

The Living Church

VOL. LXXXVI

MILWAUKEE, WISCONSIN, APRIL 16, 1932

No. 24



Photo by William M. Rittase.

IN NEVIL MEMORIAL CHURCH, HAVERFORD TOWNSHIP, PA.

The chancel and high altar were designed by Frank R. Watson, Edkins, and Thompson, Philadelphia architects.

[See Philadelphia letter, page 779]

ANGLO-CATHOLIC FAITH, HISTORY, AND PRACTICE

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EDITORIALS & COMMENTS

Putting First Things First

THE NATIONAL COUNCIL and the House of Bishops will meet this month to consider ways and means of meeting the very serious financial crisis with which the Church is faced. The problem is a vital one, and upon its wise solution much of the Church's work in the near future depends.

The Presiding Bishop has wisely called the entire Church to its knees at this crucial time, and we join with him in urging every man and woman in the Church to use both publicly and privately the special prayer which he has set forth, and which is published on this page, as often as possible during the next two weeks. Many of the clergy will also wish to have special celebrations of the Holy Communion, or even corporate Communions, with the special intention of interceding for a right solution of the grave problems facing the general Church. Prayer is the life-blood of the Church; without it all else is unavailing.

We have no panacea to suggest for the easy solution of the many problems involved in the present crisis. We have so far confined our editorial comments to a plea for support of the National Council, particularly in its request for a special Whitsunday offering to be applied to the deficit. If we have had misgivings concerning the way the budget has been cut, or doubts concerning the management of affairs at the Church Missions House, we have refrained from giving them editorial expression, because we felt that for the general good of the Church it was unwise to say anything tending to undermine the morale of Church men and women.

Now, however, the time has come to speak plainly—to "hew to the line, let the chips fall where they may." For only by the frankest and freest of discussion can a right solution to these pressing problems be found. In doing so it will fortunately not be necessary to deal in personalities; for no finer, more loyal, less self-interested group of Churchmen can be found any-

where than those who administer the national work of the Church at its missionary headquarters in New York. Anything that we have to recommend or to criticize must be understood, therefore, as applying to methods and policies, not to individuals.

WE HAVE great hopes for the approaching meetings of the House of Bishops and the National Council. We hope that they will accomplish three things: (1) Balance the budget for 1932; (2) Adopt a plan to provide a more stable income for the National Council; (3) Adopt a policy that will keep future budgets within the limits of a stabilized income, or provide in advance an approved plan for cutting them.

It is clear by this time that the present condition is not a passing one, but that curtailment of expense will be in order for some time to come. Therefore the budget must be balanced on the basis of the present reduced income.

Bishop Manning has sounded the right note in his letter published at the head of our Correspondence department this week. A grave mistake was made by General Convention in passing a prosperity budget in a time of depression; a second was made by the National Council in disregarding the instructions of General Convention not to curtail the missionary work of the Church until every possible economy had been effected in the overhead expenses of the Church at home.

We now call upon the House of Bishops and the National Council, in the name of thousands of devoted men and women of the Church, not to reduce missionary salaries further, not to withdraw from any missionary work wherein the Church is effectively presenting the message of our Lord, but to scrutinize and rigidly curtail the expenses of the Church Missions House in New York. However excellent much of the work being done by the splendid men and women at

A PRAYER

Suggested by the Presiding Bishop to be used in addition to that used for conventions, for the successful outcome of the meetings of the House of Bishops and the National Council, April 26th to 28th:

ALMIGHTY GOD, who hast promised to those who serve Thee strength equal to their tasks; Endue with wisdom and power Thy servants, the Bishops of the Church and the members of the National Council, that by Thy guidance they may lead us into paths of spiritual growth and courageous service, so that out of the present difficulty may emerge larger opportunity and fuller consecration. We ask it in the name of Thy Son, Jesus Christ our Lord. Amen.

281 Fourth avenue, the fact remains that the expense of a large headquarters staff has been steadily mounting, and that much of their work is of secondary importance as compared with the missionary responsibility of the Church.

If further economies are required, they should, in our opinion, be made in work that is not specifically religious and missionary—social, educational, medical, and the like. These activities are valuable, and they are legitimate ones for the Church to undertake in normal times. But the primary job of the Church is not to alleviate social distress, not to instill culture, not even, in the first instance, to heal the sick, but to *go into all the world and preach the Gospel*. Nothing must be allowed to hinder that supreme duty of the Church.

We believe that the budget can and should be balanced by these means, without further salary cuts in the mission field and without withdrawing from any missionary work. And we believe that it is the wish of the Church—more, the will of God—that this perspective should be followed.

AS to the other two points in the program of constructive leadership for which we look to the House of Bishops and the National Council, it is obvious that their scope is beyond the range of a single session of either or both of those bodies. Probably the best initial step that could be taken would be the appointment of an able commission of disinterested Churchmen to make a thorough study of the whole problem of income and expenditures, with a view to presenting a new plan of permanent financing to the next General Convention. A commission with such a broad assignment will naturally have to divide into smaller groups in order to consider various phases of the general problem, to be integrated by the commission as a whole. One such group might undertake a new study of overhead and administrative expenses, such as that made by the Evaluation Commission six years ago; another, the problem of providing a more stable income for the general Church; another, the relationship between General Convention and the National Council, and so on. The problems involved are more than passing ones, and a right solution of them will require a great deal of earnest, prayerful consideration. But until a right solution is found, however long it may take, there will be a series of financial crises in the Church, the morale of its members will be seriously impaired, and the effectiveness of its missionary work—the fulfilment of our Lord's specific charge—will be hampered and weakened.

Above all, the Church must be brought to its knees, and to a perspective of putting first things first. Without that, no amount of organization or executive efficiency will be of any avail.

WE ARE greatly indebted to General Charles P. Summerall, former chief of staff of the United States army and (like General Pershing) a devoted Churchman, for a clear, pungent, and forceful statement of the case for national preparedness. There has been so much muddy thinking and irresponsible writing on this important subject that it is a pleasure and a privilege to be able to publish so sane and terse a statement.

National
Defense

Every editor receives a constant stream of "literature" from pacifistic and radical sources attacking the army and navy, the R. O. T. C. and C. M. T. C., and our national defense policy generally. Much of the criticism is undoubtedly sincere, and some of it is justified. But

a great deal of it is specious, unscrupulous, unsound, and disloyal. Some weeks ago we received from one such agency a particularly venomous article, in which a statement by General Summerall was taken from its context and distorted to serve as the basis of an especially severe attack upon the national defense policy of this country. We sent the material to General Summerall with a request for a brief statement on the attitude that a Christian ought to take toward the problem of national defense. The present forceful article is the result.

We are thoroughly in sympathy with the view expressed by General Summerall. Like him, we believe firmly in Pacifism and Internationalism in the best sense of those words. We are firmly opposed to a large military establishment, and we have more than once decried the competitive armament race among nations and the spirit of jingoistic nationalism, whether in our own country or abroad.

But the time has not yet come, and perhaps is yet remote, for total disarmament. It is still, as in the days of our Lord, the "strong man armed" that "keepeth his palace," and whose "goods are in peace." This, and this only, is the intention of our country as expressed in the National Defense Act which is the basis of our present military plan. Defects there may be, and doubtless are, in that plan and in the administration of its details, but fundamentally it lays down a sound policy of national defense, and as such it is entitled to the support of Christian citizens.

We do well to work and pray for the success of the Geneva Conference, the League of Nations, the World Court, and every other agency designed to foster good will and peace among the nations, as well as to oppose excessive military demands at home. But national defense is still a national duty, and there is an irreducible minimum below which it is neither safe nor wise nor Christian to go. It is well to bear this fact in mind when the attractive but unsound proposal is made that the way to attain the millennium at one bound is to abandon all of our armaments forthwith, regardless of what our neighbors may do.

A NEW appeal for the Russian Orthodox Theological Academy in Paris has been made by the American friends of that institution, which we understand is the only remaining school for the training of priests for the Russian Church. Mr. Stephen Baker, treasurer of the New York committee, reports the receipt of a recent cablegram from Dr. Edgar MacNaughton as follows:

"Returning Paris from illness, find Academy in desperate situation pending further remittances American committees. Expenses cut to salaries and mere maintenance. English and Russian committees active. Bishop Perry visited Academy today [March 18th] and asks me to transmit his deep impression and hope New York committee will do utmost to send immediate help."

In the stress of our own financial difficulties in this country let us not forget our Russian Orthodox brethren, who are struggling so valiantly to keep aflame this last remaining torch of the old faith so that some day it may, in the providence of God, kindle a new fire of faith in the great empire within whose borders live one-sixth of the world's population. Contributions sent to THE LIVING CHURCH RELIEF FUND marked "For the Russian Academy in Paris" will be promptly forwarded to the treasurer of one of the American committees.

ANY DOUBT that we might have had as to whether or not our subscribers read our small-type Answers to Correspondents would have been dispelled last week by the flood of letters enlightening our ignorance expressed in that department. In our issue of April 2d we informed "H. E. W.": "We do not identify the source of the quotation, 'The appeal to history is treason.' Perhaps some reader can enlighten us." A score or more readers have now done so, and on the basis of their replies we wish to amend our answer to "H. E. W."

The full statement is from Cardinal Manning's *Temporal Mission of the Holy Ghost*, page 226, and reads not quite as quoted, but as follows:

"The appeal to antiquity is both a treason and a heresy. It is a treason because it rejects the Divine Voice of the Church at this hour, and a heresy because it denies that Voice to be divine."

To those who have been kind enough to set us straight and whose letters are too numerous for individual acknowledgment, many thanks.

ANSWERS TO CORRESPONDENTS

A BISHOP writes to ask us for the text of any adopted or proposed diocesan marriage canons other than that of the Diocese of Harrisburg, published some months ago. Can anyone send us information on this subject?

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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	<hr/>
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A DAILY PRAYER

MAY GOD direct my every way
Pursued today;
May God direct my every thought,
That good be wrought.

In every thing I bear a part,
God rule my heart;
In everything I have a share,
May God be there.

D. H. VERDER.

NOW IS THE DAY OF PRAYER

THE PEOPLE of all the world are experiencing days of difficulties and perplexities. There are many endeavors to find the way into normal days of employment and happiness for all, away from depression and doubts. "Seek ye first the kingdom of God and His righteousness and all things will be added unto you" are apt and suggestive for the present time. "Jesus Christ is the same yesterday, today, and forever." "I am the Way, the Truth, and the Life." Redemption from sin, the salvation of our souls, are only possible in the principle and examples of Christ. These are no times for the neglect of religious duties and indifference to divine worship. Conditions demand everyone to pray fervently and frequently, in home and in places of worship. Now is the day to stir up one's faith and exercise it. If there is to be triumph over difficulties and hindrances, Christ's Work must be done, in Christ's Way, with Christ's Spirit. The dawn of a new day will only be seen and brought about by our estimate and use of the Sacraments of His divine love, sharing in them, giving heed to prophecy, unselfishness, service, being absolutely, unreservedly loyal to Christ, His Church, our Nation, and assuming our responsibility in leadership and service among the nations of the world.

—Rev. William H. Pettus.

The Living Church Pulpit

A Sermonette for the Third Sunday after Easter



CHRIST'S CHARGE TO PETER

BY THE REV. S. M. SHOEMAKER, JR.
RECTOR OF CALVARY CHURCH, NEW YORK CITY

"Feed my sheep."—St. JOHN 21: 16, 17.

THE last recorded conversation of our Lord, as found in the Fourth Gospel, took place between Himself and St. Peter, and forms part of the Second Lesson for the Third Sunday after Easter. It has climactic prominence, and but for a few verses of explanation it closes the Gospel.

Its outline comes more readily to mind than its inwardness. Seven of the Apostles were back by the shores of Galilee. After a poor night of fishing, Jesus came to them in the morning, asked them for food, told them where to cast, and was recognized by St. John. When they had eaten, Jesus asked Simon Peter very earnestly whether he loved Him more than the others did. Simon said yes. Jesus said, "Feed My lambs." He asked it again, and Simon said of course he did. Jesus said, "Feed My sheep." The third time Jesus asked him. But he replied as before, and was again answered, "Feed My sheep."

It is possible that this was a very personal word to St. Peter as a man. His discipleship had not shone with steadfastness. His protests of loyalty were always enthusiastic and sincere: but performance was not his strongest point. Perhaps our Lord was saying, "Simon, this is the last time you will have a chance to avow your loyalty in words. From now on you must show it by what you do with the flock I am leaving in your primary care." It seems to me that this had certainly a part in it. I believe it was a principle with our Lord to give to the present individual what he needed, and let general lessons be got from it.

But I think this was more than a personal counsel to Simon Peter. I think it was a charge to him as the leader of the brotherhood of the Church. I think that it was a setting of the tone of the Church of His desire. That Church would be busied with one great thing: the spiritual nourishment of people, the feeding of their souls. I think that He was saying the same thing, through St. Peter, and through the Church, to every man of us that has responsibility for the spiritual life of any of His people. "Feed My sheep."

The words will perhaps be vague to us, another "spiritual appeal" only, unless we look back at His own life to see there what He thought "feeding His sheep" really meant, and with what content these words were therefore filled as they left His lips. We find in Him a selective restriction of activity, a confining of Himself to a few people. True, He preached to crowds and sometimes healed many. But it is also evident that growingly He gave Himself intensively to a few men. He built no building for His work, He wrote no book, He set up no endowment, He created no organization in our sense. But He bound a dozen men into a brotherhood so real, so intimate, so sure about Him, that they were the nucleus for His timeless and eternal Church. His primary effort went into their training, their welding one with another, their knowledge of how to keep on with His work.

What if every clergyman took to himself this command, "Feed My sheep," and packed it with this content—so that he had in his parish, so that our Lord had in every parish, a handful at least of leaders spiritually trained? Is it not true that if in every church there were a dozen men and women who could heal, convert, witness, deal with people intelligently and bring them to Christ, we should need to be much less occupied with the things that now take so much time—organization, money, equipment and such like—and the Church itself would begin to take hold again, because it followed the spiritual principle of our Lord Himself?

This command is not behind us—it is far, far ahead of us. Dare we take it to ourselves, with no further commentary than our Lord's own life and way of working?

BISHOP BARNWELL coined a phrase for the benefit of Portlanders, Oregon: "People seem to think that God has fallen out of His heaven, because the bottom dropped out of the stock market."

CATHOLIC RECOVERY

BY THE REV. EDMUND SMITH MIDDLETON, D.D.

AS THE ANGLICAN communion enters upon the centennial period of the Oxford or Tractarian Movement, it is of special interest to the American Church to note what progress has been made in the way of recovering the common Catholic heritage, lost or greatly obscured at the time of the Reformation. While it must be admitted that the number of parishes allowing Morning Prayer to usurp the place of the One Service instituted by our Blessed Lord is greatly in excess of the so-called Anglo-Catholic parishes, where the Mass has regained its right of being the chief service on the Lord's Day, yet there is abundant evidence that the Catholic leaven is gradually and surely leavening the whole lump.

John Henry Newman, on the eve of his submission to Rome, wrote a book on *The Development of Religious Doctrine*, in which he sought to prove that all the later doctrines of the Church had their source either in plain statements of Holy Scripture or in justifiable inferences from such passages. In other words, the seeds of all Catholic doctrine existed from the beginning and that in due course followed the full fruition of religious teaching. That was a progressive process but Catholic Recovery in the Anglican communion may be described as a reaching back to re-clothe the Bride of Christ with the garments which she once possessed and of which the English Church should never have been stripped by Cranmer and his Protestant advisers.

Here in America, in particular, Churchmen have much to be thankful for, though at times Catholic-minded souls must experience discouragement and wonder that a Living Branch of the Holy Catholic Church should be so little responsive to the vital stream of truth and beauty which are rightfully hers. At least, the American Church has altars now and crosses on them in most places, and even the churches, which still cling to Morning Prayer as the principal and proper mode of offering worship to Almighty God, yet have their early Eucharists, which the faithful few attend, though the bulk of the congregation still wends its leisurely and convenient way to the 11 o'clock service. When true Catholic consciousness comes to animate American Churchmen, the survivors in that enviable epoch will once more believe that the Mass is the thing and will tolerate nothing less. At present they are being deprived of their right as Catholic Christians and one cannot help wondering where the responsibility lies.

The gains in the way of Catholic worship, the growing sense of priesthood and sacrifice, an increasing use of Confession, the institution of Religious Orders, the more general use of Retreats, the gradual sinking of the old parochialism, and the accompanying emergence of the idea of the Church at large as One—all these things are the fruits of Catholic Revival. The American Church may well take courage and thank God for what has been accomplished.

But (and one pauses in awesome wonder at the thought), what is the next step in Catholic Recovery to be, now that the Churches of the East and the Old Catholics have recognized the Catholic character of the Anglican communion and are proffering full communion? Will the American Church, alone of all Catholic Christendom, continue to flaunt its Protestant title in the faces of these new brethren, whose Orders and Catholicity are recognized even by Rome? Is there something peculiar about the Protestant Episcopal Church in the United States of America, which permits it to indulge in idiosyncrasies, which are likely to be regarded elsewhere as American examples of bad taste? And furthermore, to come nearer home, will those who have the opportunity and the responsibility of leading and moulding the thought of the American Church continue (as they have done in the recent past) to dismiss the matter of a change of name as "a tiresome and ever recurrent question"? If saving the American Church from its present ambiguous and illogical position is merely "a tiresome question," then heaven help her, for it will then be seen that the responsible leaders of the Church will not assume that duty.

In view of the new relationships, referred to in the preceding paragraph, what will the second century of Catholic Revival bring forth? One may catch a vision of a distinctly nearer approach to a real Catholic Unity, in which the Mass will be used as of old in the Anglican churches and the Nicene Creed given back all four of its ancient notes of the Church, "One, holy, catholic, and apostolic." And, oh! blessed and

wondrous return of Christian charity and peace, one will be able in any land to hear Mass in any tongue and receive Holy Communion at any altar throughout the Christian world. God speed the day!

Carried along by such a picture of the future one sees the Protestant Episcopal Church shedding its peculiarities like scales—its chief Bishop properly styled Primate, instead of by a phrase, "Presiding Bishop," descriptive of that office; its provinces provided with archbishops, as elsewhere in Christendom (even Canada has archbishops); American bishops discarding the Genevan black and white (disrespectfully referred to in some quarters as the "magpie") and clothing themselves once more in the purple vestments of Catholic bishops throughout the world; translations of bishops from one diocese to another for greater usefulness as is the usage everywhere; and, greatest wonder of all, the American and other Anglican bishops exercising their ancient and apostolic rights collectively in Council and Synod. They have not lost, they have only surrendered, their lawful rights as chief pastors and teachers. After all is said and done, theirs is the chief responsibility for the well-being of the Church.

THOMAS CLOUGH, DEACON

An Appreciation

BY THE REV. LEWIS E. WARD

ONE who has known the Rev. Thomas H. Clough, missionary in charge of St. Andrew's Mission, Irving, in the diocese of Western New York, and the missions of the Good Shepherd and the Redeemer on the Cattaraugus Indian Reservation, who died February 24th at the age of 85 years, has seen in him a life of real Christian devotion and character. Mr. Clough was born in Kingham, England, October 10, 1848, the son of William and Ann Huckin Clough and received his education in Buffalo, N. Y. Leaving school at an early age, he went into business in Buffalo and for many years was engaged in the manufacture of extracts, carrying on most of his work in his home. At the same time he was engaged in missionary work which resulted in his being the founder of the three missions mentioned, all of which now have dignified Church structures. Less than two years ago, a large community house next to the Mission of the Good Shepherd was dedicated as a joint memorial to the late Rev. Alfred Preddis, superintendent of the Buffalo Church Extension Society and to Mr. Clough. This is the largest building on the reservation.

In recognition of his work he was ordained to the diaconate in 1922. Mr. Clough was active until the end, his last appearance being at a Lenten week day service at St. Andrew's, Irving, six days before his death. The big congregation on this occasion was an expression of his people's loyalty to him and to his message through these many years.

It is estimated that this tireless witness for Christ, who never owned a horse or an auto, traveled about 250,000 miles, largely by trolley, bicycle, and on foot, in ministering to his people. During his last years he was nearly blind and very deaf, so that his parishioners had to give their names in a loud voice as they approached him. He had memorized the services. A touching tribute from the Indians came in the form of a request that he who had spent thirty-eight years among them should be laid to rest in the Indian burying ground near the Good Shepherd and the community house which bears his name.

The funeral was held on February 25th at the Church of the Ascension, Buffalo, the rector, the Rev. Charles D. Broughton, officiating, assisted by the Rev. Sigfrid W. Sundin and the Rev. G. Sherman Burrows, D.D. Scattered throughout the church were the descendants of the Senecas who settled the Cattaraugus Reservation in 1845, three years before the birth of their pastor who was then being laid to rest.

Mr. Clough's only survivor is his 84 year old wife, Emily Cowlings Clough, whom he married May 31, 1877.

CAPTIVE

LOOSE me and let me go,
I, who am caged;
Better a limp freedom
Than a soul outraged.

EVANGELINE C. COZZENS.

National Preparedness

From the Viewpoint of a Churchman and a Soldier

By General Charles P. Summerall

Former Chief of Staff, United States Army

AS A LIFELONG MEMBER of the Church, who has striven, within his limitations, to live up to its doctrines; as a soldier of nearly fifty years' experience, who has witnessed and participated in many cruel and wasteful struggles, I wish never to see another war. Those who have seen war at close range are the most anxious to avoid its thereafter. The way to avoid it is to be peaceably minded, but at the same time to be prepared to resist with strength and vigor the attempts of those who would force war upon us. The mere possession of sufficient strength would in almost every case serve this purpose; a bully attacks only those who appear to be weak.

There is abroad today a futile and pitiful bandying of portentous words—the words *Internationalism* and *Pacifism*. There is a blurring of clear definitions; a distortion, careless or deliberate, of exact meanings.

Insofar as Internationalism connotes amity, concord, tolerance, mutual coöperation, friendly rivalry among nations, it is commendable. Insofar as Pacifism implies a peaceable frame of mind coupled with the desire and the ability to subdue the activities of the lawless elements of society within our gates and the aggression of warlike neighbors, it, also, is commendable. Accepting these definitions of the two words, and these only, I am myself both an Internationalist and a Pacifist.

But while those of us who have thought deeply over the grave matter of national security—I would add, for many, prayed over it—have come to the one inescapable conclusion that we *must* be prepared to defend ourselves when necessary, our opponents have branded this conclusion with a sinister intent. The whole issue has been be-

clouded; we are accused of trying to build up a force which will tempt us to undertake aggressive wars; we are labelled as militarists—whatever that may mean—as jingoes. All we have dared to demand has been an armed establishment of the barest irreducible minimum consistent with sane prevention of

WHAT attitude should the Christian take toward the problem of national defense? ¶ The question is an important one, and one about which there has been a great deal of confusion in the minds of many sincere Christians and loyal Americans. ¶ At the request of *The Living Church*, a devoted Churchman who has held one of the highest posts in the army, and so is in a position to know the facts, here goes directly to the heart of the question and clearly and emphatically states the case for national preparedness.

war. This we shall continue to demand.

LET it not for an instant be doubted that if we disarm ourselves, we arm, in effect, the adversary; if we resolve that we shall never shoot at an invader, that very resolve implies that we shall permit the invader to shoot at our own sons. This passive acquiescence is, it seems to me, no less an act of "murder" than is the shooting itself.

We cannot evade a recognition of our responsibilities to ourselves and our fellows in a warring world. Only a strong man can lead the weak. St. Paul, perhaps the most able of the disciples, was in every respect a man, and a strong man. He did not compromise with the vice and cruelty of the Mediterranean basin; he fought against it. When we quote and admire the stirring words, "I have fought a good fight, I have kept the faith," we may well remember that our faith is pledged to defend the helpless, to resist encroachments upon the right, to be manly and strong of heart.

And these, so far as I am able to judge, are the principles for which, under the leadership of heaven, our great republic stands.



Photo courtesy Milwaukee Journal.

GENERAL CHARLES P. SUMMERALL

A distinguished soldier, and at the same time a firm advocate of world peace, General Summerall is well equipped to write the foregoing article. From the time of his graduation from the United States Military Academy in 1892 until his retirement last year, he has served faithfully in many capacities in the army, and has seen active service in the Spanish-American War, the Philippines campaigns, the China Relief Expedition, and the World War. During the war with Spain he was three times recommended for brevets for gallantry in action, and he has been decorated with the Distinguished Service Cross, Distinguished Service Medal, Legion of Honor, Croix de Guerre with two palms, and other awards, both from this country and from Belgium, Italy, Panama, and Montenegro. Like his war-time commander, General Pershing, he is an active and faithful member of the Episcopal Church.

PRACTICALLY every possible belligerent nation today has signed either the Covenant of the League of Nations or the Pact of Paris, or both, says the Bishop of Ripon in *The Christian Church and War*, one of the volumes in the recently published Lambeth Series.

THE WAR-STRICKEN CHURCH IN SHANGHAI

BY THE REV. M. H. THROOP
ST. JOHN'S UNIVERSITY, SHANGHAI, CHINA

NOW THAT THE FIGHTING HAS MOVED AWAY from Shanghai and there is a temporary lull, it is possible to look over the field and see what the Church has suffered by it. The greatest loss is the general impoverishment of the Christian people in this locality along with their non-Christian neighbors. Great numbers of them have lost everything except the clothes in which they escaped as hostilities suddenly and unexpectedly began—their houses have been demolished and burned, their furniture smashed or stolen, their spare clothes and other movables looted by soldiers or lawless civilians. A few Christians have been killed but very few comparatively. The intelligence and courage which their faith fostered by the grace of God brought large numbers of them through dangers unharmed.

Of the Shanghai churches of the Sheng Kung Hui, St. John's Pro-Cathedral, St. Peter's Church, All Saints' Church, and the Resurrection Chapel were inside the lines of defence of the International and French concessions and were unharmed. Grace Church in the city, and St. Mary's Chapel were distant from the fighting and also escaped unharmed. The Church of Our Saviour, though near the scene of conflict, was only slightly damaged. It was long thought inevitable that St. Paul's Church, Chapei, had been completely destroyed, as all around it every building had been shot to pieces and burned but, as by a miracle, it is still standing. There are two large holes in the roof made by bursting shells and most of the windows are shattered but the damage might have been so very much worse that its appearance aroused in the hearts of the rector and the writer nothing but relief and thankfulness. Similarly St. James' Church, Woosung, is still standing though the neighborhood is all in ruins, but the damage is more considerable. There are three large holes in the walls and the roof is full of impromptu skylights. But it will not have to be entirely rebuilt.

ST. PAUL'S CHURCH, KIANGWAN, however, is quite a different story. A new church had been built in 1924 costing \$12,000 all together, almost all of which sum had been raised by the Chinese Christians themselves. It seated about 250 persons, the men on one side and the women on the other. But when the writer gained permission to visit it and arrived at the site, he found nothing but a great hole in the ground with debris scattered around. The bell tower had toppled over and was leaning against the wall of a neighbor's house. The lich-gate had been blown into the creek. Evidently a high explosive bomb had been dropped on it from an airplane. Speaking about it to the writer, the Japanese admiral expressed regret at the destruction but stated that it had been necessary, as Chinese soldiers were occupying it — which may well have been true. There is no use crying over spilled milk. The problem is how to rebuild and prevent one of the Lord's candlesticks being removed from its place in this great metropolis of China. At present the Chinese Christians, homeless and scattered, cannot do it and it looks as though help will have to be asked for from the Mother Church in America. Though times are hard in the States, somehow the Mother Church has always found a way out. Will she do so again?



RESULTS OF A JAPANESE BOMB

Ruins of St. Paul's Church, Kiangwan, China, recently destroyed, looking toward what was once the front door.

BISHOP PERRY IN PARIS AND FLORENCE

THE PRESIDING BISHOP was in Paris from March 14th to 21st. On the 18th he confirmed five adults at the American Cathedral Church of the Holy Trinity. On Palm Sunday he celebrated the Holy Communion at 9:30. This was followed by a service of blessing the palms and a procession of the children around the church. At 11 o'clock Dean Beekman presented a class of twelve young people for confirmation and one person was received from the Roman Catholic Church. The Cathedral was crowded to the doors. It is an impressive building, the flags of the different states hanging from the clerestory and the brilliant lights from the stained glass windows making splashes of color against the white marble of the interior. After the war the pews were made free, various states contributing sums sufficient for the purpose, so one may see a tablet upon each with "Rhode Island" or "Massachusetts" or "New York," etc., on it. In the cloister is the memorial to our men who fell in the Great War.

The week was filled with constant official interviews. Bishop Perry met the vestry at luncheon. Another day, he visited the Russian Seminary, the work of which has interested many Americans. The Bishop of Fulham, the Rt. Rev. Staunton Batty, in charge of English churches in north and central Europe, dined with the Presiding Bishop, with Father Cardew spending the evening in discussing the various problems of the Anglican Church in foreign lands. [The Rev. Prebendary F. Anstruther Cardew, rural dean for France, chaplain of St. George's Church, Paris, is a famous Church of England priest who for twenty-five years has carried on a quiet work in Paris, especially among English theatrical people, dancers, and music hall performers.]

Bishop Perry addressed several Church organizations and visited the student center with Canon Belshaw, priest in charge of St. Luke's Chapel, Paris.

At tea time every afternoon crowds of students come to the little clubroom for tea, games, or dancing. The site for the new buildings for this work is about five blocks away, in the heart of the student population of the Latin quarter. It is part of the old Chateaubriand property, surrounded by ivy-covered walls enclosing wooded grounds.

The work among the students, young men and girls, is of immense importance. Canon and Mrs. Belshaw are admirably suited for building it up and carrying it on. With youth and charm in their favor, the work promises well under their leadership.

Dean Beekman invited the vestry and their wives and Bishop and Mrs. Perry for tea, and Canon and Mrs. Belshaw also gathered a number of the parish one afternoon at their charming house in the rue Nicolo.

Arriving at Florence on March 21st, Bishop Perry was met at the station by Canon Stimpson. The next afternoon, members of the parish greeted the Bishop at the rectory of Canon and Mrs. Stimpson, who have made it a center for the American colony in Florence. A meeting with the vestry and visits to various schools and institutions made a full program.

On Maundy Thursday the Bishop confirmed a class of five at St. James' Church, of which Canon Stimpson has been the rector for six years. On Good Friday, the Bishop conducted the three-hour service at St. James', leaving Florence that night for services on Easter Day at St. Paul's Church in Rome. On Easter Tuesday Bishop and Mrs. Perry reached Nice for the convocation of the churches in Europe.

Ninety Years of the Jerusalem and the East Mission

A Brief History

By the Rev. William C. Emhardt, S.T.D.

Counselor, Commission on Ecclesiastical Relations

(Announcement that the Rev. Dr. George Francis Graham-Brown, principal of Wycliffe College, Oxford, is appointed to become the Anglican bishop in Jerusalem calls forth the following outline of the intricate history of that see.)

IN 1841, at a meeting of archbishops and bishops on Tuesday in Whitsun week, it was resolved to meet the needs of Church people in countries bordering on the Mediterranean by getting consent of the government to the consecration of a Bishop of Valetta.

This information was evidently conveyed to the King of Prussia, Frederick William IV, who was considered a strong sympathizer with the position of the Church of England. Doubtless this led him to desire to meet the deficiencies in the Church of Germany. In the summer of 1841 he sent Chevalier Bunsen to London to press upon the government the consideration of an Anglo-Prussian bishopric in Jerusalem. This bishop would have jurisdiction over the members of the Church of England, the German Protestants, Jewish converts, and others who would accept his jurisdiction. At the same time he was to cultivate friendly relations with the Orthodox Church. By act of Parliament, October 5, 1841, the proposition was accepted. It was agreed that the British and Prussians should nominate the bishop alternately. Prussia was to provide half of the endowment and the rest was to come from England. The Anglican bishop was empowered to ordain Germans who subscribed to the Thirty-nine Articles and the Augsburg Confession.

It is evident that the regular oath of allegiance was modified. The Bishop of London (Bloomfield) refers to the independence of the bishop as based upon a clause "copied from the Act for consecrating the American bishops." I find no evidence of this having been considered in convocation.

On November 7, 1841, Michael Solomon Alexander was consecrated Anglo-Prussian Bishop of Jerusalem by the Archbishop of Canterbury (Howley), the Bishops of London, Rochester, and New Zealand. Protests were numerous. It was the final act of the series that drove Newman to Rome. Gladstone described it as "an experimental or fancy Church, in which the Church of this country takes the opportunity of declaring its institutions to be of secondary importance and joins hands not even with the Lutherans but with the Evangelical system, which I imagine in Germany is a term of lower import."

The whole action was hasty and ill considered, and was due largely to the winsome personality of Chevalier Bunsen. It is doubtless true that Germany wanted the episcopate, but it was to be an episcopate superimposed upon an unchanged German Church. The argument that the bishopric was warranted by local conditions seems far fetched. There were only four members of the Anglican Church in Jerusalem. The missionary work among the Jews had shown no progress.

The choice of Dr. Alexander was unwise. He was a great scholar but inexperienced in parochial life and administration. It is questionable whether the choice of a Jew was an act of wisdom.

CONCERNING THIS and the subsequent stages the Rev. J. A. Johnston, M.A., in *The Life and Letters of Henry Parry Liddon, D.D.*, states:

"It was not to be expected that High Churchmen could consent to the entire disregard of the historical constitution of the Church, which was involved in this intrusion into one of the great patriarchates of the East, and to this compromising alliance with German Protestantism, nor could they tolerate the proposed formation of a separate Jewish Church. Besides, they had grave fears lest the work of the Bishop should as a matter of fact consist chiefly of proselytizing from the Greek Church."

Mr. Alexander, who was consecrated on November 7, 1841,

to be the first "Bishop of Jerusalem," was, in Bunsen's words, "by race an Israelite, born a Prussian in Breslau. in confession belonging to the Church of England, ripened (by hard work) in Ireland, professor of Hebrew and Arabic in England (in what is now King's College). So the beginning is made, please God, of the restoration of Israel."

Newman, in his *Apologia*, shows that the fact of Mr. Alexander's consecration was a turning-point in his life and had very much to do with his secession to the Church of Rome. Liddon knew of other less distinguished persons who, whether logically or not, had also alleged this alliance with the Lutherans as their reason for leaving the Church of England.

MATTERS were made much worse when Bishop Alexander died, four years later. The selection of his successor lay with the Prussian government; and they chose Samuel Gobat, a Lutheran pastor, who had been in the employ of the C. M. S. in Abyssinia and in the East since 1825, and whose diaries of his work in Abyssinia had raised doubts about his orthodoxy on the doctrine of the Incarnation. It was only, in August, 1845, that Mr. Gobat had been ordained in order, that he might be head of the Malta Protestant College, and now, in March, 1846, he, while still a deacon, was nominated to be the successor of Bishop Alexander. He had to be ordained priest privately at Fulham to avoid a public protest against him for unorthodoxy, although the Bishop of London had taken pains to receive from him privately explicit confession of the full faith in the Incarnation. He was consecrated at Lambeth four days later. When he went to Jerusalem he allowed his clergy to receive proselytes from the Greek Church; and thus Bishop Gobat, to use the words of Archbishop Benson, "violated the provisions" which had been made in 1841 for the due recognition of the rights of the Patriarch of Jerusalem.

"When Bishop Gobat died, in 1879, Liddon did all he could privately to prevent the appointment of a successor; but an Englishman, Mr. Barclay by name, was consecrated. He died in 1881, and then the appointment lay, for the second time, with the Prussian government. For five years they did nothing, and Liddon and his friends had begun to hope that nothing more would be heard of this 'bishopric.' If anything could have increased his natural aversion to the whole plan it was that the news of its revival should reach him soon after his return from the East.

"He at once tried to influence the Archbishop and his own friends at Oxford. The character of the Archbishop's rule was beginning to inspire a feeling of confidence in the Primate which those who did not know him had not felt at first."

He continues:

"On February 16, 1887, the Archbishop wrote to Liddon, enclosing a lengthy memorandum, signed by himself, the Archbishop of York, and the Bishop of London, and stating that the Prussian government had finally withdrawn, and the alliance with the Lutherans was thus at an end. But since the Patriarch had expressed a strong desire that an Anglican Bishop should reside at Jerusalem, he was about to appoint one. The new Bishop would set his face against all proselytizing among Christians; the title 'Bishop of Jerusalem' would be dropped, the new Bishop would only place the word 'Bishop' after his signature. If he had to describe himself more fully, it will be as Bishop of the Church of England in Jerusalem and in the East."

"... In arriving at his decision the Archbishop had evidently hoped that his action would be interpreted in the light of his dealings with the ancient Christian Church in Assyria, where he had taken every care, when sending some English clergy to Assyria, to respect the jurisdiction of the Patriarch of Antioch and the local bishops. But the Jerusalem bishopric had so long borne so evil a name in the ears of many English Churchmen, and the proceedings of Bishop Gobat had so fully

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GOOD FRIDAY NIGHT IN MEXICO CITY

BY THE VERY REV. F. W. GOLDEN-HOWES
DEAN, CHRIST CHURCH CATHEDRAL, MEXICO CITY

THE CHURCH OF SANTA CRUZ is on the north side of the Alameda in Mexico City, close by the ancient Jardin Morelos, a very attractive flower market. The church was founded by Herman Cortez in 1527. It contains the image of the Christ, known as El Senor de las Siete Velas—the Lord of the Seven Veils—on account of the fact that it is kept behind seven veils throughout the year, to be brought out on Good Friday. Somewhere near the middle of the sixteenth century, this image was placed in the church and is held in high veneration by the natives.

On Good Friday night after 8 o'clock, which means after the service of the Removal from the Cross for the Veneration of the Faithful has been observed, the doors of the church remain open. They are banked on either side by huge wreaths, each about five feet in diameter, of black and purple dyed flowers, inset with gardenias, making the air heavy with perfume suggestive of mourning. At the foot sit many beggars, picturesque, but dirty, malformed, and diseased, making the silence uncomfortable with their petulant, insistent whine for alms. Their hands are outstretched and cupped. A stream of people, quiet and subdued, pass in and out the doors. They are representative of a complete cross section of life in the city. Every strata is represented.

The interior of the church is dimly lighted but full of movement and suppressed sound. The murmur of prayer is quiet, subdued, and sounding like the hum of bees.

The high altar is undergoing the changes necessary for Easter Even. Many *mozos* are moving about it, placing banners of white, gaudily painted heads of cherubs on stands, drapes, candles, and many other furnishings. The *mozos* are dressed in overalls or very ragged clothes, and appear to be dirty and unshaven, while one has a scarf tied tightly about his mouth to keep out the night air. All are reverent and breathless and dignified in their care for the work they are doing. These are the sacristans.

On the right, at the entrance to one of the chapels, is a life sized figure of the Christ, still garbed in the red robe, with eyes blindfolded, to commemorate the Mockery. This figure is passed by almost unnoticed by the assembled people.

At the back of the church is the recumbent figure of the Lord of the Seven Veils, removed from the Cross for the Veneration of the Faithful. The figure reclines on a bank of green drapes, with flowers, tube roses, and gardenias, scattered. There are throngs of men and women, young and old, gathered about it. They are orderly, and devout to the point of anguish.

At the foot of this recumbent figure is a kneeling beggar; perhaps the one known in the city as El Jesus. He is garbed in rags, with a piece of sackcloth thrown across his shoulders for a coat. He filthy. There is also kneeling there a young man and his mother, a man and wife of the better classes, shop girls, *criadas* (servants), a sturdy peon, and children.

A woman is selling little cakes called the Blessed Bread, and medallions. The figure is surrounded by the faithful, who are making their pilgrimage of suffering and contrition, each patiently following in the line, praying quietly but audibly. Each carries a rosary and a medallion, a coin, or a flower, and with these objects they touch, almost fearfully, first the nail-head protruding from the foot of the recumbent figure, then the scarred knee, the wound in the side, the nailprint in the hand, the scarred and bleeding forehead, and finally the lips, and then to kiss the thorns of the encircling crown and the forehead, and then the hand.

A moment of quiet contemplation, praying the while that they shall receive a blessing by contact with the articles that themselves had had contact with the vital imagery of the suffering Lord. And with a sign of the cross on forehead and lips and breast, the pilgrimage is finished.

The line moves up, and these kneeling take their place and resume the pilgrimage anew. There appears to be not an atom of pretense with any. The beggar has an expression on his face not to be soon forgotten, of awe and contrition, with yearning; the servility of his profession cannot be erased, but none can doubt his sincerity for this moment. The upstanding peon is bold and confident, but with humility and unequalled devotion. He is proud to have others see this evidence of his

faith. The mother and son cannot keep the tears of joy from their eyes. The man and woman of the better classes perform their duty unemotionally, but nevertheless are unhurried and devout. The girls are worldlings and are scarcely impressed, interspersing their devotions with whisperings. The children are sweetly worshipful, and kiss the little fragrant flower that has been pressed on the wounds and lips, as with the kiss of a child for its mother.

The head sacristan, the one with the scarf tied about his mouth, walks around, tinkling a little silver bell, to indicate the closing of the church. But the pilgrimage continues long after the doors are closed, so great is the number of the waiting people.

NINETY YEARS OF THE JERUSALEM AND THE EAST MISSION

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justified their worst fears, that the reverse of what the Archbishop hoped was happening. His action toward the Assyrian Church was in danger of being interpreted in the light of the lamentable history of the Jerusalem bishopric. To prevent this, he sent to Liddon, through Athelstan Riley, a further statement of his own intentions with regard to the new Bishop and his work. He wished the work to be on the model of the work among the Assyrian Christians; and the new Bishop would be the bearer of a letter to the Patriarch of Jerusalem similar to that already sent to the Patriarch of Antioch by the hands of the Assyrian Mission. The C. M. S. would in no way control the Bishop; he would act as the vicar or representative of the Archbishop, who would alone control his policy, and who was against any form of proselytism."

ACCORDINGLY, Archdeacon Blyth was consecrated as Bishop in Jerusalem, who should act as the representative of the Archbishop of Canterbury. It had previously been arranged through diplomatic channels that the wish of the Patriarch of Jerusalem should be ascertained; assurances were given that the Bishop would in no way be responsible either to the Church Missionary Society or the London Jewish Society. It was unfortunate that the sum of £600 was contributed annually by the C. M. S. through the Archbishop. In a letter addressed to Lord Edmund Lechmore, April 22, 1887, the Patriarch of Jerusalem expressed his satisfaction with the new arrangement.

Bishop Blyth was a wise administrator and diplomat. Under his wise leadership the scope of the work was greatly enlarged. He died in the midst of the World War. The Ven. Rennie MacInnes, who had served the C. M. S. for years, was chosen as his successor.

It is evident from the above that the bishopric in Jerusalem is an independent see. Appointment is made by the Archbishop of Canterbury in conjunction with the Archbishop of York and the Bishop of London.

The following extracts from the annual report of the Jerusalem and the East Mission should be noted:

First: Objects. 1. The establishment and maintenance of mission work among the Jews and Moslems in Bible Lands.

2. The provision of Church privileges for English Church people resident therein.

3. The maintenance of relations of Christian charity, now so happily established, with the other Christian Churches represented in Jerusalem, especially the Eastern Orthodox Church, with a view to coöperation on Catholic principles, and to the promotion of Christian unity, as laid down in the statement of the Archbishops of Canterbury and York and the Bishop of London on the reconstitution of the bishopric in 1887.

Second: Special attention should be given to the following: "All missionaries shall be appointed by the Bishop of the Church of England in Jerusalem for the time being."

Third: "Facts and reasons why English Church people should support the Jerusalem and the East Mission:

"1. Because the Bishop of the Church of England in Jerusalem and his staff represent the Anglican communion in the Mother City of Christendom.

"2. All other ancient branches of the Catholic Church have their representatives in Jerusalem and give them support in funds and personnel."

EGOIST

QUICK to scorn;
Hard to trust;
Important one,
But a grain of dust.

EVANGELINE C. COZZENS.

The Family

By Clinton Rogers Woodruff

NOT long ago I read in *The Vagabond*, that lively four page monthly written and published by Thomas Dreier, these pregnant sentences:

"People like our good neighbors, Ernest and Margaret Hunter, whose farm adjoins ours, are the ones who give our nation its strength. The froth of city life means nothing to them. They live clean, wholesome, useful lives. Their home is happy. Their children are healthy. They are recognized by those who know them as progressive, forward-looking, neighborly citizens. To talk to them about what they have done and about their plans for the future is to increase one's faith in the magic of the old-fashioned home—a home in which all the members are workers."

Such people do not get into the newspapers. The news they create is not "front page" material. All they do is to make the country better and stronger. There is no news in that.

Several years ago in the Sunday issue of the Philadelphia *Public Ledger* I read this item:

"Not so many days ago the country briefly concerned itself with the story of a pastor who, having occupied pulpits of no mean distinction, shot himself, out in a western city, as his wife sought theatrical employment for herself and their brood of four children. In a tragic farewell note to his wife, who was in New York City, he gave as a reason for his act the fact that through no fault of hers they could not make a go of their marriage and his bitter regret that they could not make a home for their children."

The tidings of a clergyman compelled to confess, in such a tragic manner, that he could not make a success of wedded life did not, however, hold the attention of the reading public very long. On the same morning a different sort of brief stir in the progress of man's daily affairs was caused by a less sad, but scarcely less thought-provoking item, which told how a prominent family in New York had decided home-keeping as practised at present was, for them at least, more or less of a failure, and that therefore they had decided to split the family amicably in two, labeling the experiment "a personality separation."

Look upon this picture and then upon that of Ernest and Margaret. Which one represents the larger number of cases? Who can tell? From time to time one is appalled by the statistics of divorce and they are appalling, but is it not a matter of distorted perspective or over-emphasis?

One has to judge such matters from one's own experiences and observation and those of his friends and acquaintances. From these viewpoints I believe that Dreier's picture is truer of a larger number, a much larger number in fact, than the other two.

Nevertheless the existence of the other pictures must make us pause and it is encouraging to record the attention they are receiving at the hands of thinking Christian people, and it is even more encouraging to record the amount of thoughtful consideration they are receiving at the hands of Churchmen and our sundry social service departments and commissions. There has been a steady stream of publications dealing with these and kindred cases from our National Department and from the Canadian Council for Social Service.

Religious and scientific instruction in marriage as part of the regular program of every parish was proposed by the Department of Christian Social Service and a series of Family Relations Institutes in various dioceses were announced under the inspiring leadership of the late Dean Lathrop. These were to be arranged for the instruction of the clergy as training courses or preparatory classes in the conduct of marriage. Authorities in mental hygiene, spiritual living, sex relationships, and household economics were to be included in the institute faculties, but the plan as far as I now recall was never fully carried out, largely for lack of the necessary funds.

These marriage preparatory classes were designed for engaged couples and for young people of marriageable age. The teaching in Church schools, according to Dr. Lathrop, included all varieties of polygamy found in the Old Testament, except when some unusually well-equipped teacher went outside the prescribed courses and gave the child the true idea of a Chris-

tian monogamous marriage. His institutes were intended to combat the present situation of "domestic revolution" reflected by the present large number of divorces. The divorce problem, Dr. Lathrop said at the time, may be attributed to a conflict between a Christian and a pagan conception of marriage.

At a recent meeting of the Social Service Department of the province of Washington a special committee pointed out that marriage is receiving far less attention at the hands of students of society and of Churchmen than divorce, and therein lies one of the difficulties of the present grave situation.

"Startling though the statement may sound," the report declared, "divorce is receiving an undue amount of emphasis and attention. It is just like closing the barn door after the horse is stolen. If more attention were devoted to marriage and the preliminaries of marriage we would need to give less attention to divorce which results, all too often, indeed one might say in a majority of cases, from lack of thought, care, and consideration at the beginning."

This same committee recommended, following the new Marriage Canon (Canon 41), that there should be a uniform waiting period of three days required in the several states and the District of Columbia, and further recommended that no licenses should be issued to applicants under 16 years of age.

IT WAS Mrs. Bellow Lowndes, I believe, who pointed out that the real remedy is not to make divorce easier, but to make marriage more difficult. It is surely not only a terrible, but a sobering thought, that in our country hundreds of thousands of young men and women enter upon the most solemn contract possible in human life far more lightly than they would were the question that of purchasing a share in a business, or even of taking up some new form of employment.

"I suggest," she said, "that it is an amazing thing, that whereas the law steps in and makes it possible for a man or woman to bring a breach of promise action against a faithless lover, no great legal pundit has ever worked out a plan by which the solemn act of marriage should be retarded for, at any rate, sufficient time for the two people concerned to consider the contract into which they are entering, at least as earnestly and as seriously as they would do were it, say, some other new mode of life. What should we think of a young man or woman who suddenly announced that he or she was going to throw up his or her present job, and emigrate to a distant colony, within as short a time as was physically possible? We should think, and rightly think, that a change of life undertaken in such haste, and with so little thought, was likely to bring neither success nor happiness. Yet this is what thousands and thousands of our young people are doing with regard to marriage."*

One of the Copec volumes is devoted to *The Home* (London: Longmans, Green & Co. 3 shillings). The first part is devoted to the spiritual characteristics that make a Christian home. The relations of husband and wife, or parent and child, and of the family as a whole, to the community, are discussed. The insistence on basic principles of home life bring out many helpful and practical applications. For instance, because "romantic love" is the basis of the home, then the "income is the family's money and not that of any one of its members." The husband earns his contribution to the home in cash payment for his services elsewhere; the wife gives her contribution by direct service. Both are of equal value. This kind of practical advice, the result of Christian principles, is found again and again.

Physical conditions likewise have a profound influence on the family and its prosperity, spiritual and otherwise. This fact justifies mention in an article like this of Dr. Edith Elmer

* In a new volume just received, entitled *A Thousand Marriages: A Medical Study of Sex Adjustment*, by Robert Latou Dickinson and Lura Beam, with an introduction by Havelock Ellis, we have what is described as "the first considerable medical analysis of marriage in its widely human relationship." The study of the marriage relation we are told is still recent. This study found its source material in the extensive case-histories of a distinguished gynecologist, some of which extended over a period of 35 or 40 years; but it is by no means narrowly confined to physiological aspects. The approach is gynecological, but the presentation of the whole situation, physical and psychic, is comprehensive searching, and sane in its recognition of the facts. It was prepared under the auspices of the National Committee on Maternal Health and is published by the Williams & Wilkins Company, Baltimore, U. S. A. \$5.00.—C. R. W.

Wood's *Recent Trends in American Housing* (New York: The Macmillan Co. \$3.00). In her earlier book, *The Housing of the Unskilled Wage Earner*, Dr. Wood presented an authoritative and comprehensive array of facts concerning housing conditions up to 1919. In this new book she takes up modern trends, having first made a careful summary of housing evils and their remedies up to 1917. It is filled with startling and challenging statistics, comparisons, and statements that should shake us still further out of our lethargy about housing conditions in this country. Dr. Wood is interested both in restrictive and constructive housing measures, but she emphasizes the need of making better homes available to a larger percentage of people, a truly constructive policy.

Of course, these remarks apply to fairly well to do people but Christian men and women are urged to get busy in every possible way to settle the housing problem in this Christian way. As Christians "we cannot rest until we have placed every family in a position, in which, as the barest minimum, it can obtain all the necessities of life with a reasonable security for continuance." This is a large order, as Dr. Lathrop once said, but, the Christian can reply, "So has been every Christian movement in history."

FAMILY LIFE is being challenged by so-called philosophers of the Bertrand Russell type. As was recently pointed out he hoped to get back to England in time to set up his children's Christmas tree; but illogically enough, if he had his way he wouldn't have to hurry home for his children's sake, as the State would be attending to his parental duties and acting as Santa Claus for his children. This English mathematician and philosopher believes that the State would make a better mother for the little Russell children than Mrs. Russell. In a recent debate in New York with Sherwood Anderson, novelist and editor, Mr. Russell declared that children require physical care and freedom rather than affection, and that "most love is a prison, mother love not the least so." Maternal solicitude, he said, is designed by nature to be adequate for a family of ten, and becomes excessive when concentrated upon one or two, the usual number of children in a modern family, with the result that the children become timid and are oppressed by the sense of being constantly under observation. Wherever the home life of the parents is not happy, he maintained, children are liable to suffer from nervous disorders as a result of the emotional conflicts produced.

Those who desire to familiarize themselves with the modern, I might with truth say the ultra-modern, view of *The Family* (New York: McGraw Hill Co. \$4.00), will find it carefully set forth in a volume bearing that title by Edward Byron Reuter, professor of Sociology, University of Iowa, and Jessie Ridgway Runner. It is designed as an introduction to a serious study of family life. From hundreds of studies by well known writers on the problems of family life, the authors have assembled and organized more than one hundred separate selections, representing a considerable percentage of the significant work that has been done in this field.

The authors have placed their greatest emphasis upon the development of personality within the family group, but not at the expense of those other considerations necessary to a well-rounded grasp of the subject.

It is interesting to note that the Inter-Parliamentary Union has a well organized section dealing with the protection of mothers and children. Considering that the World War destroyed millions of human lives and caused the most serious physical and moral damage; considering, on the other hand, that the increasing employment of women in industry and commerce may become a danger to the coming generations, the following measures are recommended to the national groups, in the interests of mothers and children:

1. That the ratification of the Washington Convention of 1919 relating to the employment of women in industry and commerce before and after childbirth should be hastened and that every effort should be made to bring about the inclusion of the rules of that Convention in the legislation of all countries;
2. That appropriate measures should be taken to obtain the same protection for women employed in agricultural work, in accordance with recommendation adopted by the Third Labor Conference, in October, 1921;
3. That efforts should be made to ensure similar protection for women employed in domestic work, taking as a guide the rules of the Washington Convention mentioned under (1), due allowance being made for the special nature of the work;

4. That the creation of institutions for safeguarding the health of mothers and children should be recommended.

In this connection the Inter-Parliamentary Union particularly recommends:

(a) The creation of institutions which make it possible for women to be confined under good sanitary conditions either in institutions which receive them at the time of confinement or in homes for expectant mothers and for mothers and children where they can spend the last period before confinement and the months immediately following, together with their children.

(b) The creation of public institutions, such as welfare centers, etc., for the purpose of providing expectant mothers and mothers with the information of a sanitary, social, and legal nature which their condition calls for.

THESE measures are of importance and value, but they do not reach the problem of the home which as our own National Department of Social Service wisely points out is "the proving ground" of corporate life. Within the home the individual may be prepared to realize the varied claims of social allegiance through the exercise of right relationship between the young and the old, the weak and the strong, the slow and the quick-witted, the practical and the temperamental, the stabilizers and the experimenters. Within the home right attitudes taken toward essentials of family solidarity will ease the strain of changing methods of living. Again, within the home the mastery of self may most readily be acquired and self-restraint be exercised. In the intimacy of family life lies a unique opportunity for the practice of tolerance. These are necessary antecedents of freedom. The ideal of young people in building homes of their own should include the assumption that within the home circle the individual finds a starting point for community service. The key to the whole is the emphasis placed not on what each acquires but on what each sacrificially gives.

A true Christian home, the department declares, is possible anywhere, whether in an apartment house or on a suburban estate.

CRUCIFIX MADE BY AN OLD WOOD CARVER

WITH loving craftsman's fingers did he make
The likeness of his Christ: he must have dreamed
Of beauty which the block of oak would take
As blades of steel bit deep and lined and seamed
The timber: oh, what joy this artist felt;
I see the evidence; I sense his might
And I am certain that this sculptor knelt
Before he put his tools aside each night.

Are all the lovely things that grip men's hearts
Nurtured by God? Are poems, pictures, rôles
In the great dramas; all the singer's arts
Stirred in the deep recesses of men's souls
By this same power? . . . ah, we may not know
But here is something indicating so!

JAY G. SIGMUND.

THE MANY VOICES OF THE PARISH CHURCH

FROM ITS FOUNDATION stones, hid deep in earth: "Other Foundation can no man lay."

Her Cornerstone speaks: "The Stone which the builders rejected has become the head of the corner."

The Church Door says: "Behold I have set before thee an open door."

The Gilded Steeple Cross, high and lifted up, cries to every passerby: "Take up thy cross and follow me."

From the Baptismal Font comes the words: "I am the Water of Life."

The Memorials, dedicated to the memory of our faithful departed, remind us that "God shall wipe away all tears."

The Children's Corner pronounces: "Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein."

The Altar Chants: "I will go to the Altar of God."

The Altar Lights with their golden tongues proclaim: "I am the Light of the World."

The Bread on the Altar whispers: "Broken for you."

The Wine in the Chalice tells us: "Shed for you."

The Pulpit proclaims: "Preach the Word."

The Lectern affirms: "Behold I come quickly, blessed is he that keepeth the sayings of the prophecy of this Book."

—Rev. Davis Johnson.

CORRESPONDENCE

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

THE FINANCIAL CRISIS OF THE CHURCH

To the Editor of *The Living Church*:

THE PRESENT IS NOT A TIME for a lukewarm or critical attitude toward the Church's work but it is a time for full and honest facing of the facts.

In my judgment the facts of the situation are as follows:

1. The Budget should not have been maintained at the same figure at which it stood when the country was at the peak of prosperity. Events have proved that this was a mistake.
2. When the present situation developed the National Council should not have reduced the salaries of the missionaries. This was the last thing to be done, not the first.
3. There should be no talk now of abandoning missionary fields but the National Council should drastically reduce its Administrative and Departmental expenditures as ordered by the General Convention.

In the years of inflation these departments have grown beyond what is necessary and beyond what is desirable or justifiable.

The expenditures of these departments in 1931 totalled \$415,863 and the budget as reduced to meet the present emergency allows for the possible expenditure by these departments of \$408,836.

I write this in no spirit of criticism. The diocese of New York has shown its interest in the Program of the Church in unmistakable terms. In the past six years this diocese has sent to the treasurer of the National Council more than two million dollars.

But the facts must be faced. What the dioceses may be able to do this year is quite uncertain. In this diocese we are compelled to give our thought and effort to raising funds for the help of unemployed people, especially those of our own Church.

If further economies in the budget of the national Church are necessary these must first be made by reducing Administrative and Departmental expenditures.

I hold that, if necessary, the National Council should discontinue all these departments before it abandons a single missionary field or reduces the salaries of our missionaries in the field, and I believe that this is the judgment of great numbers in the Church.

(Rt. Rev.) WILLIAM T. MANNING,
Bishop of New York.

MISSIONARY SALARIES IN JAPAN

To the Editor of *The Living Church*:

IHAVE READ with interest the Rev. John Cole McKim's letter regarding reductions in salaries of Japanese clergy [L. C., April 2d]. He is quite right in stating that the reduction in the budget is working hardships on them. I have just arrived direct from Tokyo and have been through the first three months of the cut. With the yen-dollar exchange working out strongly against the yen, prices of absolute necessities have risen beyond our predictions. Since January there was a sharp advance of thirty per cent in the price of rice and more than six per cent in the price of *shoyu*, both a part of the daily food diet of the Japanese (three times a day). Further advances were predicted when I left Tokyo March 10th, owing to the Japanese rice crop being some fifty million bushels short, and with a nation having to buy rice from other countries and pay for it in a depreciated currency, the prices for these necessities will make a considerable further advance. The Japanese clergyman and lay worker devoting full time to the Church's work will suffer greatly by this cut. In many cases a ten yen cut is going to mean a cut in his food as well as that of his family.

Dr. McKim's table showing the salaries looks as though the foreign missionary will be well off. However, speaking from experience, I can state readily that practically every man and woman is facing a rising demand on his salary, not only by having all tradespeople immediately marking up such items as canned milk and other necessities fifty per cent, but in the demands for aid from people all around him. I know of hundreds of cases since January 1st where missionaries in Japan have been straining their meager resources to keep students in school by paying their fees and providing their lodging and

meals, as well as come to the aid of hundreds of families that are suffering terrifically. The foreign missionary's living expenses have gone up on the average of from 30 to 50 per cent. With the fall of the yen I personally experienced shops marking up such necessities as flour, butter, eggs, cereals, etc., by 50 per cent. Probably Dr. McKim does not know that all the work of the missions in Japan for the present to aid in the balancing of the national Church's budget is on a strict two yen for one dollar basis and does not secure the benefit of any exchange profits. This is truly a hardship when the institutions, mission stations, kindergartens, etc., must pay their bills in yen against a general rise in all costs in Japan.

But the foreigner in Japan is meeting it courageously and he is giving up all of his conveniences wherever necessary to meet the additional demands from those people with whom he works. Every American missionary, to a man, cheerfully agreed when the news came to cut his own salary. They offered one or two months' salary to their bishops. They have all tightened their belts and faced the situation. I could give you direct instances where they are shouldering new responsibilities since January 1st. I know this first hand from visits I have paid to the large cities as well as the small villages in the Kyoto, North Tokyo, and Tohoku districts since January 1st. The whole Church in Japan is suffering from curtailment, but out of this situation is growing a new faith among both Japanese and foreign workers. These things I know first hand. Japanese Christians believe today, as never before, that Christianity alone, practised in the daily lives of men and women, will some way right all that is wrong with the world. Japanese Christians with their faith demonstrated in their daily lives have given me personally a faith I never before had in the ultimate triumph of a Christ-minded and a Christ-ruled world.

Chicago.

PAUL RUSCH,
St. Paul's University, Tokyo.

REUNION WITH THE ORTHODOX

To the Editor of *The Living Church*:

THERE SEEMS TO BE a danger in some quarters of over-estimating the theological barriers in the way of reunion with the Orthodox Church, to judge from L. M. Gray's letter in *THE LIVING CHURCH*'s correspondence columns of April 2d. The passage quoted from Dr. Gavin does indeed appear to present grave difficulties, as it implies (1) the claim of the Orthodox Church to be the whole Church, (2) therefore her infallibility, (3) hence the necessity for any body uniting with her to accept the whole of her teaching, and (4) the utter rejection of any "branch theory" of the Church, as well as of all Sacraments outside her own pale.

However, if we examine them more carefully, these difficulties will be found to shrink considerably, if not to disappear. In the first place, the passage from Dr. Gavin needs to be balanced by another from the same work: "Orthodoxy neither claims nor understands Infallibility in the sense in which the Roman Church uses it. . . . The lines upon which the so-called 'Branch Theory' is developed are entirely consistent with the method in which Orthodoxy has acted, even though there is no explicit acceptance of the theory by the Orthodox Church" (p. 210). In the second place, the Russian and other non-Greek theologians of Orthodoxy take, on the whole, a much more lenient view of non-Orthodox Churches and Sacraments than do the Greeks. (Dr. Gavin's masterly book necessarily limits itself to "*Greek Orthodox Thought*," and does not deal with Slavic Orthodoxy, which has been entering upon a most amazing renaissance, both intellectually and spiritually.)

Among the eminent Slavic Orthodox theologians who hold views approximating the "Branch Theory" of the Church, and who admit some of the non-Orthodox Churches to be parts of the Catholic Church, are Philaret of Moscow, Soloviev, Guettée, Zankov, Gloubokowsky, and Zenkovsky, while among the Greeks Bernardakis, Archbishop Germanos, and other theologians are to be included. Zankov, Boulgakoff, Alivisatos, and others admit the existence of valid Sacraments outside the Orthodox Church, and most others would admit that the Sacraments and orders of non-Orthodox Churches can be accepted by

Economia, provided the Apostolic Succession has not been broken and the other conditions are fulfilled. (The curious notion that the Orthodox could accept even Protestant ministries by *Economia* is, of course, very far from the truth.)

The "Infallibility" claimed by the Orthodox Church is very different from the mechanical, penny-in-the-slot conception maintained by Roman Catholics. An infallible answer cannot be obtained at any time by merely turning on the correct ecclesiastical machinery. Moreover, at least according to the Slavic theologians, no one office or group in the Church—not even the episcopate—has the *charisma* of infallibility, but only the whole Church, clergy and laity together. In practice, the Orthodox generally do not claim infallibility for the local Eastern synods held since the schism, but only for the seven Ecumenical Councils of the undivided Church, accepted by the whole of Catholic Christendom. Their decisions [together with such fundamental doctrines as the Real Presence and the Eucharistic Sacrifice, taught by the generality of the Fathers as *de fide* (and therefore binding on Anglicans, no less than other Catholics)], are held as essential, for the Easterns realize that if a man may deny the seventh Council, he may equally well deny the first, and that the unity of the Church must be something more than a sum of discords. The living tradition and experience of the Church cannot be discarded. But this means that, to unite with them, we have only to accept the Spirit-guided decisions of Catholic Christendom as a whole, and this is the principle which was so vigorously reaffirmed by our own Church at the Reformation. If we are faithful to our own principles, we shall find no insuperable difficulties in our approach to the Orthodox, which must be *both* theological and psychological, but above all spiritual.

The charge of indifference to missions is scarcely just, as regards the Orthodox. For centuries, indeed, the martyred Greek and Balkan Churches were under the heel of the Turk, and barely survived, and even today they are just beginning to recover from the effects of this enslavement. The Russian Church, however, did a magnificent missionary work in Siberia, especially among the Tartar tribes, while the Orthodox Church in Japan is described by John R. Mott as "among the most successful of modern missionary ventures."

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

KEEPING THE YOUNG PEOPLE

To the Editor of *The Living Church*:

WHAT ARE WE DOING today to *keep* the children and "young people" in the Church? All of this is knowledge, not hearsay, and surely it is matter of seriousness.

Several years ago a father deserted his wife and six small children. The oldest child, a boy of 11, sang in a boys' choir in one of the wealthiest churches in that city. The \$12 or the \$15 which the choir collected and sent to the poverty-stricken family was the only help they received from that church! After a while, this boy got in trouble with the choirmaster and was "kicked out" of the choir for several months. During that time the annual choir-camp was held, and the boy was forbidden to go. A family of twelve (they were being sheltered in the grandparents' home) crowded into five tiny rooms, rooms over stores in one of the poorest sections of the town. The rooms were hot, badly crowded, and there was no yard, no porch, no place to play, except on the sidewalk. Yet this choir boy was not allowed two weeks of fresh air, swimming, horse-back riding, and other clean, good fun—because he was being punished. He should have been punished, of course, but not *that* way. Did any priest bother to find out what the camping trip really meant to this boy? How poor the family really was? No. Do they go there to church, now? No!

Another boy of 11 in this same choir had not been baptized. Eventually he was, with one of the priests standing as his godfather. I don't believe the clergyman ever called on the family, who were not Church people, although he may have gone one time. He didn't even give his godson a Christmas greeting, much less any Church training or his friendship. Later on, this boy was "kicked out" of the choir, too. Did the priest go to see the mother and correct the boy, yet at the same time let him know a godfather is a fellow's friend? No. He sat back and let the child go to the Methodist church.

A lad of 19, who for years had been an altar boy, was informed by the master of ceremonies he "wasn't wanted any more, because he was getting too unreliable." Did that priest go to see the boy (whose family are practically atheists), or write him a friendly letter, or invite him to "come talk things over"? No. He let the young chap be put aside as if he were a torn-up Prayer Book. It almost broke the lad's heart! With tears in his eyes he said to us, "It's just like the folks said, 'the Church is all bluff, all show.' That's what hurts me so much, to find out they are right." We asked him if he told the family

of his unkind dismissal. "Oh, no," he answered, "not what was really said to me. I don't want them to throw off on the Church." Talk about loyalty! A boy who is scorned and jeered at when he kneels at his shrine for his prayers, who frequently was kept home from Mass, needs friendliness, love, patience, and cheer from the Church—not sarcasm and humiliation. Where is he now? Who knows? He is not at church.

I'll close as I began, by asking what are we doing today to *keep* the children and "young people" in the Church?

Cleveland, Ohio.

(Miss) OLIVE KENNEDY.

"PATRIOTISM AND NATIONALISM"

To the Editor of *The Living Church*:

ON MARCH 12TH you published an able contribution entitled Patriotism and Nationalism; pointing out some of the sins of that Nationalism of these days which is really a perversion of true patriotism, and which might be described as an overlove of country, and even, sometimes, as oppression masked as Patriotism. The article is timely and the distinction well made. But historical justice requires that it should not pass uncorrected in certain particulars. It is there stated or implied that the United States government and people have been guilty of misconduct in their dealings with Nicaragua, and in the annexation of California and the southwestern states of the Union. I do not so read history. The recent American expeditions to Nicaragua have been at the request of constituted authority there, and have been used solely to preserve law and order. The annexation of Mexican territory has, from the first, resulted in better government and in a higher civilization. The natives were not despoiled and the value of their property was increased by the change. So much for results; now as to means. If the writer's theory is that force must never be employed in national affairs, then what becomes of his compliments to Lincoln and to the Concord rebels in this same article? The American Revolution was the result of force persistently applied, and Lincoln's "humility," as the writer calls it, expressed itself in a long and triumphant war of invasion. Nor is it true, as the article states, that the eighteenth century struggle for America between France and England represented merely "a frenzy of greedy mercantilism." On the part of the British and Americans it was largely an effort to defeat French militarism and the Inquisition, and to establish and secure protestant liberty in America. That's why George Washington fought the French in that war. There are times when civilization must be defended by force.

Saint Malo, France.

ALFRED B. CRUKSHANK.

SALINA, WE BEG YOUR PARDON!

To the Editor of *The Living Church*:

IN THE ACCOUNT appearing in *THE LIVING CHURCH* of March 26th of the Regional Conference held in Omaha, March 15th, it is stated that all the dioceses represented accepted the amounts asked of them toward the deficiency fund, with the single exception of the district of Salina. This is not quite true to the facts, and seems to place Salina in the position of not being willing to "play the game"; an impression that I wish to correct.

In the first place, Salina was not alone in declining an additional "quota." The Bishop of Missouri also stated that while that diocese would do what it could, he was able to make no definite pledge.

For several years Salina, while not always accepting its full quota, has paid its pledges in full. For 1932 we have pledged \$3,000 of a quota of \$3,200, which pledge will again be paid. This is a proportion much greater than any other diocese or district represented at that conference, with the single exception of Western Nebraska which has pledged its quota in full, and in addition pledged a further \$800. All honor to Bishop Beecher for that noble action. Nor will the additional amounts pledged at Omaha bring these dioceses up to the same proportion of quotas as Salina pledged originally.

Salina has been playing the game right along, and expects to continue to do so. Had all the other dioceses and districts pledged in the same proportion, the story of the deficit would have been vastly different. (Rev.) WILFRED A. MUNDAY,

Goodland, Kans.

Secretary, District of Salina.

ON BEING told that loaded dice were found among the excavations at Pompeii, Bulwer Lytton remarked that "some of the virtues may be modern, but all the vices are ancient." Some virtues are just now expedients against old vices.

—Catholio Citizen.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

WHAT AN INSPIRATION the joy of youth is! And particularly so when it is expressed through service to others. I am sharing with you a letter from a young woman who was graduated from college last year and is now busy teaching. This is her first work for the Church and she writes of happenings during a Christmas vacation.

Joy in the Mountains

"How sorry I am that you had to leave for your home after the first early service, for you missed everything when you missed the ride with us. Those kiddies were like darling, frightened birds wanting to leave the nest but, after a second look, would turn around and run! My friend and I were *Santa's Jingle Bells*, and our work seldom ceased during the entire trip. Twice the bells broke, but then it only required the strong hand of Becky's husband to fix them and we were soon jingling them again. The country is beautiful, the wonders of God are always before us here.

"That reference which tells us of being repaid a hundred-fold was certainly proved to be a truth on this trip, for out of the denseness of these mountains, when talking to a man, his wife, and four children we heard and realized their appreciation of our coming, and all it meant to them. As we were leaving the man gave us at least a bushel of apples. Oh! how good they tasted as we drove from place to place. Each eager boy and girl was more than pleased with his 'poke'—the mountain word for 'bag'—and toy. The joy which we left behind was unspeakable. How they prized even the smallest thing and what changeable expressions we saw as we drove off; waving of hands, laughing and calling goodbye as long as they could see us. Some of the homes were pitiful, in fact all were excepting one or two.

"On the road we passed a young girl of about 10 years of age, a woman about 35, and a girl about my own age, walking in our direction. The child had a cigarette in her mouth, smoking it to the very end and evidently enjoying it to the *nth* degree. That wise, sweet person with me stopped immediately and asked the child if she wanted a 'poke' of candy for her cigarette. Eagerly the child said 'yes,' offering us the unsmoked bit. We gave her a bag with a portion of scripture in it, and told the child to put the cigarette on the road and stamp on it. The amazed child did this, not comprehending why, until we told her the harm she was doing herself—so young a child. The mother and sister were astonished also but took in every word. The child seemed happy beyond measure in her new possessions and skipped up the road as we drove off. How I hope she will remember what we said to her and heed it. I pray the scripture will touch their hearts and bring them to an understanding of the love of God. We shall never know on earth how much good those Christmas bags have done.

"All our gifts were distributed before we left for home. The moon was beautiful that night and I was so happy I couldn't help singing, although everyone wanted to throw me out of the wagon before we reached home. I thoroughly enjoyed every mile we covered and I only wish you might have been with us on that trip."

LETTERS OF THANKS from many missionaries and prayer partners to whom the Church Periodical Club has sent books are most encouraging and will certainly prove to be real "stimulators" for a repetition of the gift. Does not this letter from Porto Alegre, Rio Grande do Sul, Brazil, call loudly for another book soon?

Stimulators

"This is an expression of my sincere thanks and appreciation for *Pilgrim's Progress in the World Today*. I found the book most interesting and instructive. Books in English are hard to find out here, hence they are doubly welcome. After all, there is a certain pleasure in reading one's mother tongue that cannot be obtained from reading other languages, however rich their literature."

IT WAS MY PRIVILEGE to be in Seattle last fall and to see something of the very interesting work our Church carries on at St. Peter's—a Japanese mission—of which the Rev. G. Shoji is priest in charge.

Japanese Work in the West

"My days have been full of most interesting work," writes Deaconess Peppers of Lindley House, who directs the activities at St. Peter's. "I travel nearly a hundred miles each week-end in going to and from the various meetings of the Japanese-American young people and children, who are affiliated with our Church.

"Each Friday evening the G. F. S. group, composed of girls in the eighth grade and in high school, meets at the mission. At the present time there are only two girls belonging to Church families who do not attend the meetings regularly, so we have real contacts with the Christian families. These girls accomplish so much work for the Church that if I detailed the numerous activities it would require several pages! Church school teachers; organists for the Church school and the English Church services; helping with candidate meetings; singing for special services; furnishing programs for Auxiliary meetings; taking a full share of the Lenten missionary boxes, as well as making many articles for our diocesan institutions, all come under our activities. The most spectacular and profitable thing we have done is to give a presentation of an operetta. The proceeds, amounting to over a hundred dollars, went to the Woman's Auxiliary toward the building fund for which they are responsible. The singing of the Japanese music by the Japanese-American girls was very charming, and the vivacity and grace of the young participants and some really beautiful voices made the occasion a notable one.

"St. Peter's is located in a district where it is impossible for young girls to be on the streets alone after dark, so we arrange to take each one home. The Church school with the work of one hundred and thirty pupils and eight teachers to supervise, as well as teaching a large class, fills my Sunday morning unless there is a special meeting after church, as often happens. Distances and hard work lend zest to life, and I am thoroughly enjoying my privilege of working with the Japanese-Americans in Seattle."

WHY IS IT that letters often stay unanswered for so long? What a common complaint this is! How often in public meetings and private committees we hear our clergy criticized because of unanswered letters. As the wife of a clergyman, this gives me much real concern. But our clergy are not the only ones who are remiss in this matter. Three times this week I have heard of women, holding official positions, who add to the difficulty of carrying on important work properly by not answering their correspondence promptly. Is this neglect really caused by over-work or a too busy life, or is it a lack of the realization of the importance of the subject to the sender of the letter?

Unanswered Letters

TO THOSE of us who have had the pleasure of meeting and hearing Mrs. Adam Urias de Pencier, wife of His Grace the Archbishop of British Columbia, it is gratifying to know that she has made an enviable name for herself in connection with her work for the Church and that of many organizations. She is filling office in five national organizations and has indeed taken her "five talents, traded with them, and gained another five."

A Canadian Churchwoman

LEADERSHIP!

HEAR ye all the Lord's high call!
Answer now, ye daughters.
Fare ye where He sends you forth
In all lands and waters.

Need is for your ministry,
Woman's hand of healing,
Woman's word of love and peace,
Mother-heart revealing.

He has heard your earnest plea
Nor rebukes your daring,
In His work He gives you place
Of no lesser sharing.

Humbly have ye asked to serve—
More than your petition—
Leadership in word and work
Is your prayer's fruition.

—G. L. T.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

A POPULAR yet scholarly presentation of Anglo-Catholicism is given us by Kenneth Mackenzie in his latest book *Anglo-Catholic Ideals* (Macmillan, 127 pp., \$1.25). Certain sections are more applicable to English than American conditions, yet the American Anglo-Catholic (monstrous phrase), or the man who is interested in the phenomenon of revived Catholicism within the Anglican Church, will find it both interesting and informative. Loyalty to the Church's faith, and distinct awareness of, and sympathy with, modern problems, characterize the treatment throughout. The reader is led to see in the Catholic Movement the unmistakable marks of the divine Spirit.

At times we have to criticize the phraseology. Thus the paragraph dealing with the Eucharist on page 60 might easily be taken to mean no more than a "virtualistic" conception of the Presence. But nothing less than the belief that the Eucharist not only conveys, but *is* the very Body and Blood of Christ can adequately express Catholic thought and experience, Eastern no less than Roman. Also the statement, "nor perhaps is it quite natural to speak of the great schisms which followed the Councils of Ephesus and Chalcedon as though they made no difference to the unity of the Church," is perplexing. Does the writer mean that these two Ecumenical Councils are open to question? Or that those who rejected them and separated from the Great Church still formed organic parts of the Holy Catholic Church? Is there, after all, no such thing as the *sin of schism*, no possibility of separating from the Body of Christ? This unhappy vagueness is in distinct contrast with the general clarity and definiteness of an otherwise helpful book.

W. H. D.

A MONTH'S RETREAT FOR RELIGIOUS. By the Rev. William Hawks Longridge, S.S.J.E. Published by The Society of St. John the Evangelist, Mission House, Oxford, England. Pp. 292. Cloth, 15s 4p; paper leaflets, 10s 4p.

IT IS DIFFICULT to estimate the debt which we of the Anglican Church owe to Father Longridge, since no other man has done so much toward reviving the use of retreats and furnishing to retreat conductors and spiritual directors abundant material concerning the Ignatian Method. There are of course many schools of spirituality and many valuable types of retreat, besides the strictly Ignatian; but the spiritual exercises of St. Ignatius will long remain the model of a thorough-going and effective type of spiritual culture.

Many of our readers are already familiar with Father Longridge's previous publications, particularly, perhaps, his *Retreats for Clergy and for Lay Folk*. The present volume, which he was seeing through the press when death claimed him, is a work on which he had been engaged for some years previous to that time. It is the custom for postulants of the Society of St. John the Evangelist to make a month's retreat before being given the habit of the society as novices, and again to make a retreat of a month before their solemn profession, and it was for this purpose primarily that the book was produced.

There are seventy-two meditations provided, divided into four groups corresponding to the four "weeks" of the Ignatian exercises, though, as in the original exercises, these weeks are of variable length. The first deals with the rooting out of sin and the gaining of detachment and holy indifference; the second treats chronologically of the life of our Lord; the third is concerned with our Lord's Passion, and the fourth and briefest consists of exercises in the unitive way—meditations on the Risen Life, the Blessed Sacrament, the Holy Spirit, and Christian perseverance. Each meditation is packed with thought and provided with apt illustrations which luminously emphasize the points made. There is abundant material in each for

an hour's prayer—indeed, few persons will be able to cover the material given, in the space of an hour.

While the book is obviously intended chiefly for Religious, it is really of much more general application. Priests will find in it endless suggestions for retreats which they may be called on to conduct, and the devout laity may well use certain selected meditations as the basis of private retreats of almost any length.

There is an appendix which indicates how such selective use of the meditations may most profitably be made.

If one were asked to sum up the tone of Father Longridge's meditations, one might say that they exhibit a lofty sense of God's transcendence and majesty, and a corresponding emphasis on the necessity for self-surrender and detachment from the things of sense. Such teaching has perhaps never been popular in the loose use of the term, but it is the foundation of the most glorious types of Catholic sanctity.

W. M. V. H., JR.

THE INDISPENSABLE SOUL. By William H. Cranshaw. New York: Macmillan. 1931. Pp. 315. \$2.50.

IT IS UNUSUAL in these days of specialization that a professor of English literature should venture into the fields of psychology and philosophy, as the author has done, and much more surprising that he should make his excursion so effective. Proceeding by the method of intuition he shows self-consciousness to be the primary datum of knowledge and demonstrates the necessity of positing the "soul," in the sense of psyche or thinker, as a real entity.

The author concludes that we are a dualism of mind and body. The body is interposed between the soul and the outside world and partakes of the nature of each:

"It presents a sort of intermediate state between the self and complete otherness. This offers a curious problem of being. . . . Yet, without this intermediate stage there would probably be an impassable gulf between the self and the not-self. . . . At least the mind is fitted to the body and the body is fitted to the outside world with which it is akin."

Professor Cranshaw believes that when we shall have accustomed ourselves to recent physical theories of matter we shall find them more, rather than less, intelligible than the older theory.

"The mind can understand energy, for it has direct experience of a kind of energy itself. Its difficulty has been to understand mass, when it did not in itself have any mass."

Upon the basis of familiar arguments the author inclines to belief in immortality. Here, as in the present life, the concept of the soul is indispensable.

"Without the soul there can be no question of immortality. If there is a soul, then immortality must be judged in the light of what the soul is, not in the light of what the body is. Man has had experience of the soul and has found reason for accepting the validity of that experience. Knowing thus much, he is bound to indulge the hope that the soul's nature is promise of the soul's life."

C. L. D.

ANGLICAN LOW MASS. By Edward C. Trenholme, S.S.J.E. London: Faith Press. Milwaukee: Morehouse Publishing Co., 1931. 60 cts.

A USEFUL MANUAL of instruction for the priest at a low celebration. The author, as he explains in the preface, "takes account of the six Anglican Liturgies," namely: "the Service of the Church of England; its fore-runner in the 1549 Prayer Book . . . the Alternative Order of 1928 . . . the South African Alternative Form of 1927; the Scottish Liturgy, and the American, both revised in 1929."

H. N. R.

The Living Church

Established 1878

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

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Church Calendar



APRIL

- 17. Third Sunday after Easter.
- 24. Fourth Sunday after Easter.
- 25. Monday. St. Mark.
- 30. Saturday.

MAY

- 1. Fifth (Rogation) Sunday after Easter. SS. Philip and James.
- 2, 3, 4. Rogation Days.
- 5. Ascension Day.
- 8. Sunday after Ascension Day.
- 15. Whitsunday.
- 18, 20, 21. Ember Days.
- 22. Trinity Sunday.
- 29. First Sunday after Trinity.
- 31. Tuesday.

KALENDAR OF COMING EVENTS

APRIL

- 17. Catholic Congress Eucharistic Conference at Ashmont, Boston.
- 20. Synod of the Province of the Pacific at Sacramento.
- 26. House of Bishops meeting in Garden City, L. I., N. Y. National Council meeting, New York. Church Congress at Hartford, Conn. Convention of South Carolina.
- 27. Convention of Georgia.

MAY

- 1. Conventions of Albany and New Jersey.
- 3. Convention of Pennsylvania.
- 5. Convention of Easton.
- 6. Conference of Brotherhood chapters of Michigan at Ann Arbor.
- 8. Convention of Montana.
- 10. Conventions of Bethlehem, Central New York, Delaware, Fond du Lac, Newark, New York, North Carolina, Ohio, Quincy, South Florida, Vermont, West Missouri.
- 11. Conventions of Arkansas, Nebraska and Washington.
- 12. Catholic Congress Regional Conference at Long Branch, N. J.
- 16. Convention of Western New York.
- 17. Conventions of Erie, Long Island, Maine, Rhode Island, Southwestern Virginia. Provincial Synod of Canada at Montreal.
- 18. Conventions of Connecticut, Eau Claire, Springfield, Virginia, Western Massachusetts, West Virginia.
- 19. Catholic Congress Regional Conference at Utica, N. Y.
- 23. Convention of Rochester.
- 24. Convention of New Hampshire.
- 25. Central New York Woman's Auxiliary Conference at Watertown.
- Conventions of Northern Indiana and West Texas and Convocation of North Dakota.

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

- 25. St. Luke's, Somers, N. Y.
- 26. Grace Church, North Girard, Pa.
- 27. Society of St. John the Divine, Toronto, Canada.
- 28. St. Paul's, Hartford, Conn.
- 29. St. Barnabas', Omaha, Neb.
- 30. Church of the Advent, Boston, Mass.

APPOINTMENTS ACCEPTED

DICKINSON, Rev. JOHN H., rector of St. Peter's Church, Hazleton, Pa. (Be.); to be rector of Trinity Church, West Pittston, Pa. (Be.) May 1st.

FRASER, Rev. DUNCAN, formerly curate at Cathedral of St. John, Providence, R. I.; to be assistant at St. Martin's Church, Providence, R. I.

HEIM, Rev. KENNETH E., formerly graduate student of the General Theological Seminary; has become assistant at Pro-Cathedral Church of the Nativity, Bethlehem, Pa. (Be.)

KOCH, Rev. ARTHUR E., rector of Trinity Church, West Pittston, Pa. (Be.); to be rector of St. Peter's Church, Hazleton, Pa. (Be.) May 1st.

KOPP, Rev. CLARENCE A., rector of Grace Church, Ellensburg, Wash. (Spok.); to be rector of St. Peter's Church, La Grande, Ore. (E.O.)

PARKER, Rev. FRANCIS W. G., O.H.C., formerly of West Park, N. Y.; has become prior of St. Andrew's School, St. Andrew's, Tenn.

PATTON, Rev. JAMES LINDSAY, formerly rector of St. Andrew's Church, Nogales, Ariz.; has become rector of St. John's Church, San Bernardino, Calif. (L.A.) Address, 268 14th St., San Bernardino.

WALKER, Rev. SHEAFE, formerly of Concord, N. H.; to be priest-in-charge of All Saints' Church, Littleton, N. H.

WILSON, Rev. LESLIE A., formerly priest-in-charge of Brazoria County Mission Field, Brazoria Co., Tex.; to be rector of St. Andrew's Church, Bryan, Tex. Address, St. Andrew's Church, Bryan.

RESIGNATION

EDWARDS, Rev. PETER, as priest-in-charge of Calvary Church, Roundup, Mont., because of ill health.

NEW ADDRESS

KEELING, Rev. STEWART P., D.D., rector emeritus of St. Peter's Church, Philadelphia, formerly Philadelphia; The Westmoreland Apts., Washington, D. C.

ORDINATIONS

DEACONS

CHICAGO—On Sunday, February 21st, ERICK RINGENHJELM, a former Methodist minister, was ordained to the diaconate by the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago, in St. Barnabas' Church, the Rev. Walter Pond, rector. The candidate was presented by the Rev. William Tullberg, rector of St. Ansgarius' and Jenny Lind Memorial Church, and the Rev. E. J. Randall, diocesan secretary, preached the sermon. Mr. Ringenhjelm sailed for Stockholm, Sweden, the following Tuesday and will probably enter into the priesthood of the State Church of Sweden.

LOS ANGELES—On March 31st, in St. Paul's Cathedral, Los Angeles, JACK ROBERT ROUNTREE was ordained to the diaconate by the Suffragan Bishop of the diocese, the Rt. Rev. Robert B. Gooden, D.D. The candidate was presented by the Very Rev. Harry Beal, D.D., and the Rev. Royal H. Balcom, D.D., preached the sermon.

Mr. Rountree is to be in charge of Grace Church, Glendora. He was a former minister of the Disciples of Christ Church.

DIED

BAYARD—Entered into life eternal on March 23, 1932, SAMUEL MCKEAN, son of the late Charles McKean and Margaretta Wilson Bayard. Requiem at St. Clement's Church, Philadelphia, Monday in Easter week. "Jesu, mercy."

MCMAHON—In Clinton, Ia., April 5th, NETTIE J., relict of the late Capt. Oliver P. McMAHON, in her 84th year. Burial April 7th, in Springdale Cemetery, Clinton. For many years president of St. John's Guild and the Woman's Auxiliary.

"Lord, now lettest Thou thy servant depart in peace."

PECK—At Evanston, Ill., March 30th, MINNA D., the beloved wife of W. PECK, M.D., in her 67th year. Burial from St. John's Church, Clinton, Ia., April 2d. Interred in Rosehill Cemetery, Camanche, Ia.

"Blessed are the dead who die in the Lord."
 RINGWALT—The Rev. ROLAND RINGWALT, beloved husband of Mary W. Ringwalt, entered eternal life on March 22, 1932. Services March 24th at St. Wilfrid's Church, Camden, N. J.

RESOLUTION

Alexis duPont Parker

The members of the vestry of the Memorial Church of the Good Shepherd, Rosemont, Pa., desire to record the great loss they have suffered by the death of their fellow vestryman, ALEXIS DUPONT PARKER, which occurred on March 2d.

Mr. Parker became a member of the vestry in 1919. He held the office of accounting warden and later was chairman of the Finance Committee. He was greatly interested in the Church and very active in its affairs, and his wisdom and judgment, combined with his great ecclesiastical knowledge, made him invaluable in council.

He was a man of very wide experience with a Christian viewpoint and love of humanity which endeared him to all his friends and associates. He was a just, warm-hearted, generous Christian gentleman, and we will miss him greatly both as a friend and an advisor.

May he rest in peace and may light perpetual shine upon him.

GEORGE R. PACKARD,
 STANLEY G. FLAGG, JR.,
 WILLIAM R. BRECK,
 THOMAS A. SPARKS.

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Los Angeles

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

Mitchellville, Md.

ATTRACTIVE COUNTRY REST HOME near Washington, D. C., in southern Maryland, with all modern conveniences, excellent table, services of resident trained nurse and special diet if desired, with quiet old Maryland family. New house, refined atmosphere with home privileges. MRS. T. B. CLAGETT, Mitchellville, Md.

New York City

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

CHURCH LINEN

MARY FAWCETT CO. NEW LINENS AT LOW PRICES. Famous 1800 for Surplices or Albs in 46 inch width at \$1.35, also Brown Linen for Covers, etc., 54 inch at \$1.05. *Special discounts continue.* Send for full set samples. New complete Altar Guild Handbook by L. V. Mackrille, 50 cts. 812 BERKELEY AVE., TRENTON, N. J.

FOR RENT

SEASHORE COTTAGE, ROCKLAND, ME. Rent for season, 6 rooms, bath, fully furnished, electric lights, hot and cold water. S. W. LITTELL, 138 S. Main St.

HEALTH RESORTS

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

S. ANNE'S CONVALESCENT HOUSE. Large sunny rooms, secluded garden. Resident nurse. References required. THE SISTERS OF S. ANNE, Craigie St., Cambridge, Mass.

HOUSE OF RETREAT AND REST

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

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.

MISCELLANEOUS

FOR SALE CHEAP—AN INTERESTING collection of Liturgies and Prayer Books and one Erasmus Bible. Box 553, Norfolk, Va.

MAKE MONEY FOR YOUR CHURCH BY taking orders for Water Lilies in your own town or even among your friends in other towns. Write CARLETON CLUB, INC., Lake Wales, Fla.

POSITIONS WANTED

CLERICAL

PRIEST, NEW YORK DIOCESE, 40, Married, seven years in present parish; free for summer supply in east. First class references. Good reader and preacher. Might consider permanent charge in good locality. Write, B-794, care of LIVING CHURCH, Milwaukee, Wis.

SUPPLY WORK DESIRED NEAR EAST coast for July or August. REV. L. J. BAILEY, Gambier, Ohio.

MISCELLANEOUS

CHOIRMASTER AND VOICE CULTURIST available. Twenty-five years choir directing and teaching. Full or part time propositions. References. Address: M-792, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER WISHES position. Available June or September. Mus.M. degree. Twenty years' experience in prominent churches. Successful in choral work, and as recitalist has given over three hundred recitals in a dozen states. Highest references. Reply, M-795, THE LIVING CHURCH, Milwaukee, Wis.

YOUNG MAN ORGANIST WITH SEVERAL years' experience and training, and with the best of references, desires summer position in New York City or vicinity, beginning June 1st. Reply, G-791, care LIVING CHURCH, Milwaukee, Wis.

RETREAT

VOCATIONS TO THE RELIGIOUS LIFE. Any women living in New York City or its vicinity, who may be considering the possibility of a vocation to the Religious Life in our several American Communities, are cordially invited to a quiet afternoon to be conducted by the Rev. Granville M. Williams, S.S.J.E., at the Church of St. Mary the Virgin, New York City, on Saturday, April 23, 1932. Time-table: Addresses at 3, 5, and 8 P.M. Supper at 6:30, reservations for which should be addressed to SISTER MARY GABRIEL, S.H.N. 133 West 46th St., New York City.

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. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction, 7:30 P.M. Week Day Mass, 7:00 A.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston

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

Church of St. John the Evangelist, Boston

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

New York

Cathedral of St. John the Divine, New York City

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

Church of the Incarnation, New York

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

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.

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 P.M.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 5 to 6; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

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 Monday 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

KFJI, KLAMATH FALLS, ORE., 1210 KILOCYCLES. Archdeacon J. Henry Thomas conducts Church School of the Air every Sunday morning 9-9:30 A.M. Pacific Standard Time.

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.

KGO, SAN FRANCISCO-OAKLAND, CALIF. 790 kilocycles (380 meters). Grace Cathedral. 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.

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

WCMB, BALTIMORE, MD., 1370 KILOCYCLES (218.8). Services and sermon every Monday morning at 11 A.M., E. S. Time, under auspices of Baltimore Federation of Churches. Rev. Dr. Arthur B. Kinsolving, preacher.

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

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

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

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

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

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

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

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

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

SPECIAL SERVICE

FR. G. D. ROSENTHAL of Birmingham, England will preach at 8:00 P.M., Tuesday and Friday, April 26th and 29th, in the Church of St. Mary the Virgin, New York City.

Benediction will follow the address on both evenings.

The offering will be for the House of Retreat and Rest of the Sisters of the Holy Nativity at Bay Shore, Long Island.

UNLEAVENED BREAD

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

VESTMENTS

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments. Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

EMBROIDERED VESTMENTS; ALTAR and Chancel Hangings, Burses, Veils, Stoles, Markers, Dossals. Embroidered Altar Linens, Altar Laces. Damasks. LINENS FOR ALTAR and VESTMENTS. Materials stamped, Embroidery supplies, Embroideries remounted. MISS M. C. ANDOLIN (formerly with Cox Sons & Vining) 144 West 76th St., New York. Mail orders only.

VESTMENTS AND EMBROIDERY, SILK and linen Church supplies, materials. GEORGIA L. BENDER, 1707 Pine St., Philadelphia, Pa.

BOOKS RECEIVED

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

Harper & Bros., 49 E. 33rd St., New York City. *Adventures in Prayer*. By Charles Henry Brent. Arranged with an Introduction by S. S. Drury. \$1.25.

Henry Holt & Co., 1 Park Ave., New York City. *Pietty Versus Moralism*. The Passing of the New England Theology. By Joseph Haroutunian. \$3.00.

Thynne & Co., Ltd., Whitefriars St., Fleet St., E. C. 4, London, England.

Vital Themes. Four Lectures Delivered in Toronto. Edited by R. Mercer Wilson, M.A. \$1.20.

NEWS IN BRIEF

LOS ANGELES—Plans have been accepted and contracts let for a new vicarage for the Rev. John M. Yamazaki of St. Mary's Japanese Mission. This nine-room modern home is the generous gift of a Churchman and his wife, communicants of this diocese.—During Easter Week the University Religious Conference, a co-operative work among the students of the University of California at Los Angeles, dedicated its new building at Westwood. The conference includes the student work of our own Church, Roman Catholic, Protestant, and Jewish. All of these were represented in the dedication ceremonies, as well as the university in its official character through the participation of President Sproul and Provost Moore.

SPOKANE—A Whitsunday Birthday Thank Offering is being planned throughout the district of Spokane to raise funds for the \$400,000 deficit now facing the general Church. The clergy of the district at the call of Bishop Cross met at the Cathedral of St. John the Evangelist, Spokane, on March 30th to draft plans for this campaign.—New pews have been installed in St. Luke's Church, Wenatchee. The old ones were sent to the Rev. Gerald Minchin, vicar of the Okanogan County Missions, who plans to build a new church at Twisp this summer.—A stone from St. Albans, Glastonbury, England, was inserted in the cornerstone of the Cathedral of St. John the Evangelist, Spokane, at the Church school festival Easter afternoon. This is the second one to be placed, last year's coming from the Mount of Olives.

Southern Virginia Institutes Week of Self-Denial as Aid Toward Church Deficit

Other Ways and Means By Dioceses Herein Listed Should Put Fund Over the Top

National Council Publicity Department
New York, April 8, 1932

THE MOST STRIKING IDEA AMONG many reported in the past week or two in connection with the \$400,000 deficiency fund is Southern Virginia's recommendation to the people of that diocese to observe a week of self-denial, May 1st to 8th. If all Church people would make a definite point of denying themselves unnecessary purchases during the Rogation Days and add the money thus saved to their Whitsunday offering for the deficiency fund, the result might be astonishing.

There is certainly the sound of a gong in the tops of the mulberry trees. Recent inquiries from the field department as to methods and progress in connection with the \$400,000 deficiency fund brought immediate replies reporting constant activity and widespread interest and effort. Dioceses and missionary districts, rich parishes and struggling missions, show a lively determination to do all in their power to meet the emergency.

Oklahoma, holding regional conferences, spent part of each one in preparing for the every member canvass next fall, as did several other dioceses, emphasizing the fact that the parish organization for the fall canvass should be set up by June. This district is using various methods to secure a large Whitsunday offering; some parishes are urging the giving of one day's income; others are asking every communicant to give at least one dollar.

Louisiana is expecting every parish and mission to give a Whitsunday offering, and the diocese is also making a special appeal to two or three hundred givers for amounts up to \$50 each.

Western Michigan has a committee of laymen holding conferences throughout the diocese and making addresses at services.

North Dakota, with its few scattered clergy and a bishop only six months in office, is at work to secure a Whitsunday offering.

Marquette has been appointing special representatives in each parish and mission to promote a Whitsunday offering.

In Virginia the Bishop sent a letter and a special envelope to every communicant and at once received several returned with offerings of a dollar or more from isolated Church people living in places where there is no church.

New Mexico, one of the dioceses that gave its full quota last year, is centering its efforts on keeping up to that level and giving the same quota for 1932.

New Hampshire is striving to give its full quota for 1932; several parishes and missions which are unable to do their share are being helped by some of the others.

CHICAGO HAS "PLUS FUND"

Chicago calls the extra giving the "Plus Fund," and sends weekly bulletins to the clergy reporting progress. The Bishop urged the diocese to use Maundy Thursday as a day of prayer for the Church and its work in specific fields.

North Carolina had on its special com-

MINNEAPOLIS CHURCHMAN GIVES \$1,000 TOWARD DEFICIT

NEW YORK—Quoted by permission, the following letter to the treasurer of the National Council speaks for itself:

Minneapolis, Minn., March 28, 1932
Dear Dr. Franklin:

I was away from home for two weeks, and did not see the March number of the *Spirit of Missions* until last night, to learn of the desperate situation of the National Council; the reductions which have been made in the scope of the program for this year, and the necessity of securing additional funds in the amount of at least \$400,000 to prevent the entire abandonment of much of the missionary work of the Church, which has already been restricted to the limit, if it is to be continued at all.

It seems inconceivable to me that there are not four hundred Churchmen in the United States who will be ready promptly to pay to the Council \$1,000 each.

I shall be glad to be one of that number.
(Signed) JOHN R. VAN DERLIP.

The National Council has no program of direct individual solicitation. There is no one official plan or method by which the \$400,000 deficiency fund is being secured, dioceses and parishes using methods which seem best to them in each case. Meanwhile, individuals unsolicited have been prompt to respond to the need as soon as they have learned of it, as Mr. Van Derlip has responded. His gift is unconditional.

Most of the direct giving so far received has come from individuals.

mittee not only the Bishop and heads of the diocesan departments, as in many dioceses, but also the president of the Woman's Auxiliary and a representative of the colored congregations and the president of the Y. P. S. L. This diocese assigned no parish quotas but suggested an objective in every place equal to fifty cents per communicant.

South Dakota, besides other activities, is giving the offering from the annual convocation, which usually goes to the episcopate endowment. The Bishop has been stressing the whole matter personally on each of his visitations; the Bishop of Wyoming has also done this, and so have other bishops.

Bethlehem has a pyramid of educational and promotional efforts, possible in a diocese of comparatively small area, starting, as many dioceses did, by sending the Presiding Bishop's letter and a letter from the diocesan bishop to every family; then having a special meeting for the clergy April 12th, a meeting of the executive committee of the diocese April 22d, and finally the diocesan convention a few days before Whitsunday.

Georgia printed the Presiding Bishop's letter and one from Bishop Reese in the diocesan paper, and enclosed a special offering envelope with each copy of the paper.

Pennsylvania is securing a group called Diocesan Givers, trying to include only those who are able to give without decreasing their regular parish contributions, and asking them for gifts of \$50 to \$10,000.

At Christ Church, River Forest, Ill., the confirmation classes of 1931 and 1932 are giving more than \$100 which they had saved to buy a Calvary group for the

road beam. This parish paid its 1931 quota and increased its quota for 1932.

One parish is giving all its Easter offering in excess of \$2,000; last year the offering was over \$3,100.

APPEAL RECEIVES WIDE PUBLICITY

So many lines of communication are in use in this whole effort that there have probably been few if any previous occasions when Church people have been so widely informed. Many diocesan papers have had special editions, some of them devoted wholly to the deficiency fund. Pittsburgh in addition to this has also a special poster. The Presiding Bishop's letter has been printed in most diocesan papers, has been sent to all clergy, and in some dioceses to all families. Many diocesan bishops have also been in direct communication with the families in their dioceses. Group meetings of clergy and laymen for conference have seldom before taken place so generally. All of which makes good ground-work for next fall's canvass.

Two important facts seem to be generally recognized: Nobody questions that there is money enough in the Church for all needs, if Church people can only be educated to giving it; and everybody takes for granted the supreme urgency of the Church's missionary work.

BISHOP FISKE TO SEND OUT 10,000 DEFICIT FUND LETTERS

UTICA, N. Y.—The diocese of Central New York is carrying on a unique campaign, under the direction of Bishop Fiske, in order to pay its full share of the deficit now facing the National Council. While Bishop Fiske has been insisting upon a thorough study of the headquarters work, with suggested economies in departmental and administration service, with possibly a reorganization of the entire work, he has also insisted that this ought not to influence Churchmen in the primary responsibility of raising funds to prevent the abandonment of missionary work in large fields.

The plan in Central New York, as adopted after consultation with some of the diocesan leaders, is to send some 10,000 letters to communicants throughout the diocese, each letter signed by the Bishop himself, asking individual pledges toward meeting the deficit.

An earnest effort is also in progress to help parishes which have fallen behind in their pledge payments toward raising the amounts promised.

Central New York has paid its full quota in the past, under Bishop Fiske's leadership, and although not able to pledge its full quota in the past three years has pledged generously and has paid its pledges in full, or overpaid the pledge, every year.

OLDER BROTHERHOOD BOYS MEET AT KENT SCHOOL, CONN.

PHILADELPHIA—At a three-day conference of older boys from New England secondary schools at Kent School, Kent, Conn., beginning April 15th, held under the auspices of the national Brotherhood of St. Andrew, many notable speakers are on the program: Dr. William P. Sturgis, Rev. Gardiner Day, Fr. F. H. Sill, Rev. C. Leslie Glenn, Rev. Grant Noble, Rev. John U. Harris, Rev. Irwin C. Johnson of Detroit, Paul Rusch of Tokyo, Japan, and Leon C. Palmer, general secretary of the national Brotherhood. J. DeWolf Perry, Jr., has charge of promotion and registration.

Canadian Church Missionary Society to Issue Relief Appeal for Distressed Clergy

Fund Obtained Will Tide Incumbents Over the Drought Periods—Canon Spencer Honored

The Living Church News Bureau)
Toronto, April 6, 1932)

THE MISSIONARY SOCIETY OF THE Canadian Church has decided to put forth another special appeal for the stipends of the clergy in the poverty stricken areas of the Middle West to be made on Sunday, May 1st. The special appeal for this purpose, issued last May, yielded the encouraging amount of \$37,974.83. To this amount was added the income for the year 1931 from the invested capital of the Settlers' Church Extension Fund, \$5,967.49—making a total of \$43,942.32 available for the purposes of the special fund.

The executive committee adopted the recommendation of the authorities of one of the dioceses concerned, that grants in aid should be limited to amounts sufficient to bring stipends up to this scale: Deacons, \$80; unmarried priests, \$90; married priests, \$100 per month. The same scale applies to incumbents of parishes formerly self-supporting.

SPEAKERS IN INTEREST OF MISSIONARY SOCIETY

A vigorous campaign in the interest of the Missionary Society of the Church of England in Canada and a special effort in connection with the Toronto diocesan apportionments will be held in Toronto and neighboring cities and towns during the week beginning April 17th. Four bishops from Western Canada will be the special speakers in this campaign: the Rt. Rev. L. R. Sherman, Bishop of Calgary; the Rt. Rev. W. T. Hallam, Bishop of Saskatchewan; the Rt. Rev. R. J. Renison, Bishop of Athabasca; and the Rt. Rev. G. A. Rix, Bishop of Caledonia, B. C.

In addition to Toronto, where services will be addressed on Sunday, April 17th, by the Bishops from the West, services will be held throughout the week in Port Hope, Cobourg, Barrie, Orillia, Midland, Streetsville, Newmarket, Campbellford, and Port Credit. The Rev. Canon S. Gould, general secretary of the Missionary Society of the Church of England in Canada, will accompany the Bishops of the West on the campaign.

THE CHURCH ARMY IN CANADA

The work of the Church Army was forcefully presented by its officers at the services last Sunday in St. Alban's Cathedral, Toronto. Preaching at the morning service, the Rt. Rev. J. R. Lucas, warden of the Army, reviewed the work and the progress of the Army in Canada since its establishment.

The proposed holding of a week's mission in Dorchester Penitentiary, New Brunswick, from April 12th to 19th, was announced by Captain Arthur Casey at the afternoon service. A similar mission had been successfully held at Collins Bay, he said.

MISCELLANEOUS NEWS

St. Alban's Cathedral, Toronto, welcomed back its priest vicar after an illness of three months.

The Pro-Cathedral of the Holy Trinity, Cochrane, was recently damaged by fire.

A unique ceremony took place in Trinity

Church, St. Stephen, N. B., recently, when the Ven. O. S. Newnham baptized his eleventh and twelfth great-grandchildren. Archdeacon Newnham, perhaps one of the best known clergymen in the Maritimes, although approaching his 84th birthday, is as active and as keen mentally as most men at half his age.

An important decision has been handed down by Justice Orde who declared null and void a marriage, one of the parties of which while still domiciled in Canada had previously obtained a divorce in Reno.

PITTSBURGH CHURCH BEING REBUILT BY "UNEMPLOYED"

PITTSBURGH—Emmanuel Church, north side, Pittsburgh, the Rev. A. W. S. Garden, rector, has shown the way in the city of Pittsburgh for the Church to widen its service through unemployment and at the same time help itself. Since January 5th, until March 23d, forty men were working daily on the excavation of the basement under the historic church and rebuilding it into a fine auditorium. Since that time fourteen men have been working there daily finishing the job. Under the contract plan and at prices a year ago this improvement would have cost \$15,000.

It happened in this wise. The public spirited citizens of Pittsburgh organized an emergency fund to care for the unemployed and their families. This fund was to provide work, paying wages only, but no material. Mr. Garden appealed to the fund and secured the wages for twenty men six days a week. The material he secured by donations from various sources—the total cost of which to date has been less than \$500.

But the fund was exhausted March 23d. The men who had been helped through the past few months volunteered to stay on and finish the job providing they did not receive steady employment. Fourteen of the twenty have remained on the job receiving only a hot dinner each day prepared by the women of the parish.

Some years ago Emmanuel Church was a church of the old established families of the then fashionable north side, numbering among its communicants many of the "first families of Pittsburgh." Today it is a congregation of the poor with no wealth. Every day at least twenty appeals for help are made to the rector and its doors are always open. Dr. Garden is chairman of the relief committee for the north side and the church is known by all far and wide.

The depression and the work of the rector have given to Emmanuel Church its opportunity and instead of being known as the church of nine millionaires—as it was 25 years ago—it is known as the congregation of God's poor.

ALBANY CATHEDRAL BROADCASTS ORGAN RECITALS

ALBANY, N. Y.—Under the direction of J. William Jones, organist and choir-master of the Cathedral of All Saints, Albany, a series of organ recitals and choral services are being broadcast by WGY. These programs are broadcast every Friday evening at 6 o'clock during the months of March and April. In his conduct of the series, Mr. Jones is taking advantage of the opportunity to familiarize radio audiences with the music of the Church.

Compulsory Family Relations Course at Columbia University to be Revised

Objectionable Features to Be Eliminated—Nine Foot Statue of St. Michael to Grace Cathedral

The Living Church News Bureau] New York, April 8, 1932]

INASMUCH AS THERE HAVE BEEN SEVERAL extended mentions in these columns of a proposed course at Columbia University on family relations, the following report will be of interest to the many who have felt justified in criticizing the published details of the course.

It will be recalled that the course in question is an obligatory one with sophomores, and that at the time of its announcement the students were given a 40-page syllabus from a book the standpoint of which was an attack upon marriage, the home, and family relations as upheld by Christian standards. No other book was cited in the wide publicity given the announcement. There are many educators who believe it is decidedly the wrong policy to present every side of all topics; and, in this instance, it came as a shock to many to learn that an institution with the background which Columbia University possesses should be sponsoring a course of this nature as a requirement.

The writer is able to state from reliable sources of information that changes are to be made in this course such as, it is believed, will eliminate any just ground for criticism. Such an announcement it is gratifying to make. It should do much to restore the confidence of our readers in an educational institution, the relationship of which to the Church has been and is a close and cherished one.

WASHINGTON'S INAUGURATION TO BE COMMEMORATED

Immediately following his inauguration as first President of the United States on April 30, 1789, George Washington and his company proceeded from the Federal Building at Wall and Broad streets, where the ceremony had taken place, to St. Paul's Chapel. Trinity Church was in ruins after a devastating fire. At St. Paul's a great religious service was held with the first Bishop of New York, the Rt. Rev. Dr. Samuel Provoost, officiating.

In this year of the Washington bicentennial observance in the same St. Paul's Chapel a commemorative service is to be held. The present Bishop of New York, and the Hon. Samuel Seabury, great-great-grandson of America's first bishop, are to be the speakers. This service is to be held in the morning of Friday, April 29th, the day preceding the anniversary of the inauguration.

FOUR-MINUTE MEN AT WORK

Following up the appeal made to the Church people of the metropolitan area in the great mass meeting on Palm Sunday night at the Cathedral, the appointed lay speakers, known as "Four-minute men," have begun their task of carrying on the message of that meeting to the congregations of the city. This, of course, has to do with the vast problem confronting our own agencies in ministering to members of our parishes who are in dire need by reason of continued unemployment. Last Sunday morning brief

appeals were made at St. Thomas' Church and at the Church of the Holy Communion, United States Circuit Judge Augustus N. Hand speaking at the former, and John M. Glenn, retired director of the Russell Sage Foundation, at the latter.

FIGURE OF ST. MICHAEL THE ARCHANGEL FOR THE CATHEDRAL

The Rt. Rev. William T. Manning, D.D., announced last Monday, at the Cathedral of St. John the Divine, that the stone carvers there are at work upon a figure of St. Michael the Archangel of heroic size from the model



ST. MICHAEL THE ARCHANGEL

Figure now being carved at the Cathedral of St. John the Divine, New York.

and one which could be easily seen and understood at a great height above the street.

The identity of the figure must, of course, be clear and so the scales which are the identifying symbol of St. Michael must appear. The Archangel is clothed in armor. His wings are folded. His right hand is uplifted as in judgment. His shield stands on the pedestal by his feet. In his left hand he holds the scales with which he weighs the souls of men.

The difficulty of producing such a figure in a material such as granite was very great but the artist has met it with masterly skill.

The block from which this great figure is being carved was quarried at Peekskill and is the same granite as that which is being used in the erection of the Cathedral itself. The figure of the archangel when finished will weigh about six tons.

When completed this figure will be placed on the pedestal awaiting it, at a height of seventy-three feet above the pavement, at the apex of the portal of the magnificent north tower toward the erection of which the late George F. Baker gave a million dollars.

The figure will stand in a very exposed position but carved out of solid granite the sculptor states that the ravages of the elements in a city like New York will have scarcely any appreciable effect upon it in a thousand years.

Very shortly work will begin on the

ROOM FOR IMPROVEMENT

NEW YORK—The treasurer of your National Council knows how hard most of the diocesan treasurers work to the end that missionary funds may be promptly collected and remitted. Nothing would please him more than always to be able to say kind words to everyone.

The report of collections to April 1, 1932, does not offer much opportunity for congratulations. Out of 99 dioceses and districts, 31 have remitted in the three months of the present year either nothing or only nominal amounts. Surely the people in these dioceses have paid some part of their pledges. Surely some parish treasurers have sent something to the dioceses. It seems fair to ask "Where is the share for your National Council?"

The raising of the money for the diocesan program and for the general Church program is a partnership effort. One partner, the diocese, controls collections and remittances. We must rely on our partners to send us regularly our full share of all collections.

The honor roll of those who have paid 100% of the proportionate part of the quota now due includes only one diocese, Delaware, and three missionary districts, Nevada, Cuba, and Liberia.

On the basis of what the dioceses told us to expect we are short on collections \$137,000. We are \$65,000 below April 1st of last year.

Let's do better in April! Thanks!

LEWIS B. FRANKLIN, Treasurer.

carving of eight large figures in the scheme of the tympanum sculpture of the north tower.

ITEMS

Bishop Manning confirmed a class of 120 candidates at St. Philip's Church in Harlem last Sunday evening. Most of this large group are members of St. Philip's Church school which numbers over 1,200.

An error appeared in the printing of the obituary notice of Edward S. Pegram in the last issue. Mr. Pegram's death occurred in Rome, Italy.

At its annual meeting, held yesterday, the National Church Club for Women reelected Mrs. Samuel Seabury as its president.

The Rev. Dr. Stetson, rector of Trinity parish, entertained on Wednesday evening at the Harvard Club in honor of the tenth anniversary of the coming to Trinity Church of the Rev. William B. Kinkaid, its priest-in-charge, and Channing Lefebvre, its organist and choir-master.

The Rev. G. D. Rosenthal of Birmingham will, on the evenings of Tuesday, April 26th, and Friday, April 29th, deliver addresses at the Church of St. Mary the Virgin, the offerings at which are to be for the benefit of the retreat house of the Sisters of the Holy Nativity at Bayshore.

The noon-day preachers during the remainder of April at Trinity Church are to be the Rev. Dr. Granville M. Williams, S.S.J.E., week of April 11th; the Rev. Cecil E. Russell of England, week of the 18th; and the Rev. G. D. Rosenthal of Birmingham, week of the 25th.

St. George's parish is to observe St. George's Day this year with a parish meeting on the evening of April 21st, making the event a reunion and also an opportunity for bringing before its members an exhibit of the many and varied works in which St. George's is engaged.

On the feast of the Annunciation Bishop Gilbert confirmed 18 young women at Bedford Reformatory, presented by the Rev. C. R. Parkerson, a chaplain of the City Mission Society. Eight others from the same institution, now on parole, were confirmed in the same week in one of the city churches.

HARRISON ROCKWELL.

Divorces Generally Obtained on "Silly" Grounds, Is Belief of Oak Park Rector

Adultery Is State of Mind, Says the Rev. Harold Holt—Dr. Oliver Lectures at Seminary

The Living Church News Bureau
Chicago, April 9, 1932

NINETY PER CENT OF ALL DIVORCES ARE obtained on what he terms "silly" grounds, the Rev. Harold Holt, rector of Grace Church, Oak Park, declares in the marriage instruction materials just issued by the National Council. The instructions are issued in accordance with the canon passed by the Denver General Convention.

"Religion has witnessed and sanctioned almost every variety of relation of man and woman in marriage," says Fr. Holt. "It has tried and discarded polygamy, polyandry, buying of wives, selling of wives, easy divorce, and no divorce. Every conceivable variation from free love to companionate marriage has been approved at one time or another. Out of all this has been evolved a certain concept which we call Christian.

"Both man and woman are independent individuals, free in the sight of God and morally responsible. No buying, no selling, no idea of chattels or tyranny. Two children of God standing before Him, they promise an unswerving loyalty both of body and mind within this new union into which they enter. No true relation can exist without this faith and concentration on one object of love. Wandering affections are the sign of wavering characters. We rightly suspect the person who is always changing his mind. Adultery is not of the body first, but of the mind. Few divorces are secured unless the mind has lusted after another. Some person promises more sexual satisfaction, more romance or financial support, or other dominant interest. Discontent and lack of loyalty follow. Love dies. Ninety per cent of all divorces are secured on silly grounds."

JAPANESE SITUATION DISCUSSED

The League of Nations or any other man-made body is helpless in the settlement of the Sino-Japanese situation unless the spirit of Christ and His teachings underlie all deliberations, Paul Rusch of St. Paul's University, Tokyo, Japan, declared Thursday night at a meeting of the Chicago assemblies of the Brotherhood of St. Andrew at St. Paul's Church. Two hundred men and boys were in attendance.

"We need today more than anything else the spirit of Christ in international deliberations," said Mr. Rusch. "With this spirit, the far eastern question and all of our other national and international difficulties can be ironed out. Until such a spirit dominates, on the other hand, the League of Nations or any other man-made group is helpless."

Mr. Rusch presented to Chapter No. 1 (St. James' Church, Chicago) an honorary charter from the newly organized Brotherhood in Japan. Hans Hansen, one of the original group of boys who organized the Brotherhood fifty years ago, received the charter. Courtenay Barber, national president of the Brotherhood, also spoke.

DR. OLIVER LECTURES AT SEMINARY

The seminarian and the parish priest alike need specialized training in dealing with the mental attitudes of their people, the Rev. Dr. John Rathbone Oliver of Baltimore declared in opening his series of Hale Lectures at the Western Theological



Milwaukee Journal Photo.

REV. JOHN RATHBONE OLIVER, M.D.

Seminary this week. He is giving eight lectures on Pastoral Psychiatry.

"The main aim of these lectures," said Dr. Oliver, "is to give the parish priest and the social worker such information as would enable them to understand and to get on with people who are either mentally ill or who are suffering from various types of mental maladjustments. In most books on Moral Theology, scanty attention has been paid in the past to mental illness and mental difficulties. The seminarian as well as the parish priest and social worker needs training in dealing with the ordinary man and woman who is harassed by habits of anxiety, of fear, and of self-consciousness as well as the one who is mentally ill."

Dr. Oliver discussed such types of mental illness as manic depressive conditions, schizophrenia, paranoia, and paresis; also alcoholism and mental deficiency, as well as phobias, inhibitions, and obsessions.

OAK PARK PARISH CELEBRATES

St. Christopher's Church, Oak Park, has been engaged in celebrating the twentieth anniversary of its founding during the past week. The celebration began last Sunday morning when a congregation rivalling those of Easter assembled to hear the rector, the Rev. John Scambler, tell of the past and future prospects of the parish.

Sunday evening another record congregation was present to hear Bishop Stewart preach. The evening service was followed by a reception to the Bishop. Tuesday was young people's day on the program and was featured by a social evening. Thursday the anniversary dinner was given and today the program closed with a carnival sponsored by the Woman's Auxiliary of the parish. St. Christopher's was started in 1912 with a small Sunday school. Dr. Bernard Iddings Bell, now of St. Stephen's College, had charge of the first services at the present location.

DEFICIT FUND GROWS

The fund for the deficit of the National Council and the diocesan council continues to grow. It now amounts nearly to \$10,000. Bishop Stewart announced this

MRS. AND MRS. HOPKINS CONVALESCENT

ORLANDO, FLA., April 10—The condition of Mrs. John Henry Hopkins, wife of the rector emeritus of the Church of the Redeemer, Chicago, is much improved, according to word received from the hospital, this city. Dr. Hopkins, though still suffering from shock, left the hospital today. The accident in which they were injured happened on a railroad crossing when their car stalled.

week that the clergy "leadership" fund toward the deficit has grown to \$2,300 and he expects that it will reach \$3,000.

The Bishop is sending a letter to every communicant in the diocese, in the hope that the total goal of \$34,000 (\$17,000 each for the Diocesan and National Councils) will be forthcoming by the time he leaves for the special meeting of the House of Bishops the latter part of the month.

ACOLYTES' FESTIVAL MAY 12TH

The annual festival of acolytes of the diocese will be held at the University of Chicago chapel, Thursday night, May 12th, according to announcement by the committee on arrangements, consisting of the Rev. William B. Stoskopf, the Rev. Walter S. Pond, and the Rev. Howard R. Brinker. Bishop Stewart will be the preacher. This festival is always one of the salient diocesan occasions of the year.

NEWS NOTES

The Girls' Friendly Society Missionary Mass Meeting, scheduled for last Sunday at Emmanuel Church, La Grange, was postponed to April 24th, because of a quarantine in La Grange. The program will be carried out on the later day as previously planned.

Judge John J. Sonstebly of the municipal court will be the dinner speaker before the Catholic Club of Chicago at its meeting on April 18th, at the Church of the Advent. The Very Rev. Archimandrite Timon of the Russian Orthodox Church, and the Rt. Rev. Francis Bonczak of the Polish National Church, will be guests of honor. The Rev. George W. Ridgway of Christ Church, River Forest, will be the preacher at the service following the dinner.

Calvary Church, Batavia, is celebrating the fiftieth anniversary of the consecration of the church Sunday and Monday, April 10th and 11th. The northern deanery is joining in the celebration on Monday.

The Chicago deanery south, the Rev. Dr. George H. Thomas, dean, held its first meeting at St. Paul's Church this week. The Chicago deanery west meets at St. Paul's, Riverside, April 17th, on call of the Very Rev. Irvine Goddard, dean.

Leaders of the Woman's Auxiliary of the Mid-west Province will hold a three-day conference at Brent House, starting April 12th. Miss Elizabeth Matthews of Glendale, Ohio, will be chairman. Miss Grace Lindley, New York, executive secretary of the Auxiliary, will be one of the leaders. Other speakers will be: the Very Rev. Frederick C. Grant, dean of the Western Theological Seminary, the Rev. Dr. Daniel A. McGregor, director of adult education of the National Council, and Prof. Forrest Kingsbury of the University of Chicago.

DR. BUCHMAN COMING TO AMERICA FOR HOUSE PARTY

NEW YORK—A spring "house party" of the First Century Christian Fellowship will be held at Briarcliff Lodge, Briarcliff Manor, N. Y., from April 22d to May 2d. The Rev. Dr. Frank N. D. Buchman of London, founder of the Fellowship, is expected to be present, as well as Vice Admiral Sidney R. Drury-Lowe, Baroness Lily van Heeckeren van Kell, and other distinguished foreign visitors. Arrangements are in charge of Irving Harris, 61 Gramercy Park North, New York.

Nevil Memorial Church, Town of Haverford, Pa., Consecrated by Bishop of Pennsylvania

On High Ground, Tower Is Visible For Miles; Rev. F. E. Seymour to Be Vicar

The Living Church News Bureau
Philadelphia, April 7, 1932

(See picture on cover)

ON MONDAY, APRIL 4TH, IMMEDIATELY following the laying of the cornerstone, the new Nevil Memorial Church of St. George in Haverford township was consecrated by the Rt. Rev. Dr. Francis M. Taitt, Bishop of Pennsylvania. The preacher at the service was the Rev. Louis W. Pitt of St. Mary's Church, Ardmore. Assisting at the service of Holy Communion as epistoler was the Rev. Frederick E. Seymour, and as gospeller, the Very Rev. Charles W. Shreiner, dean of the convocation of Chester and head of the Church Farm School at Glen Loch.

This group of buildings including church, parish house, and rectory, is a gift to the diocese of Pennsylvania of the late George Washington Nevil "in loving memory of his parents, Joseph and Amelia Nevil." The desire to perpetuate the memory of his parents in a monument in the neighborhood of his home was communicated through Mr. Nevil's lifelong friend, A. Raymond Raff, to the late Bishop Garland.

The site selected is a commanding one, lying on the highest ground in the district. The tower of the church can be seen for miles in many directions.

The buildings, which were designed by Messrs. Frank R. Watson, Edkins, and Thompson, architects, and built by the A. Raymond Raff Co., are a free treatment of the gothic style. The materials used are local stone with Bedford Indiana limestone trimmings, the entire interior of the church being of the latter material.

Being built around a quadrangle with the church on the north, the rectory on the west, the parish house on the east, and open to the south, each unit receives a most favorable exposure.

The nave, consisting of ten twelve-foot bays, is unbroken except by rood beams and choir screen. The upper staging of the high tower provides a belfry.

The parish house contains clergy and choir rooms, Church school classrooms, and a commodious basement with amusement hall and large kitchen.

The rectory leaves nothing to be desired in the way of usefulness and comfort. The rector's office is approached by a separate entrance through the cloister.

The high altar and reredos are of Indiana limestone rich in detail and sculpture. The reredos carries three figures: Our Lord, St. Peter, and St. Paul. The chapel altar is of rose tavenel marble with a triptych reredos in oak, the subject of the central panel being St. George. The baptismal font is of Indiana limestone.

The organ screens are of oak and occupy two bays of the clerestory on the north side of the choir. The pews, choir stalls, and sanctuary rails are of oak. The rood beam with its cross and figures is a fine example of the quality of detail and workmanship that is characteristic of the church.

The glass throughout the clerestory is

after the manner of the twelfth century. The east window is a Crucifixion, the west bears symbols in the medallions, while the chapel window is appropriate to St. George.

The builder, A. Raymond Raff, who was an intimate and confidential friend of Mr. Nevil, took an unusual interest in the execution of the work and gave his personal attention to the selection of materials and method of fabrication.

With the exception of the organ and chimes, all the work has been executed by Philadelphia craftsmen exclusively and is of unexcelled artistry.

VICAR OF MEMORIAL CHURCH APPOINTED

The Rev. Frederick E. Seymour has been appointed as vicar of the Nevil Memorial Church of St. George to be in charge for one year. Mr. Seymour was formerly rector of St. Philip's Church, West Philadelphia, and is at present secretary of religious education for the diocese of Pennsylvania.

CLOSING SESSION OF MISSION STUDY CLASSES HELD

On Monday, April 3d, at Holy Trinity parish house, Philadelphia, the closing session of the mission study classes was addressed by the Rev. Arthur Sherman, S.T.D., national secretary of adult missionary education. The offering presented at this meeting by the various classes amounted to approximately \$1,200.

ANNA HARRADEN HOWES.

CHURCH AT HELENA, MONT., DEDICATED AT EASTER SERVICE

HELENA, MONT.—On Easter morning at the 10:45 service, St. Peter's Church, Helena, was formally dedicated by the Rt. Rev. William F. Faber, D.D., Bishop of Montana. The new edifice was insufficient to accommodate the crowds that gathered and was well filled at the 7 and 8 o'clock celebrations of the Holy Communion.

The symbolism represented throughout the entire construction of the church is carried out in the interior and the building takes its place as one of the most beautiful in the state. The architect is Harold C. Whitehouse of Spokane, Wash., who has made a special study of churches. The nave has an open rafter and truss construction, and the ceiling is acoustically treated. It is planned to decorate this some time in the future. The chancel recalls the highly decorative ceilings of some of the early English churches. The panels are blue relieved with gold ornamentations of twelve-pointed stars symbolizing the twelve Apostles. The pulpit of oak is already in place as is the hand-carved altar. A reredos is now being executed by artists in the east from the architect's designs, and is expected within the next few months.

The chapel contains two stained-glass windows, the work of Charles J. Connick. The sanctuary of the chapel is tiled in an attractive red-brown tile.

The church itself is built from Montana red porphyry blended with red brick. Ground was broken July 31, 1931, and the cornerstone laid September 10, 1931. The cornerstone from the old church was removed and is placed in the interior of the new church as a memorial.

TWO CHURCH SCHOOLS IN SHANGHAI REOPENED

NEW YORK—A cable just received from Shanghai by the Department of Foreign Missions announces that St. John's University and St. Mary's Hall, Shanghai, were reopened on April 1st with good attendance. (Both schools closed early in February for the China New Year holidays at the end of the first term.)

Bishop Graves had been hoping it would be possible to open at this time but owing to unsettled conditions in Shanghai it seemed probable that it would be necessary to delay reopening until after September 1st.

It is evident from the Bishop's message that not only has the Shanghai situation improved greatly, but the demand for the service that St. John's and St. Mary's can render to young men and young women is so great that all difficulties have been disregarded by parents and guardians of students.

LOUISIANA PLEDGES SUPPORT ON CHURCH DEFICIT MEASURE

NEW ORLEANS, LA.—The following resolutions were offered and on motion were adopted at a recess meeting of the council of the diocese of Louisiana, held in Baton Rouge, March 31st:

WHEREAS, the National Council has found it necessary to reduce the budget approved by General Convention, to the extent of \$600,000; and,

WHEREAS, the National Council has advertised the fact that a further reduction of \$400,000 will be necessary, unless this amount is raised through a special offering;

THEREFORE, BE IT RESOLVED: That this Council approves the efforts of the National Council to raise the sum necessary to liquidate this deficit, and that we pledge our support thereof; and

BE IT FURTHER RESOLVED: That it is the sense of this council that if further reductions are required, these reductions should be made in such ways as will not require further reductions or curtailments in our Domestic and Foreign Missionary work; and,

BE IT FURTHER RESOLVED: That a copy of these resolutions be sent to the Presiding Bishop and President of the National Council.



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LINDBERGH AID

Rev. H. Dobson Peacock, rector of Christ Church, Norfolk, Va., who is endeavoring to secure the return of the Lindbergh baby.

GOOSE CREEK, S. C., CHURCH UNDERGOES RENOVATION

GOOSE CREEK, S. C.—Extensive repairs and improvements have recently been completed at St. James' Church, Goose Creek, at a cost of about \$1,700. The church has been repainted without and within, the ancient pews rebuilt, and the wall structure strengthened. In addition, the Colonial Dames of South Carolina have built a brick fence which surrounds the yard and protects the tombstones from further



GOOSE CREEK, S. C., CHURCH

Besides being repainted, a brick fence has been built to preserve the gravestones in the churchyard from roving stock.

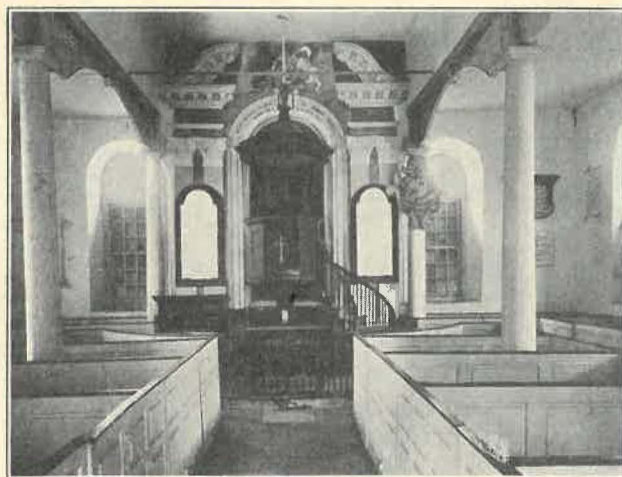
damage by roaming stock and also gives added fire protection to the building itself. The members of a nearby Winter Club, known as Yeomen's Hall, have erected a cottage for the use of a resident caretaker.

This ancient church dates from 1706 and is one of the finest specimens of colonial church architecture in South Caro-

BISHOP GORE BURIED AT MIRFIELD

LONDON—The remains of Bishop Gore, founder and first superior of the Community of the Resurrection, Mirfield, Yorks, were recently removed to Mirfield and lodged in the church by brethren of the Community. A Mass of Requiem was said and High Mass was sung by Father Talbot, superior of the Community, in the presence of the Archbishop of York, the Bishop of Whitby, Bishop Mounsey, and

a large number of clergy. After the Mass, Absolutions of the Dead were given by the Archbishop of York, the Bishop of Wakefield, and the Superior. The grave was in the middle of the choir, before the high altar, and the casket was lowered into the grave by two junior members of the Community, Father Raynes and Brother Roger. The choir of students was



PULPIT AND PEWS OF GOOSE CREEK CHURCH

To this church a pilgrimage is made every year for the holding of an annual service.

lina. A post-Easter service is held every year on Low Sunday, conducted by the clergy and choir from one of the Charleston churches, and is always attended by a larger number of people from Charleston and vicinity than can be accommodated within the church itself. The service this year was in charge of the Rev. Dr. Homer W. Starr and choir of the Church of the Holy Communion.

BISHOP OF LOS ANGELES RECUPERATING ON SEA

LOS ANGELES—Bishop and Mrs. Stevens are enroute to New York via the Panama Canal, the voyage being sought as a means of regaining the Bishop's health after his long and serious illness. He hopes to be able to attend the meeting of the House of Bishops while in the east.

CORRECTION

IN THE LIVING CHURCH of April 2, 1932, page 717, column 3, the reference to the new translation of the American liturgy into Syro-Arabic should have given the name of the translator as the Rev. H. Henry Spoer, Ph.D., instead of the Rev. N. Spoer.

NATIONAL COUNCIL AND HOUSE OF BISHOPS MEETINGS LISTED

NEW YORK—The schedule of meetings for the annual session of the House of Bishops and the April session of the National Council and its departments has been announced as follows:

April 26: Morning and afternoon, House of Bishops meeting, Garden City, Long Island, New York; National Council departments meeting, Church Missions House, New York City. Evening, joint meeting of House of Bishops and National Council, Garden City.

April 27: Morning, separate meetings of House of Bishops and National Council. Afternoon and evening, joint meeting.

April 28: Separate meetings of House of Bishops and National Council, the House probably adjourning at noon and the Council meeting all day.

HOBART COLLEGE RANKS HIGH AS EDUCATIONAL INSTITUTION

GENEVA, N. Y.—A new proof of the high quality of students at Hobart and William Smith Colleges has been received from Dr. Thelma G. Thurstone of the University of Chicago, who directed the intelligence tests at American colleges for the American Council on Education. She reports that Hobart and William Smith colleges rank in the first twenty according to nation-wide intelligence tests given in one hundred and fifty-two American colleges: thirty points better than the average of the more than forty-one thousand students in one hundred and fifty-two colleges; twenty per cent better than the average American college.

This report, coming on top of the announcement of the group of Lafayette College professors who made extensive research into the percentage of graduates listed in *Who's Who* for each American college that Hobart ranked seventh of all the colleges in the country, does much to establish Hobart in her position as one of the foremost American colleges.

Thus is indicated the superiority of the conservative system of student selection, as carried out by both Hobart and William Smith, which has led to the foundation of an enviable intellectual standard which ranks with the best in America.

HOLD REQUIEM FOR SANATORIA FOUNDERS OF PENNSYLVANIA

SOUTH MOUNTAIN, PA.—On April 2d, the anniversary of the death of Mrs. Fanny Gilbert Dixon, a Requiem Eucharist was celebrated in the chapel of the state sanatorium at South Mountain, commemorating Mrs. Dixon and her husband, the late Dr. Samuel H. Dixon, first secretary of health of the commonwealth of Pennsylvania. The celebrant was Chaplain A. A. Hughes. An appropriate address for the occasion was delivered by the Rev. Arthur G. W. Pfaffko, rector of the Church of the Transfiguration, Blue Ridge Summit.

Dr. Dixon, during his incumbency of the office of secretary of health, was the founder of three state sanatoria, the one at South Mountain being the first and the largest, accommodating more than a thousand patients. In this and other respects, Dr. Dixon was a pioneer in the field of public health. Both Dr. and Mrs. Dixon were members of the Church, Mrs. Dixon being a daughter of a clergyman. In 1907 she erected at her own expense a large chapel for the use of the patients of South Mountain Sanatorium, formerly known as Mont Alto Sanatorium. This she presented as a gift to the commonwealth in memory of her father, the Rev. John Gilbert.

**BOSTON CATHOLIC CONFERENCE
TO BE HELD APRIL 17TH**

BOSTON—A Catholic Congress regional conference, sponsored by the Catholic Club of New England, will be held at All Saints' Church, Dorchester, Mass., on April 17th, afternoon and evening. The program is as follows:

General Subject: Values of the Holy Eucharist.

3:30 P.M. *First Address:* The Holy Eucharist and Union With God, by the Rev. Shirley C. Hughson, superior of the Order of the Holy Cross.

4:15-4:45. *Intermission.*

4:45 P.M. *Second Address:* The Holy Eucharist and Society, by the Rev. Julian D. Hamlin, rector of the Church of the Advent, Boston.

5:30-7:30. *Intermission for supper.*

7:30 P.M. *Mass Meeting and Third Address:* The Holy Eucharist and Personal Life, by the Rev. G. D. Rosenthal, vicar of St. Agatha's Church, Birmingham, England.

Clergy and lay people of all parishes are cordially invited to attend any or all of the sessions of the conference. All Saints' parish will serve hot coffee, ice cream, and cake during the supper hour, and as local restaurant facilities are inadequate, it is suggested that those attending carry a light lunch.

Father Rosenthal has been loaned to the Catholic Congress by the English Congress, and is, at this time, spending a few days in Boston. He will preach at the Church of the Advent on the morning of the 17th.

Other regional conferences which will take place in the near future are May 12th at Long Branch, N. J.; May 19th at Utica; and a young people's conference at St. Mary the Virgin, New York, early in May.

**WELL KNOWN LEADERS TO BE
AT SEWANEE SUMMER SCHOOL**

SEWANEE, TENN.—A most profitable vacation will be had by those attending the Sewanee Summer Training School during the month of August. About forty courses will be offered in various fields of knowledge and work. The largest number will lead to credit in the N. A. L. A. Leadership Training Series.

The clergy school, of which Bishop Mikell will be director, will offer courses of special interest to the clergy.

The young people's division will offer courses arranged to meet the needs of young people of varying ages. The curriculum of this and succeeding years will be so framed as to provide a progression of courses leading to a diploma.

The adult division has shaped its program to meet the needs of Church workers in many activities, and includes courses under the heads of Missions, Social Service, Religious Education, Woman's Work, and Young People's Work, together with "background" courses in the Bible, the Prayer Book, Christian Biography, Church Teaching, and others.

Of special interest to diocesan and parochial directors of religious education, and all supervisors, superintendents, rectors, and teachers, will be a group of educational courses.

The National Council sends as leaders: Dr. John W. Wood, a world authority on missions; Rev. C. Rankin Barnes, new national secretary for social service; Miss Mabel Lee Cooper, one of America's experts in religious education; Miss Sallie Phillips, new national secretary for young people; Rev. Brooke Stabler, national secretary for college students; and Miss Ruth Osgood, of the national Woman's Auxiliary.

Other well known leaders are: Bishop Mikell, president of the Province of Sewanee, Bishop McDowell of Alabama, Bishop Gailor of Ten-

nessee, the three members of the provincial educational staff, Dr. Tucker, Dr. Starr, and Miss Stout, Rev. Gordon Reese, Mrs. John B. Loman of Philadelphia, Mrs. J. R. Cain, president of the Provincial Woman's Auxiliary, Chaplain Guerry of Sewanee, Dean Nes of New Orleans, Dr. Gus Dyer of Vanderbilt University, Dr. M. B. Stewart of the General Theological Seminary.

**VIRGINIA MOUNTAIN MISSION
DESTROYED BY FIRE**

MISSION HOME, VA.—All the buildings at St. John's Mission at Blackwell's Hollow, Greene County, were totally destroyed by fire on the afternoon of April 5th, the buildings consisting of St. John's Church, the Patterson Memorial school house, and the residence of the women workers. The fire started in the Patterson Memorial school building and the flames driven by a strong wind spread to the other buildings. The total loss will amount to about \$10,000.

St. John's at Blackwell's Hollow is one of the missions among mountain people of the archdeaconry of the Blue Ridge of the diocese of Virginia. The spread of the fire was so rapid that the workers were unable to save any furniture except that on the first floor. Among the destroyed articles were many specimens of Chinese art brought over by missionaries.

The buildings will be restored as soon as possible but no plans have been made as yet.

BY MARCH 8TH, 107 bishops had signified their intention to be present at the House of Bishops' meeting in Garden City, L. I., N. Y., on April 26th to 28th.

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NOTHING SALVAGED FROM FAUNSDALE, ALA., CHURCH

FAUNSDALE, ALA.—The accompanying illustrations give some idea of the freakish nature of the tornadoes that wrought such havoc throughout the central portion of Alabama on March 21st and on Easter Day. The photographs are of St. Michael's Church, Faunsdale, before and after the storm had done its work. Of the church only the organ room remains standing, and



ST. MICHAEL'S,
FAUNSDALE, ALA.,
BEFORE THE
TORNADO

This picture of the church is one of few in existence. The organ loft is seen at the extreme right.

that none too securely. The remainder gives the impression of having been crushed by some giant foot. From the wreckage there will be practically no salvage, as the illustration clearly shows. To the right of the demolished church may be seen all that remains of the rectory, which will have to be rebuilt from its foundations. The loss of the entire equipment is a blow to the congregation of about fifty members, who see no pros-

service as diocesan supply secretary of the Woman's Auxiliary. Point Hope always had an especial appeal for Mrs. Wotkyns and it seems altogether fitting that the altar of this mission should be the place selected for her permanent memorial. The particular form which the memorial has taken was decided upon after consultation with the priest-in-charge as a means of bringing into the life and worship of the people of this bleak region the



AFTER THE TORNADO

Here is shown the organ loft, all that was left standing after the tornado of March 21st.

pect of restoring their church and rectory for a great while to come, unless warm-hearted Church people of other sections come to their aid. Such assistance will not be misplaced.

Trinity Church, Bessemer, on Easter afternoon, received the impact of the storm that took several lives in other parts of Alabama on that day. The cross above the vestibule was twisted, and weather boarding was torn from the front of the church, which, hurtling through the air, narrowly missed the rector and his small son, who were hastily leaving the creaking building.

richness and warmth and beauty of color which their surroundings so completely lack and which this painting it is hoped will effectively convey.

The subject of the painting is The Meeting of St. Thomas with Our Risen Lord in the Upper Room. The canvas is about six feet square and is to occupy the position above the altar. The radiant figure of the Risen Christ dominates the picture while St. Thomas, as well as two other of the disciples, is shown in the foreground. The artist is Arthur Beaumont of Los Angeles and he has done a remarkable piece of work in this picture.

LOS ANGELES WOMEN PRESENT MEMORIAL TO ALASKA MISSION

LOS ANGELES—A unique gift will soon go to St. Thomas' Mission, Point Hope, Alaska, from the Woman's Auxiliary of the diocese of Los Angeles. It is a dossal painting for the altar of this northernmost outpost of the Church and is a memorial to the late Mrs. B. Marshall Wotkyns of Pasadena, who died on June 6, 1930, after twenty-five years of devoted



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MEMORIAL ALTAR UNVEILED AT LAWRENCE, MASS., CHURCH

LAWRENCE, MASS.—On Easter Day at the 10:30 service in St. John's Church, the Rev. E. P. Baker, rector, an altar erected to the memory of the late Rev. Henry Wood, for thirty-six years rector of the parish, was unveiled. The new nine-foot altar was designed by Charles C. Coveny,



MEMORIAL ALTAR

In St. John's Church, Lawrence, Mass., this altar was recently installed to the memory of the late Rev. Henry Wood.

Boston architect, and was executed by the Amasa Pratt Company. The main decorations are six shields bearing symbols and implements expressive of Christ as King and Jesus as the Saviour.

COLORED WORK IN LOUISIANA

NEW YORK—Organized colored work in the diocese of Louisiana includes St. Luke's Mission, the newly organized St. Cyprian's Mission, and the Gaudet Normal and Industrial School, all of New Orleans.

There are about 120,000 Negroes in the city of New Orleans alone. St. Luke's has for many years ministered under the handicap of being badly located and near to a small proportion of the Negro population, which is scattered over a very large area. In order to take advantage of the presence of a considerable group of West Indian Church people several miles away from St. Luke's, St. Cyprian's Mission in the French Quarter has recently been organized, in charge of the Rev. A. M. Roberts, who is also serving as locum tenens at St. Luke's Church. St. Luke's has 134 confirmed persons, and 30 pupils in the Church school.

At the Gaudet Normal and Industrial School a daily service is conducted by the principal, with a weekly service and address by the Rev. Frank L. Levy, chaplain of the school.

Bishop Morris is greatly interested in the development of the work among the West Indians, who have come to New Orleans in large numbers, and hopes that St. Cyprian's will be the nucleus of a strong mission.

FROM a little church of mud and thatch opened in the summer of 1930, in the village of Kao Li Tien, the first four people have been confirmed.

DETROIT CITY MISSION OPENS NEW HOME FOR WOMEN

DETROIT—A new development of the work of the Detroit Episcopal City Mission is the opening of Page House for women. The need for such a home for homeless women and girls has been evident to the superintendent of the mission, the Rev. George Backhurst, for some

time. St. John's Church, the Rev. R. W. Woodroffe, D.D., rector, has offered the use of a house belonging to the church.

The house is to be opened shortly with the Rev. R. E. Randall, assistant to the superintendent, in charge. The parishes and guilds of Detroit are furnishing rooms. Many men from Mariners' Inn, the home for homeless men conducted by the City Mission, have been given work to clean and decorate the house during the past three weeks.

The mission served 4,401 free lunches during the month of March, gave 298 meals for work, and 124 meals for tickets.

Baked goods was given to 2,167 families to take home; 106 beds are occupied each night.

There is an attendance at the services at Mariners' Church of 450 men every Sunday.

All the members of the City Mission staff, in common with the missionaries of the diocese, have taken a 10% cut in salaries.

BISHOP CAREY OF BLOEMFONTEIN, South Africa, comments on the custom observed in his Cathedral, as in many others all over the world, of having intercessions each day for one or more of the parishes and missions of the diocese, so that in the course of the year every one is remembered before the Cathedral altar. Bishop Carey says:

"I love to think that not a man goes to work in the diocese, not a woman takes up her household duties, not a child goes to school, without the blessing that is brought on them by the intercession at the Cathedral. I wish every farmer would remember as he goes out to the fields that he is not forgotten of the Church. And I would that this were done for all our people in every parish. We do not only offer the sacrifice for God's glory; we offer it also for a daily blessing on our people."

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FRANCIS M. BACON, PRIEST

BOULDER, COLO.—The Rev. Francis M. Bacon, retired priest of the district of Wyoming, died at his home in Boulder, March 7th. Mr. Bacon was born in Chillicothe, Ohio, and was 70 years old. He was a graduate of Seabury Divinity School in 1893, was ordained to the diaconate in 1893 and to the priesthood in 1894 by Bishop Graves. He served his ministry in the dioceses of Minnesota, Duluth, Colorado, and Wyoming; his last charge having been at Hanna, Wyoming, from which he retired.

Mr. Bacon is survived by his wife, Nellie M. Bacon; two daughters, Miss Esther M. Bacon of Boulder, and Mrs. Dorothy Kneeland of Denver; and one son, Francis G. Bacon of Mexico. He was buried from St. John's Church, Boulder, Colo., the Rev. H. M. Walters officiating.

MARTIN DORMAN

BOONTON, N. J.—Martin Dorman, a vestryman of St. John's Church, Boonton, died of pneumonia on March 22d, at the age of 57. Mr. Dorman had resided in Boonton all his life, and for twenty-five years had been affiliated with the local lodge of Odd Fellows.

His wife, one brother, and two sisters survive him. Funeral services were held on March 24th.

MRS. J. WILLIS MARTIN

CHESTNUT HILL, PA.—After an illness of two weeks, Mrs. J. Willis Martin, this city, died April 5th at the age of 68. She was nationally known as a political and welfare worker, and was the first woman delegate to a Republican National Convention from the state of Pennsylvania; the first woman to speak, as chairman of a major committee, from a Republican National Convention platform; the first woman commissioner of the state department of welfare; and the first woman ever to address the state bar association.

Besides these major honors, Mrs. Martin was chairman of the women's committee of the Pennsylvania Council of National Defense, organizer and first president of the Garden Clubs of America, and a member of the advisory council of the Pennsylvania division of the women's organization for National Prohibition Reform. She was also chairman of women's work of the Church in the diocese.

Besides two daughters and a son, Mrs. Martin is survived by two brothers. Mr. Martin, late judge of the Common Pleas Court, died in 1930.

Funeral services were held April 8th, in St. Paul's Church, Chestnut Hill, with the Rev. Malcolm E. Peabody officiating, and interment was at St. Thomas' Churchyard, Whitemarsh.

MRS. JAMES ARNOLD PILCHER

DALLAS, TEX.—On Wednesday, March 30th, occurred the death of Mrs. James Arnold Pilcher, mother of Deaconess Eleanor P. Smith of St. Matthew's Ca-

thedral, Dallas. Easter at the 6:30 Mass, Mrs. Pilcher had received her Easter Communion which proved to be her viaticum, as only a few hours later she was stricken suddenly with an acute attack of angina, from which she never really rallied.

On the morning of April 1st, a Requiem Mass was said by the dean of the Cathedral, the Very Rev. George R. Wood. Interment was in Grove Hill Cemetery.

As a member of the Cathedral altar guild, Mrs. Pilcher had helped in the making of the vestments and altar hangings which adorned the church on Easter Day.

R. S. WILKINSON

ORANGEBURG, S. C.—In the recent death of Dr. R. S. Wilkinson, president of the state college for colored students, both Church and State have sustained a severe loss. Dr. Wilkinson was a faithful member and lay reader of the colored mission in Orangeburg. The Rt. Rev. A. S. Thomas, D.D., Bishop of South Carolina, assisted by the Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina, officiated at the funeral.

NEWS IN BRIEF

BETHLEHEM—On April 16th, the convocation of Scranton, meeting in the Church of the Redeemer, Sayre, the Rev. Glen B. Walter, rector, presents its Lenten Offering.—On April 23d, in St. Mark's Church, Mauch Chunk, the Rev. F. H. Steenstra, rector, the convocation of Reading will present its offering. Preliminary reports indicate that the diocese has at least held its own, notwithstanding the continuation of the slump.

CENTRAL NEW YORK—Miss Charlotte Tompkins, religious education director of the diocese, recently took part in the fifth annual conference on vacation and week-day schools at Binghamton, under the auspices of the New York State Council of Religious Education.—St. Peter's Church, Auburn, has received a legacy of \$5,000 from the estate of Sarah Bissell Hills, who formerly lived in the house which stood on the site of the present parish house.—The convocations of the various districts have been appointed as follows: First district: Joint meeting with the Woman's Auxiliary May 3d at St. John's Church, Cape Vincent; Second district: Joint meeting with the Woman's Auxiliary April 20th at Trinity Church, Camden; Third district: June 3d at Emmanuel Church, Norwich; Fourth district: May 3d at the Church of the Evangelists, Oswego. Auxiliary of this district meets same place and time; Fifth district: Joint meeting with the Woman's Auxiliary May 17th at Trinity Church, Seneca Falls.—Courses of instruction for the sixth annual diocesan Brotherhood camp at Camp Cayuga in July have been completed. The chaplain, the Rev. S. F. Burhans of Hamilton, will give a course each day on Personal Religion. A ten-day course on Church History will be given by the Rev. Glen B. Walter of Redeemer Church, Sayre, Pa.; Archdeacon Jaynes will give a three-day course on Missions, and Earl Daniels of Colgate University will give a course on the Bible. The director, the Rev. Henry E. Hubbard, will deal with Boy Problems. Besides these courses there will be special addresses by various visitors.—The Rev. Sidney Winter, rector of St. Paul's Church, Owego, for twenty-two years, has been compelled by order of his physician to give up all active service. The Rev. Charles Champlin is serving as locum-tenens of the parish.—At Bishop Fiske's recent visit to St. Mark's Church, Syracuse, he blessed a communion set for use with the sick, given in memory of Frank L. Lyman, warden of the parish and diocesan treasurer for a number of years.—St. Peter's Church, Redwood, has a new pair of eucharistic candlesticks given as a memorial by Mrs. E. E. Eddy.

CONNECTICUT—The Rt. Rev. Frederick G. Budlong, D.D., Coadjutor of the diocese, confirmed a class of 208 at St. James' Church, Danbury, at the morning service on Sunday, April 3d. This number included twelve received from the Roman Catholic Church and one from the Greek Orthodox. The class was presented by the Rev. Hamilton H. Kellogg, rector. This is the third successive year that the rector of St. James' has presented a class

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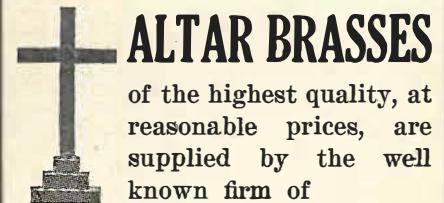
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of 160 or more. In the past three and a half years a total of 635 have been confirmed at St. James'.

CONNECTICUT—The Rev. Frank Gavin, Ph.D., Th.D., professor of Ecclesiastical History in the General Theological Seminary, New York City, delivered the address on The Seven Words From the Cross at the three hour service at St. James' Church, Danbury, this year. One of the largest congregations ever to attend a Good Friday service in Danbury heard Dr. Gavin's common-sense and helpful addresses. Dr. Gavin's addresses on the Words from the Cross have just been published under the name of *Selthood and Sacrifice, The Seven Problems of the Atoning Life*.—Holy Baptism has been ministered to a total of 518 infants, children, and adults at St. James' Church, Danbury, during the little over three years since February 1, 1929. The Rev. Hamilton H. Kellogg is rector and Mrs. Jean Perrin Brundage is director of religious education at St. James'.

CONNECTICUT—Of the seventy-six boys in the school at South Kent, seventy-one are now confirmed.—A chapel at South Kent School to cost in the neighborhood of \$25,000 is now under construction, ground having been broken last Thanksgiving and the foundation completed before freezing weather set in. The chancel furniture, tower, and organ have been given as memorials. It is expected that the chapel will be ready for occupancy at the opening of school in September.

DULUTH—Owing to the freezing and bursting of the heating system in St. Alban's Church, Staples, Minn., it was impossible to use the church building for services during Lent. In this emergency the Methodist congregation through its pastor, the Rev. Fred Stidd, offered the use of its building both for Sunday and week-day Lenten services. The offer was accepted by the Rev. Robert J. Long, minister in charge of the mission, and the services were held with unusual success, both congregations participating, and using the Prayer Book. It is expected that St. Alban's congregation will soon be able to resume worship in its own church.

FOND DU LAC—On March 30th, the Rev. Granville Mercer Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, New York City, was installed as chaplain general of the Sisterhood of the Holy Nativity, at the convent in Fond du Lac. Bishop Sturtevant pontificated and had the office of installation. Fr. Willard-Jones, the convent chaplain, was celebrant at the Mass, assisted by the Rev. Jay Clyde Miller.

GEORGIA—The planning committee for the permanent diocesan camp on St. Simons Island, from a number of plans submitted, made a combination plan and Algernon Blair of Montgomery, Ala., an old friend of Bishop Reese, donated his services in preparing working plans. The first building (administration) will soon be started. It will be recalled that a friend gave a sum of money for a diocesan camp and after purchasing the lots enough was left over to put up one building. Next year it is hoped that another building may be erected. In the meantime, a building has been rented to house the girls and the opening date for the camp for young people has been set for supper on July 4th. The directors and faculty will be chosen later.

HARRISBURG—Bishop Brown conducted a conference on the ministry for college men at the College of Preachers, Washington, D. C., April 1st to 3d. He was assisted by the Rev. Noble C. Powell, D.D., rector of Emmanuel Church, Baltimore, and the Rev. Frederick S. Fleming, D.D., vicar of the Chapel of the Intercession, New York City.—The Rev. Heber W. Becker was instituted as rector of Christ Church, Danville, on Wednesday in Easter Week, by the Bishop. Other clergy in the chancel were the Ven. Charles E. McCoy of Williamsport, the Rev. Squire B. Schofield of Muncy, the Rev. George F. Davis of Mount Carmel, the Rev. W. Nevin Elliott of Exchange, and the Rev. Canon Clifford W. French, chaplain to the Bishop.—St. Andrew's Church, Harrisburg, of which the Rev. Earl M. Honaman has been rector since last fall, reports an Easter offering of \$1,500, part of which is to be used for the diocesan assessments of that parish for the current year and for last year.—Bishop Brown made an address at the dedication of the new memorial hall of St. Thomas' Church, Hancock, Md., of which the Rev. J. Moulton Thomas is rector, on April 6th.

NEWARK—There has recently been presented to the Rev. C. T. Walkley, D.D., rector of Grace Church, Orange, by a number of his parishioners, a grandfather clock.—The Robert Thorpe Memorial parish house of St. Andrew's Church, Lincoln Park, was formally opened on March 31st.

OHIO—Bishop Rogers was the noon-day preacher for four days of Holy Week at services conducted all Lent by the Federated Churches of Cleveland. On Good Friday he conducted the three hour service at Trinity Cathedral. Confirmations were held in many parishes in the diocese and so far this year the number confirmed exceeds that of any previous year.—Easter Day brought out record-sized congregations all over the diocese, the number of communions being larger and in some cases the offering is larger than for last year.—At Trinity Cathedral the Easter offering is being made a part of Ohio's special contribution to the general Church. The Knights Templar, of which Bishop Rogers is the grand prelate of the state, attended service at Trinity on Easter afternoon, the Bishop preaching.—Since the departure of Dean White the Cathedral has had guest preachers from among the bishops and clergy each Sunday. The Bishop is arranging for a continuance of this plan for the time being.—The parish of the Ascension, Lakewood, the Rev. W. G. Studwell, rector, has decided to proceed at once with the erection of a large part of the new parish house. With the unusual growth of the congregation and Church school this step has become necessary. The seating capacity of the church is quite inadequate many Sunday mornings.

PORTO RICO—The convocation of the missionary district of Porto Rico met at Quebrada Limon, on April 12th and 13th, the Rev. Antonio Villafañe, rector.

SOUTH CAROLINA—Electric lights have been installed in Prince Frederick's chapel and parish house at Plantersville.

VERMONT—In spite of the heaviest snowfall of the winter which made transportation difficult, twenty-four of the clergy of the diocese met on March 30th and 31st at Rock Point, Burlington, to discuss the ways of meeting the apportionment to the general Church. The discussion culminated in the passing of several resolutions to be presented to the forthcoming diocesan convention. The most important of these were a request to ask the convention to elect a diocesan missionary treasurer to handle all the missionary funds, diocesan and general; and the realization of the immediate necessity for cutting down diocesan missionary appropriations.

WESTERN NEW YORK—Three regional conferences are to be held in different parts of the diocese: Buffalo, Batavia, and Jamestown.—During the time that the Diocesan, the Rt. Rev. Cameron J. Davis, D.D., is absent by reason of his health, many parishes are having the neighboring bishops come in for confirmation. This is to save Bishop Davis so much extra work when he returns and to make it possible that he may visit other parishes that need him. St. Mary's, Salamanca, had Bishop Ward of the diocese of Erie to confirm a class of nineteen and St. Luke's, Jamestown, had Bishop Ward on the Tuesday in Easter Week for a class of 55.—There will be a diocesan meeting in the Cathedral in April to present the Lenten offering of the Church schools.

WEST MISSOURI—By the will of Mrs. Pansy Austen Seitz who died recently, Grace and Holy Trinity Church, Kansas City, the Rev. Claude W. Sprouse, rector, was bequeathed \$10,000. This gift will be added to the endowment fund of the parish.—A memorial service to the Rt. Rev. Cameron Mann was held in Grace and Holy Trinity Church, Kansas City, on Sunday, April 10th. Bishop Mann was for twenty years rector of this parish and during that time made a lasting impression not only on Grace Church parish, but on this whole community and diocese. The Rt. Rev. Robert Nelson Spencer, present Bishop, was the speaker.

THEY HAD a double holiday at St. Paul's, Tokyo, on February 11th because this year the national day celebrating the founding of the Empire coincided with the anniversary of the organization of the Nippon Sei Kokwai, the Japanese Church of the Anglican communion. Kigen Setsu is the national day, always given a Christian observance at St. Paul's. It is somewhat older than our current "bicentennial," being more than a bimillennial! The Japanese Empire dates from 660 B. C., not long after David and Solomon, and before Nebuchadnezzar, Buddha, or Confucius.

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NEW YORK—"The vestry of Christ Church (Corning) has accepted the Missionary apportionment in full this year. It amounts to nearly \$6,000. The rector hopes that our Easter offering will amount to \$3,000. It is good to know that all our money (unless otherwise designated) received on the Glorious Feast of the Resurrection will go for others—will go for the spread of the Gospel of Jesus Christ throughout the world.

LATER: "We received over \$4,000, which shows that the appeal for Missions is not dead even in a time of financial depression." (Signed—F. F. Lynch, Rector.)

It is the conviction of the members of the National Council that the efforts of our Church to assist society in the adjustment of its present difficulties on the basis of truer Christian standards will be impaired if we permit the life and work of the Church to be curtailed

VIRGINIA—"As we have 20,000 communicants in the diocese we calculated that an average contribution of \$1.00 per communicant would make up this sum. (\$3,000 for the General Church's Missionary Deficiency and \$7,000 for the diocesan deficiency.) Some of the churches decided to take up the offering on Easter but the majority will take it up on Whitsunday. . . . I have just heard from one church in Richmond which has 600 communicants that their Easter gift was a little over \$1,000."

CHICAGO—"While at Christ Church, River Forest, for confirmation the other night, the Bishop was informed by Father Ridgeway that the 1931 and 1932 confirmation classes had decided to give \$113 to the 'Plus Fund.' This is from a church which pledged and paid \$700 to the Quota in 1931, and has pledged \$1,000 for 1932. Later the Bishop learned that this \$113 had been collected to buy a 'Calvary Group' for the rood."

MASSACHUSETTS—Vestry's letter to the parishioners of Trinity Church, Boston:

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