Apostolic Age and continues through the foundation of the Eastern Church. The second volume is in preparation. Each volume, \$3.00

### The Minister, the Method and The Message

by **Harold Adye Prichard**

Practical effectiveness in preaching is the aim of Canon Prichard's new book. It is filled with suggestions on preaching gleaned from years of special study. A notable feature is the section in which well-known preachers of to-day give intimate glimpses of their preparatory methods.

\$2.50

### Body, Mind and Spirit

by **Elwood Worcester and Samuel McComb**

The founders of the "Emmanuel Movement" and authors of "Religion and Medicine" in this volume tell of the actual results obtained through a quarter century of practice.

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### The People of Ancient Israel

by **Dorothy Mills**

author of "The Book of the Ancient World"

A much-needed book about the Hebrews for younger readers—one that interprets and explains much that the child of to-day finds inexplicable in the Old Testament, and that gives the "feel" of the times.

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### Poetry and Prayer

by **Edward Shillito**

A thought-provoking book on the poet as an interpreter of the ways of God.

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### The Great Amphibium

by **Joseph Needham**

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eral secretary of the Free and Open Church Association, which now reports forty dioceses in which no pews are rented. A purse of \$440 was presented to Dr. Goodfellow by parishioners and friends, as an anniversary gift.

**MEETINGS AND SPEAKERS**

The Hon. Clinton Rogers Woodruff, director of Public Welfare of Philadelphia, addressed a meeting of the clerical brotherhood of the diocese, held at the Church House on February 29th. The Rev. C. Rankin Barnes, secretary of the National Department of Christian Social Service, was present at this meeting, and also attended the annual luncheon of the Welfare Federation with Director Woodruff on the same day.

In the afternoon, after making arrangements for the sessions of the National Conference of Church Social Workers, Fr. Barnes attended and addressed the monthly meeting of the Department of Social Service, which was held at the Seamen's Church Institute, of which the Rev. Percy R. Stockman is director.

**NEW CHURCH OF MESSIAH TO OPEN THIS MONTH**

The formal opening services in the new Church of the Messiah will be held on Palm Sunday by the priest-in-charge, the Rev. William O. Roome, Jr. In accordance with the diocesan plan, the merger of the old Church of the Messiah, Port Richmond, with St. Matthew's Mission, Oxford Circle, will become effective with the opening of the new church, and the combined work will become the parish of the Church of the Messiah.

The memorial windows from the old Messiah Church have been installed in the new building, as will be the altar and other chancel furnishings. The old font and organ will also be installed.

The upper story of the new building will be used for church purposes only. It will seat 250 people, and has a complete chancel with adjacent sacristy. The basement is to be used as a parish hall, and includes an auditorium, two side rooms, and a kitchen.

**MISCELLANEOUS NEWS**

Three rectors of large parishes are confined to hospitals at the present time, but all are reported to be well on the way to recovery. They are the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church; the Rev. Dr. George H. Toop, rector of the Church of the Holy Apostles; and the Rev. Dr. Lewis G. Morris, rector of Calvary Church, Germantown.

The largest confirmation classes reported during the past month have been: one of 78 people at the Church of St. Francis of Assisi, West Philadelphia, which included 40 received from the Roman Catholic Church; another of 79 people at St. Elisabeth's Church, including 38 from the Roman Church; and 72 at the Church of St. Simon the Cyrenian, colored.

ELEANOR ROBERTS HOWES.

**JAMES POWELL DIRECTOR TO BE IN NEW YORK MARCH 30TH**

NEW YORK—James H. Hogan, a director of James Powell and Sons (Whitefriars) Ltd., of London, and the designer of the stained glass windows in St. Thomas' Church, New York, as well as in many other Church parishes, will arrive in New York March 30th. He may be addressed at 665 Fifth avenue, New York City, for engagements.

Out of respect to the memory of the late Adrian A. Buck, the offices of James Powell and Sons (Whitefriars) Ltd., and A. R. Mowbray and Company, Ltd., were closed on March 5th.

**50 PER CENT OF R. I. CLERGY AID CHURCH BUDGET**

PROVIDENCE, R. I.—The number of clergy making pledges out of their 1932 salary to make up the prospective deficit of \$400,000 in the general Church budget is now forty-five and the amount \$4,455. There are about seventy-five active clergymen in the state. The retired clergy have been particularly liberal in their pledges, giving proportionately more than those on the active list.

**MT. MORRIS, N. Y., CHURCH BENEFITS BY TWO BEQUESTS**

ROCHESTER, N. Y.—St. John's Church, Mt. Morris, N. Y., benefits under the will of the late Alfred Harris of that village, a life long member of the parish and a vestryman of some forty years' standing. He left the church the sum of \$3,500 to be added to its endowment and \$500 additional as a special fund, the interest from which is to be used to purchase lilies at Easter and flowers at other seasons to decorate the altar. A special provision also has been made in his will whereby the church has the privilege of taking as much furniture as it may desire from his Murray street home in Mt. Morris for the furnishing of the Mt. Morris rectory.

A recent decision of the Supreme Court Justice, Clyde W. Knapp, has confirmed to St. John's Church, Mt. Morris, the possession of the disposition of the income of the Swan Memorial Fund established some time ago by the late Charles F. Swan of New York and Mt. Morris to establish in his old home in Mt. Morris an institution for old women to be maintained from the income of his fortune of \$116,000, the vestry of St. John's Church to be in the position of trustees in carrying out this charitable program. This memorial was established by Mr. Swan in memory of his mother and has become operative through the death of his wife who had a life interest in the estate. It was found, however, that the interest from the fund would not care for any large number and application was made to liberalize the will allowing the house to be disposed of and the fund to be administered as providing maintenance for worthy old women in already established institutions. This liberalization was opposed by the Swan heirs but the Supreme Court has confirmed it and St. John's vestry is now in a position to administer this charity.

**BROTHERHOOD LEADERS TO VISIT AMERICA IN 1933**

TOKYO—A delegation of twenty Japanese Brotherhood of St. Andrew leaders, headed by Prof. T. Y. Negishi, president of their national organization, is being organized to join with the American Brotherhood in celebrating its semi-centennial in 1933.

It is expected they will spend several weeks in this country in conference with Church and Brotherhood leaders, and will visit a number of the larger cities while here.

**MRS. CHARLES T. BRIDGEMAN, JERUSALEM, HAS OPERATION**

NEW YORK—The wife of Canon Charles T. Bridgeman in Jerusalem has been having a long siege of illness but is recovering following a serious operation.

**A LANTERN TO OUR CHILDREN**

*A Program for the Pre-School Department of the Church School*

**By Margaret K. Bigler**

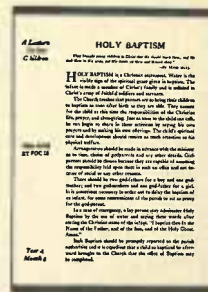
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Diocese of Chicago*



This program is the first attempt in the Episcopal Church to provide a graded series of helps to the parents of pre-school children. It is a systematic study of the needs of the pre-school child and covers a period of four years. It gives to parents the kind of help necessary at each stage of the infant's development from birth to his entrance into the Church School.

The entire program is included in the LEADER'S MANUAL which contains instructions for the rector or the parochial director of pre-school work in the task of parent education. A RECORD BOOK is also provided for the leader.

The material for the program, in addition to the LEADER'S MANUAL and RECORD BOOK consists of four sets of PARENTS' LEAFLETS AND CARDS, reprinted from the LEADER'S MANUAL, and covers the first four years of the child's life. These cards and leaflets, carefully graded and illustrated, are to be taken or sent to the parents each month until the child is four years old and ready for the kindergarten of the Church School. There is also a handsome blue leatherette spring binder for the leaflets.



*Leaflet  
(Year 1, Month 4)*

**PRICES**

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- Leader's Record Book... .50
- Parents' Leaflets and Cards:
- \*First year... .20
- \*Second year... .20
- \*Third year (including picture "In the Workshop at Nazareth," by Irlam Briggs)... .30
- \*Fourth year... .20
- Blue Leatherette Binder for Leaflets. 1.10
- Complete Sample Set, one each of above... 3.50

\*Specify whether child is boy or girl. The birthday cards are different. Wording the same, but picture shows boy or girl.

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**FIRE DAMAGES NEBRASKA CATHEDRAL PARISH HOUSE**

OMAHA, NEB.—Trinity Cathedral parish house, Omaha, recently remodelled at a cost of \$20,000, was seriously damaged by a fire of unknown origin Monday night, March 7th. The blaze started in the basement. The flames ate through the floor of the first story and water and smoke caused serious damage to the second and third stories housing the dean's study, parish offices, and club rooms.

**RHODE ISLAND EMERGENCY RELIEF COMMITTEE ACTIVE**

PROVIDENCE, R. I.—Bishop Hickey, of the Roman Catholic diocese of Providence, has given his approval to a plan of the Catholic women of the city under Mrs. W. J. Sullivan to cooperate with an emergency committee on unemployment relief, appointed by Bishop Perry and headed by Mrs. Frank L. Hinckley.

The committee of Church women has opened rest and recreational rooms near the Cathedral. There they feed about 200 men at dinner daily, and they have also set unemployed barbers, tailors, and boot-blacks to improving the appearance of the unemployed who make use of the rest and reading rooms. The Roman Catholic leaders assume charge of the work on Saturday, Calvary Baptist Church, the Mathewson Street Methodist Church, Central Congregational Church, and a private school have taken other days. The leading Jewish rabbi of the city has endorsed the work and the head of the Jewish charities has sent a check to help in its support.

**MORGANTOWN, W. VA., CHURCH CARES FOR COMMUNITY POOR**

MORGANTOWN, W. VA.—Trinity Church, Morgantown, of which the Rev. William G. Gehri is rector, is engaged in three practical projects to help in the many calls for relief in the city and surrounding mining camps: (1) The women of the parish devote one day each week to the cutting out of garments. These garments are distributed, through the Council of Social Agencies, to needy women of the community who do a day's sewing each week for which they are paid in groceries. (2) The College Chapter of the Girls' Friendly Society is feeding thirty to forty school children each Sunday at Rock Forge. This is a mining camp where the Friends' Service League is doing daily feeding, and the Girls' Friendly is supplementing the league's work. (3) The church, under the chairmanship of one of its newest members who is an expert in foods, is feeding twenty-five children each day of the school week at Dellslow, a semi-mining community about ten miles from Morgantown. The money for all this work is coming through the voluntary gifts of interested friends.

**JAPANESE GOVERNMENT ENDOWS ST. PAUL'S UNIVERSITY**

TOKYO—The first payment of about \$5,000 has been received toward the sum of 250,000 yen to be given to the endowment of St. Paul's University, Tokyo, by the Japanese imperial government.

The imperial department of education announced last year that it intended making this grant of 250,000 yen for endowment, over a period of fifteen years, beginning with 10,000 yen a year. Of the total

amount, the income from the first 100,000 yen is to be used for development of the library.

Students at St. Paul's increased in number from 1,000 to 2,000 in the past three years, and at present are cut down and limited to 1,500 as the highest number that can possibly be cared for with the present crowded equipment. The library is particularly cramped, as it houses the administration offices. A daily average of 157 students use the library. A special need is room for post-graduate research.

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By JOHN R. MOTT

The value of the layman in the church of today forms the subject of this book by the chairman of the World's Committee of Young Men's Christian Associations. The book offers a range of constructive ideas that is of value to every progressive minister and layman. \$2.00

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A series of addresses in which the distinguished founder of Hull House and recent Nobel Prize Winner sums up her credo. Originally delivered in honor of various people connected with Miss Addams' great work, the chapters are unified by their discussion of the problem of a future life. \$1.75

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By R. R. MARETT

Hope, fear, lust, cruelty, faith, admiration, conscience, curiosity and charity—what is their part in the pre-history of religion? Dr. Marett views primitive religion in its development toward morality and writes an important book on the emotions and institutions of early man. \$3.00

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This is an answer to the question: what is sane Sunday observance? The authors of this book, leaders in the Protestant churches and in the professional life of this country, view the problem from all angles and give a series of unbiased, deeply thoughtful opinions. \$1.00

**PERSONAL PROBLEMS OF CONDUCT AND RELIGION**

By J. G. MCKENZIE

Nervous troubles, moral conflicts, religious doubts, are dealt with here by the author of "Souls in the Making," whose years of experience as a spiritual adviser have given him a unique grasp of the subjects on which he writes. \$1.25

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By LESLIE D. WEATHERHEAD

Author of "Psychology in Service of the Soul"

DR. JOSEPH FORT NEWTON writes: "I think it far and away the best book dealing with that extremely difficult subject from the Christian and scientific point of view that I have seen. It would do no end of good if it could be widely and wisely read."

THE ARCHBISHOP OF CANTERBURY writes: "The best and bravest effort I have read to put into practice the now almost universally accepted theory that instruction in matters of sex should be open, full and fearless." \$2.00

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By JAMES H. SNOWDEN

The word "Discovery" is the key-note of the book. Dr. Snowden begins with the universal urge toward discovery and traces it to its final goal in the discovery of God. "He guides as one who absolutely knows the path, and holds the reader's confidence on every page."—*G. Walter Fiske.* \$2.00

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## Church Congress Program Announced

Sessions Open at Hartford April 26th;  
Many Current Topics to be Discussed

NEW YORK—The Church Congress in the United States, to be held at Hartford, Conn., from Tuesday, April 26th, to Friday, April 29th, has a strong and interesting program to present. It follows:

*Tuesday Evening, April 26*

*Should the Church Sanction the Remarriage of the Divorced?*

1. Bishop McDowell, Alabama.
2. Bishop Page, Michigan.
3. The Rev. John Mockridge, Philadelphia.

*Wednesday Morning, April 27*

Annual Meeting of the General Committee of the Church Congress at 9:30 A.M.

Corporate Communion of the Church Congress at 11 A.M.

Celebrant—Bishop Acheson, Connecticut.  
Preacher—Bishop Dallas, New Hampshire.

*Wednesday Afternoon, April 27*

*What Should Be the Relation of the Church to Economic Change?*

1. Spencer Miller, Jr., of the National Council.
2. Miss Mary van Kleeck, of the Russell Sage Foundation.
3. The Rev. J. Howard Melish, Brooklyn.

*Wednesday Evening, April 27*

*Did Christ Teach Pacifism?*

1. Bishop Hobson, Southern Ohio.
2. The Rev. Arthur Lee Kinsolving, Boston.

*Thursday Morning, April 28*

*Should the Church Allow the Election of Bishops from One Diocese to Another?*

1. Prof. Joseph H. Beale, of the Harvard Law School.
2. The Rev. J. R. Crosby, Seaford, Del.

*Thursday Evening, April 28*

*What Figure of Christ Emerges from New Testament Criticism?*

1. The Rev. Burton S. Easton, New York.
2. The Rev. William H. P. Hatch, Cambridge, Mass.
3. The Very Rev. William Hamilton Nes, New Orleans.

*Friday Morning, April 29*

*Should There Be a Final Church Court of Appeals in Doctrinal Matters?*

1. The Very Rev. Henry B. Washburn, Cambridge, Mass.
2. Origen Seymour, New York.
3. The Rev. George C. Foley, Philadelphia.

*Friday Afternoon, April 29*

*Is Religion Necessary for a High Morality?*

1. Bishop Booth, Vermont.
2. The Rev. Floyd W. Tomkins, Philadelphia.

All information as to reservations may be obtained from the Rev. Raymond Cunningham, 122 Sigourney street, Hartford. Any other information may be had from the general secretary, the Rev. H. Adye Prichard, St. Mark's Rectory, Mt. Kisco.

IS ANYTHING SO LOST as a footnote when one cannot remember what book contained it? Somewhere there is a sermon preached by the Rev. Dr. William J. Seabury in 1885, at the New York diocesan convention, and in that sermon there is a footnote bringing down to that date the chronology of the Seabury family's service to the Church.

For one hundred and forty-one years there was always at least one Seabury, and much of the time there were two, in the Church's ministry. There was Samuel, ordained in 1730, rector of St. George's, Hempstead, N. Y., followed by his son, Samuel, our first Bishop, whose son Charles was rector of Carolina Church, Setauket, N. Y., whose son Samuel was a rector in New York, whose son William was professor at General Theological Seminary, and his son is the present Judge Seabury.

## † Necrology †

*"May they rest in peace, and may light perpetual shine upon them."*

### EDWARD MARSHALL FRANK, PRIEST

PHILADELPHIA—The Rev. Edward Marshall Frank, a priest of the City Mission, Philadelphia, died on March 8th in the Episcopal Hospital.

Fr. Frank, who came to this diocese some years ago, formerly had a parish in Chicago, and was at one time rector of Grace Church, Sheboygan, Wis., in the diocese of Fond du Lac. He was ordained deacon and priest in 1899.

He was a very valuable worker at the Philadelphia City Mission, particularly among foreigners, as he had a fluent knowledge of several Oriental and European languages.

Burial services were held on March 10th from St. Elisabeth's Church, this city, the Rev. Alfred M. Smith celebrating a Requiem Mass.

### JAMES D. GIBSON, PRIEST

COVINGTON, Ky.—In this city on March 5th, the Ven. James D. Gibson, rector of Trinity Church for eleven years, died at the age of 48. Funeral services were held from the church on March 8th, the Bishops of Lexington and West Virginia, the Rt. Rev. H. P. Almon Abbott, D.D., and the Rt. Rev. William Loyall Gravatt, D.D., officiating, assisted by the Rev. Messrs. William Dern, Terrace Park, Ohio, and Frank E. Cooley, Newport, Ky.

The Covington Rotary Club and members of the various organizations to which Archdeacon Gibson belonged attended the services in a body.

Following his graduation from the Virginia Theological Seminary in 1908, Mr. Gibson was ordained a deacon by Bishop Peterkin and was advanced to the priesthood by Bishop Gravatt the year following. He was sent as a missionary to the coal fields of West Virginia for his initiatory step into the ministry, and in 1909 accepted a call as rector to Christ Church, Wellsburg, W. Va. Here he remained for three years. Successively he held rectorships in Norfolk, Va., Bryn Mawr, Pa.,

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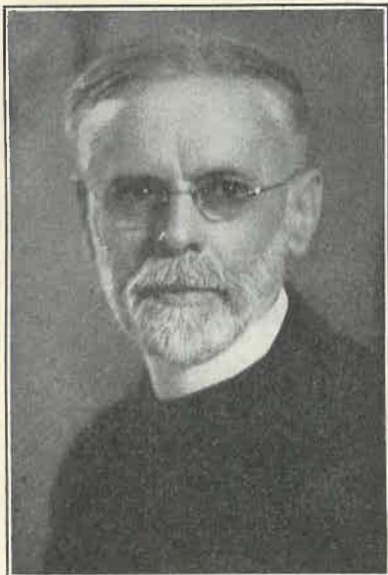
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and Richmond, Va. While at Richmond he became managing editor of the *South-ern Churchman*. It was in 1921 that he came to be rector of Trinity.

**FRANCIS J. HALL, PRIEST**

CHICAGO—The Rev. Dr. Francis J. Hall, noted Church theologian and former Chicagoan, died at his home in Baldwinsville, N. Y., at noon Saturday, March 12th. He had been ill two weeks of pneumonia. Funeral services were held Monday morning in Baldwinsville and interment made at Ashtabula, Ohio, on Tuesday, where Dr. Hall was born seventy-five years ago.

Surviving him are his widow, Mrs. Prudence Griswold Hall; one son, Leo Hall of Chicago; and two daughters: Mary Hall of Ralston, N. J., and Mrs.



DR. F. J. HALL

Roderic Pierce, wife of the rector of Grace Church, Baldwinsville, N. Y.

On February 27th Fr. Pierce gave him the Holy Communion for the last time and Holy Unction on the 29th.

Dr. Hall was connected with the Church in Chicago from 1896 until 1913. He came to the city in 1886 after his ordination to be instructor in dogmatic theology at the Western Theological Seminary and remained with the institution until he went to a similar position at the General Theological Seminary in 1913. While in Chicago, he was registrar of the local diocese from 1894 to 1913, and was secretary of the standing committee of the diocese for three years. In 1910 he was appointed a member of the World Conference Committee and remained on such until his retirement.

Five years ago, Dr. Hall gave up the active ministry and retired. Since then he had lived in Baldwinsville, N. Y., and Onkama, Mich. He was the author of a number of theological works including: *Theological Outlines; The Kenotic Theory; Evolution and the Fall; Authority, Ecclesiastical and Biblical; Creation and Man; The Incarnation; Eschatology; Moral Theology; The Bible and Modern Criticism; and Christianity and Modernism.*

Dr. Hall was born at Ashtabula, Ohio, December 24, 1857, the son of Mr. and Mrs. Joseph Badger Hall. He attended Racine College, Racine, Wis., and received his bachelor's and master's degrees from that institution. After graduating from Racine, he attended the General Theological Seminary in New York for two years and the Western Theological Seminary in

Chicago, graduating from the latter institution in 1886. He was ordained deacon in 1885 by Bishop Brown, and priest in 1886 by Bishop McLaren of Chicago. He received the degree of Doctor of Divinity from Kenyon College in 1898 and from General Theological Seminary, New York, in 1910.

**JAMES W. HEYWARD, PRIEST**

CLEVELAND—The Rev. James W. Heyward, non-parochial priest of the diocese of Ohio, a former rector of the Church of the Redeemer, Cleveland, died February 11th at St. Luke's Hospital, this city. Funeral services were conducted from Trinity Cathedral on the 13th. Besides the widow, Mary A. (Ingraham) Heyward, he is survived by a daughter, Mrs. Abbott B. Silva.

Mr. Heyward's first charge was Christ Church, Sheridan, Mont., in 1908, later accepting a call to Hamilton in that state



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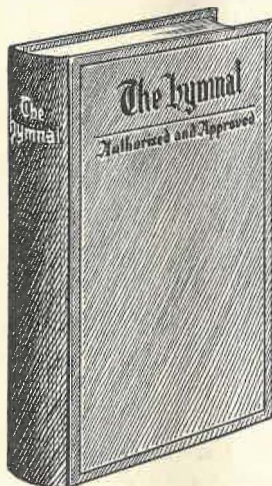
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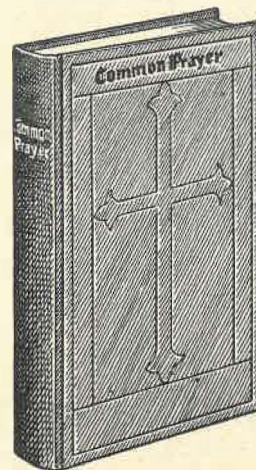
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to assume the rectorship of St. Paul's. Most of his parochial life was spent in the west until he became rector of the Cleveland church.

### LUCIEN MOORE ROBINSON, PRIEST

TAMPA, FLA.—While watching a ball game here on Sunday, March 13th, the Rev. Dr. Lucien Moore Robinson, retired seminary professor and custodian of the Standard Book of Common Prayer, suffered a heart attack. He died while being taken to a hospital.

Dr. Robinson, who was 74 years of age, was a baseball fan, attending all the games played here. He was able to walk from the stands after the attack, but collapsed again after being placed in an automobile.

During most of his career Dr. Robinson was a resident of Philadelphia, where for nearly forty years he taught at the Philadelphia Divinity School, from 1891 to 1900 as an instructor and thereafter until his retirement in 1928 as a professor of liturgics and ecclesiastical polity. During this entire period he was also a member of the faculty of Deaconess House, and from 1882 to 1902 was a master at the DeLancey School.

An authority on canon law, Dr. Robinson had written many articles on the subject. He was a member of the commission for the revision of the Prayer Book in 1913, and four years later was custodian of the Standard Book of Common Prayer. In 1909 he published an *Introduction to the Book of Common Prayer*.

Dr. Robinson was born in Hartford, Me., was graduated from Harvard College in 1882, received an A.M. from Haverford in 1891 and a Doctorate of Divinity from the University of the South in 1904, and was made a Doctor of Canon Law by the Philadelphia Divinity School in 1917. Ordained a deacon in 1886 and advanced to the priesthood in 1889, he was assistant rector of the Church of the Epiphany in Philadelphia from 1888 to 1892. He was a life member of the Pennsylvania Historical Society and a member of several similar organizations. He was never married.

### EMMA B. DRANT, DEACONESS

BROOKLYN, N. Y.—On March 1st, Deaconess Emma B. Drant of the diocese of Southern Ohio, died in St. John's Hospital, Brooklyn, whence she had come when taken ill. She was buried from St. John's Chapel on March 3d, the Rev. Bradford Young of Holy Trinity Church conducting the service in the absence of the Rev. J. Howard Melish, a personal friend. Mr. Young was assisted by the Rev. C. H. Webb and the Rev. A. H. Mellen of the Church Charity Foundation.

Four members of the order to which she belonged, Deaconesses Hodgkiss, Hobart, Humphreys, and Nicholas, and two Sisters of the Order of St. John the Evangelist, attended the service. Interment was made in the Cemetery of the Evergreens, Brooklyn.

### ALBERT M. BRIGGS

BROOKLYN—Albert M. Briggs, one of the most active and devoted laymen of the Cathedral congregation, Garden City, died suddenly on March 12th of a heart attack. He was buried from the Cathedral on Tuesday.

Mr. Briggs was a trustee of the House of St. Giles the Cripple, and devoted to the success of that work. Not only did

he give careful attention to the duties of a trustee, but he spent much time among the children, and won their affection. He organized, and equipped at his own expense, an orchestra among the children, and it proved of great value as an occupation of absorbing interest. He was keenly interested in everything pertaining to the welfare of this handicapped group, and a generous supporter of the institution. He was also an exceptionally faithful communicant at the Cathedral altar, rarely missing an early service.

### FREDERICK L. DUTCHER

ROCHESTER, N. Y.—Ill since last November, the Hon. Frederick L. Dutcher, noted for his work in the development of the children's court and his interest in the parole system reforms, died February 28th at the age of 62. Though elected judge of Monroe County at the November election last year, and taking the oath of office on his sickbed, he never served in that capacity.

At the age of 26, Judge Dutcher was admitted to the bar, when with his brother, Arthur, he opened the law firm of Dutcher Brothers. Since 1920 he had followed his judicial career.

Keenly interested in the work of the Humane Society, Judge Dutcher served as a director of that organization for twenty years and was its president from 1917 to 1920. He was also director of the American Humane Association for the Prevention of Cruelty to Children and Animals and its president in 1916. He was a member of Christ Church, this city.

### EMMA LeCONTI FURMAN

MACON, GA.—Mrs. Emma LeConti Furman, daughter of the eminent geologist and apostle of the Christian view of evolution, Prof. Joseph LeConti, and Caroline E. (Nesbit) LeConti, died in this city on March 2d at the age of 84. All her life she had been associated with the missionary work of the Church and had taught in the Church school and Bible classes until four years ago. From 1910 to 1913 she was president of the Woman's Auxiliary in the diocese of Atlanta.

Emma LeConti was married to Farish Carter Furman in 1869 who died in 1883. A daughter, Mrs. J. U. Talley of this city, survives her.

### NEWS IN BRIEF

GEORGIA—Washington's bicentennial was observed in the Temple Mickve Israel, Savannah, the Rev. George Solomon, D.D., rabbi, on February 26th. Col. A. R. Lawton, Jr., representing Christ Church, delivered the address. Christ Church and Temple Mickve Israel are the oldest congregations in Georgia, both having been founded in 1733. It was in Christ Church that George Washington worshipped on his visit to Savannah in 1790.—Miss Roberta Aldrich of Columbia, S. C., who spent four months in the diocesan office of the department of religious education preparing herself to become a director of religious education, is now continuing her studies at Columbia University, N. Y.

HARRISBURG—At the national shrine of the Prince of Peace, Gettysburg, in commemoration of the 200th anniversary of the birth of George Washington, one hundred members of the Sons of Veterans, representing posts at Carlisle, York, York Springs, Hanover, and New Oxford, joined in the procession with the Rev. Ludwig C. Mortensen, a Lutheran pastor; the Rev. Howard F. Fox, a minister of the Reformed Church; and members of the Anglican Church, the Rev. John W. Mulder, Dean Treder, and Archdeacon Hughes.—On February 21st, one hundred members of King David's Commandery, No. 304, Ancient and Illustrious Order of the Knights of Malta, motored from Waynesboro to Emmanuel Chapel, Mont Alto, for the Washington bicentennial services.

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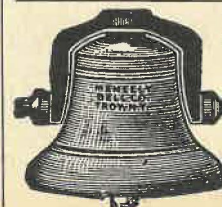
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**NEWARK**—In July Beverley Tucker White, now completing his senior year at Virginia Theological Seminary, is to become assistant at St. Andrew's Church, South Orange, the Rev. F. Creswick Todd, rector. Mr. White, a son of the Rev. Luke M. White, D.D., rector of St. Luke's Church, Montclair, and a nephew of Bishop Tucker of Virginia, is a graduate of the University of Virginia.—St. Andrew's Church, South Orange, according to a recent report, has 826 communicants, 1,467 baptized persons, and 571 Sunday school pupils. Of interest also is the thriving boy scout organization of the parish, 136 boy scouts attending service on February 14th.—Bishop Stearly is again being assisted by Bishop Davenport of Easton, who is administering confirmation in various parishes in the diocese of Newark.—Two alms basins, given in memory of George Sloane, II, by his mother, were dedicated on March 6th by the Rev. Mr. Todd, rector of St. Andrew's, South Orange.—The tenth anniversary of the Rev. Hugh W. Dickinson, rector of St. Stephen's Church, Millburn, was celebrated on March 6th. During his incumbency the enrolment of the Sunday school has grown to be five times what it was in 1922, the church has been renovated, and a new electric lighting system installed. St. Stephen's dates from 1853. Its membership numbers approximately 450.

**WESTERN NEW YORK**—The educational department of the diocese, of which the Rev. H. deWolf de Mauriac, rector of St. Matthias' Church, Buffalo, is chairman, has arranged for a special service in St. Paul's Cathedral on Sunday, April 24th, when the Lenten Offering of all the diocesan Church schools is to be presented. On account of distance it is impossible for all the Church schools to be in Buffalo so it is suggested that those distant districts send delegates to present their offerings at the Cathedral.—Deaconess Beddell, who is on furlough from her work as missionary in Alaska, is to be the speaker at the meeting of the Girls' Friendly to be held in St. Luke's Church, Jamestown, on April 6th.—The Church of the Transfiguration, Buffalo, recently completed, was dedicated by the Bishop of Erie, the Rt. Rev. John C. Ward, D.D., on March 13th, in the absence of Bishop Davies.

**CORRECTION**

**DALLAS**—Attention has been called to the fact that in the February 13th issue of THE LIVING CHURCH in reference to the memorial altar and reredos installed in St. Andrew's Church, Fort Worth, all credit for the gift was given to the Ramage family. It is true that the Ramage family established a fund for the purpose and provided a considerable amount of money necessary to obtain the altar and reredos, but numerous friends and former parishioners of the Rev. Mr. Ramage contributed largely to this project and made it possible to complete it. We are sorry for the misinterpretation.—THE EDITOR.

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