

The Living Church

VOL. LXXXVI

MILWAUKEE, WISCONSIN, APRIL 2, 1932

No. 22



Geo. A. Ostertag, Photographer.

THE NEW CHURCH OF THE TRANSFIGURATION, BUFFALO, N. Y.

This edifice, of a strictly colonial church type, was recently dedicated by the Bishop of Erie in the absence of Bishop Davis

[See article on page 718]



THE LIVING CHURCH APRIL 2, 1932

\$50,000

MOREHOUSE PUBLISHING COMPANY

OF MILWAUKEE, WISCONSIN

6% Cumulative Convertible Preferred Stock

NON-ASSESSABLE

Par Value, \$50 per share

Dividends payable semi-annually on the first days of June and December

Convertible into fully paid non-assessable common stock of this corporation at any time. Redeemable in cash at the option of the company at \$52.50 per share and accrued dividends.

CAPITALIZATION

Common Stock outstanding.....	\$100,000.00
Common Stock reserved for exercise of conversion privilege on this issue..	50,000.00
Authorized Cumulative Convertible Preferred 6% Stock of this issue.....	50,000.00
Surplus as of November 30, 1931.....	52,394.41

SUMMARY

The following is a summary of the appended letter of Mr. Frederic C. Morehouse, President of the Company: Incorporated 1885 as The Young Churchman Company. Reorganized, capitalization increased, and name changed to Morehouse Publishing Company in 1918.

The principal publishing house of the Episcopal Church.

Maintains a thoroughly equipped printing department and bindery for the production of its own publications.

Average net earnings in past twelve years nearly three times the annual dividend charge for this issue.

Has had, and entirely paid off, a 5% bond issue of \$35,000, negotiated when the business was less than one-quarter its present size, and an 8% Preferred Stock issue of \$25,000 redeemed in full at par in 1931.

Bank has frequently loaned the Company, without security, a larger sum than the entire amount of this Preferred Stock issue.

Need of greater working capital requires the present additional capitalization.

Net assets of more than four times the amount of this issue.

Net quick assets of nearly twice the amount of this issue, as of November 30, 1931.

Current Assets over Current Liabilities, \$95,852.06; or nearly twice the amount of this issue.

Corporation insurance of \$25,000 upon the life of the President.

No bonded debt.

No prior lien stock.

LETTER FROM THE PRESIDENT

With respect to the proposed issue of 6% Cumulative Convertible Preferred Stock of Morehouse Publishing Company I submit the following information:

HISTORY

The Morehouse Publishing Company was organized and incorporated in 1885 as The Young Churchman Company for the purpose of taking over and continuing the publication of *The Young Churchman* and *The Shepherd's Arms*, Sunday school papers of the Episcopal Church, that had been founded by the late Linden H. Morehouse in 1870 and 1877 respectively; and of beginning a book publishing house chiefly for the literature of the Episcopal Church. The Rt. Rev. Edward R. Welles, D.D., Bishop of Milwaukee, was the first president; the Rt. Rev. J. H. Hobart Brown, D.D., Bishop of Fond du Lac, vice-president; and Linden H. Morehouse, secretary and treasurer, and manager. The original capital stock was \$10,000, shortly increased to \$16,000.

The Living Church, a well-known weekly publication, was purchased from a previous owner in 1899, at which time the small composing room formerly maintained was expanded into a modern printing office with large presses, linotypes, etc. To finance this purchase and expansion a bond issue of \$35,000 expiring serially in five, ten, and fifteen years at 5 per cent was floated in 1903 and was sold wholly through advertising in *The Living Church* and in a small number of circulars. The last of that issue was paid off in 1918, at which time the corporation was reorganized as Morehouse Publishing Company, and the capital stock increased to \$75,000. A bindery was added to the plant in 1918.

In 1916 the first course in the Christian Nurture Series of Church School textbooks was published by this company in accordance with an agreement between this company and the Board (later Department) of Religious Education of the Episcopal Church. This was a momentous forward step and since that time the series has taken its rightful place among the important lesson systems of the Christian Church. It is far more widely used today in the parishes and missions of the Episcopal Church than any other series of lessons or, probably, than all other series

Advertisement continued from previous page

combined. Moreover, an entirely new set of Christian Nurture courses, paralleling the original set, is now in preparation and the first course will be published in the autumn of 1932, so that the future prospects of the Christian Nurture Series seem even brighter than its past history. In the sixteen years since the publication of the first Christian Nurture Course the Christian Nurture Series has become one of the most important departments of the company, and that it is a valuable financial asset is shown by the fact that in the fiscal year ending May 31, 1931, when the full effects of the depression were being felt and publishers everywhere were suffering substantial losses, the Christian Nurture Series made a fair profit for this company.

In the field of general religious books, the growth of the Morehouse Publishing Co. has been sustained and steady. In the year 1931 this company published or imported fifty-six titles—a larger number than any other American publisher dealing exclusively in religious books. This was done despite the fact that the aim of this company is quality rather than quantity in its publications. A considerable portion of the number of books were those of A. R. Mowbray & Co. and Faith Press, two important English publishers for whom the Morehouse Publishing Co. is the exclusive American agent.

During the past twelve years (1920 to 1931 inclusive) the net earnings on the business have averaged \$8,597.07 per annum (nearly three times the dividend requirements of this issue) notwithstanding a considerable loss in the fiscal years ending May 31, 1929, May 31, 1931, and for the six months' period ending November 30, 1931. This loss, due to a decrease in sales owing to general business conditions, is being offset during the fiscal year 1931-1932 by rigid economies, which, it is anticipated, will ultimately result in putting the business in a position to operate on an even more profitable basis than heretofore with a normal volume of sales. The proportionate loss for the six months ending November 30, 1931, was much smaller than for the fiscal year ending May 31, 1931.

The books of the Company are audited annually by the firm of Price Waterhouse & Co., and are open to the inspection of stockholders at any time.

At the present time the officers of the company are the following: President, Frederic Cook Morehouse, son of the founder, who entered the business at its inception in 1885. Vice-president and Treasurer, Linden H. Morehouse, grandson of the founder and nephew of the president, who has been associated with the business since 1919. Secretary, Clifford P. Morehouse, grandson of the founder and son of the president, who has held this position since 1925. There are at present about 75 employees, many of whom have been with the house for many years and who are thoroughly familiar with the business.

THE BUSINESS

As already indicated, the Christian Nurture Series and other text and general religious book publications are the mainstay of the business. The corporation is the leading publishing house of the Episcopal Church in the United States. It is a member of the National Association of Book Publishers and of the American Booksellers' Association.

In addition to its book publications, the Morehouse Publishing Co. maintains *The Living Church*, a weekly periodical read by members of the Episcopal Church throughout the United States and beyond. Although this periodical does not produce a profit to the Company it is a large factor in attracting book purchasers to the house and a most valuable medium of publicity for the business. The Company also publishes *The Living Church Annual*, the standard year book of the Episcopal Church used by the clergy and lay workers everywhere.

Corporation insurance of \$25,000 is carried on the life of the President, and there is ample fire, use and occupancy, and employers' liability insurance. In addition the Company protects its employes by a modern group insurance plan.

FINANCIAL STATEMENT

BALANCE SHEET — NOVEMBER 30, 1931

ASSETS		LIABILITIES	
Cash on Hand and in Bank.....	\$ 2,235.74	Checks Outstanding (Dated November 30, 1931).....	\$ 3,313.49
Accounts Receivable	\$ 47,155.46	Accounts Payable	\$ 6,588.62
Notes Receivable	3,013.00	Notes Payable—Bank	53,000.00
Accrued Interest Receivable.....	160.43	Notes Payable—Others	5,000.00
		Accrued Payroll	306.31
Reserve Doubtful Accounts.....	50,328.89	Accrued Royalties	5,030.82
	47,721.22	Reserve for Personal Property Tax..	2,715.24
Inventory of Finished and Unfinished Merchandise	117,632.14	Endowment for Free Subscriptions to The Living Church.....	1,000.00
Life Insurance—Cash Value.....	8,082.75	Fund for Free Subscriptions to The Living Church	46.02
Less Loan and Interest to date...	7,067.00	Deferred Income	257.37
	1,015.75	Common Stock	100,000.00
Deferred Charges	1,524.55	Surplus	52,394.41
Machinery and Equipment.....	127,366.29		152,394.41
Less Depreciation	85,923.94		
	41,442.35*		
Invested Endowment for Free Subscriptions to The Living Church..	950.50		
Living Church Inventory.....	10,000.00		
Living Church Annual Inventory....	5,100.00		
	15,100.00		
	\$229,652.28		\$229,652.28

* Note: Values of Machinery and Equipment for insurance purposes as listed in the American Appraisal Company's report of December 31, 1930, furnished under continuous service arrangements, plus additions and less deductions since that date are as follows: Cost of Reproduction New, \$146,628.55; Depreciated Value, \$95,489.43.

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PURPOSE OF THIS ISSUE

The proposed added capitalization is intended to reduce current bank loans and to provide a more adequate working capital. That the \$50,000 of Preferred Stock now proposed is by no means an excessive issue is shown by the fact that the bank has frequently loaned this company a considerably larger sum than the entire amount of this issue without security. It is to be understood that the additional \$50,000 of Common Stock authorized at this time is not to be issued and sold but is to be held for the benefit of any Preferred Stock holders who wish to exercise the conversion features to which they are entitled.

PROVISIONS OF THIS ISSUE

1. Par value \$50.00. Stock is offered at par. Pays 6% per annum in semi-annual dividends from profits or surplus, payable June 1st and December 1st.
2. Holders of Preferred Stock have the option of converting into Common Stock at any time. If the book value of the Common Stock at the time of such conversion is \$63.00 or more per share, Preferred Stock holders will be entitled to four-fifths of a share of Common Stock for each share of Preferred Stock. If the Common Stock has a book value less than \$63.00 per share, Preferred Stock holders may convert their holdings into Common Stock on the basis of one share of Common Stock for each share of Preferred Stock. (The present book value of the Common Stock is \$76.00 per \$50.00 par value share.)
3. The corporation may redeem this stock, in whole or in part, upon sixty days' written notice at any time. If the Company exercises this option, holders of Preferred Stock may convert their holdings into Common Stock during that period if they wish to do so. If they do not exercise this option the Company will redeem the Preferred Stock at \$52.50 per share upon the expiration of the sixty days.
4. Dividends are cumulative. Stock is preferred as to dividends and as to assets. In the event of the dissolution of the Company holders of Preferred Stock are to be paid \$50.00 per share and accrued dividends before any payment is made on the Common Stock.
5. Dividends may not be paid on the Common Stock in excess of 7% per annum if such payment will reduce the net working capital of the organization below the sum of \$100,000.00. (This is an additional feature for the protection of the holders of Preferred Stock.)
6. Holders of Preferred Stock have full voting power (1) with reference to changes in the Articles of Incorporation of the Company affecting the Preferred Stock or (2) in the event of default in the payment of four semi-annual dividends upon the Preferred Stock. In case of the latter contingency Preferred Stock holders shall be entitled to one vote for each share of Preferred Stock held and shall also be entitled to elect a majority of the members of the Board of Directors at the next succeeding annual meeting and at each of the succeeding annual meetings until the payment in full of all arrearages in dividends upon the Preferred Stock.
7. Any part of the Preferred Stock may be redeemed by the Corporation at any time by purchase of the same in the open market at not more than the redemption price of \$52.50.

While the Company does not guarantee to maintain a market for this stock it will endeavor to maintain an offer of not less than \$45.00 per share for the accommodation of Preferred Stock holders wishing to redeem their holdings or will, upon request, give notification to other stockholders if any Preferred Stock holder wishes to sell his holdings.

The President believes that in the event of his death the business would continue to be carried on safely without interruption, the other officers of the Corporation and several trusted employes of long standing being competent to administer it.

The Company is now nearly fifty years old, having been continuously under the management of father and son, and it has never defaulted in payment of any indebtedness of any kind.

The President and other officers especially invite interested Church people, patrons of the business, holders of the former Preferred Stock issue, subscribers to *The Living Church*, and employes of the Company, to become its Preferred Stock holders. They would like to feel that the interest of the Preferred Stock holders, like that of the owners of the Common Stock, would extend to the success of the Company as an important agency for the work of the Church and not only as a pecuniary investment.

Very truly yours,
FREDERIC COOK MOREHOUSE,
President.

Class B Securities. This is a speculative venture passed by the Public Service Commission of Wisconsin but without recommendation as to its value. This statement is made pursuant to requirements of the law of the State of Wisconsin.

Price \$50 per share
Sold only at the Home Office
MOREHOUSE PUBLISHING COMPANY
1801-1817 W. Fond du Lac Ave.
Milwaukee, Wis.

The Living Church

VOL. LXXXVI

MILWAUKEE, WISCONSIN, APRIL 2, 1932

No. 22

EDITORIALS & COMMENTS

The South India Scheme Again

IN OUR news columns this week we publish a very interesting account of a recent session of the General Council of the Church in the province of India, Burma, and Ceylon. The principal subject on the agenda was discussion of the South India Union Scheme, which was at length accorded general approval but with a demand for clarification of certain doubtful points.

It may be asked what importance any action taken on this subject in far-away India, where as yet the American Episcopal Church has no official work, may have for Churchmen in this country. The answer is that the action which the Church in India is asked to take is one that is without precedent in the Anglican communion, and that has a very important bearing on the relations of the various national Churches making up that entity, to one another and to the rest of Christendom.

In order to refresh our memories on this subject, we quote from the summary of the original plan given in *THE LIVING CHURCH* of August 7, 1926:

"The South India United Church—representing Presbyterian, Congregational, and German Evangelical missions, would agree with the Church of England that, after a fixed date for union, 'all ordinations will be in the hands of the episcopate.' . . . From that date, for a period of fifty years, the ministers of all the contracting powers shall be recognized 'as ministers of the Word and sacraments in the United Church.' . . . After that, the ministers who had entered into the arrangement having passed away, it is assumed that only episcopally ordained ministers would remain."

As we pointed out at that time, there appears to be a considerable amount of ambiguity as to these "episcopally ordained ministers." Are they to be priests or not? If so, what is to be their relation to the other ministers who are not priests? If not, just what significance is to be attached to the episcopal ordination?

Subsequent events developed the fact that, though it is proposed to maintain the historic episcopate, "no particular interpretation of the fact of the historic episcopate is to be demanded." A form is to be provided for consecrating bishops, and another form whereby bishops—and only bishops—can ordain ministers, but no explanation is to be given as to fact of the episcopate or the nature of the "episcopally ordained ministers"! Can anyone suggest a more flagrant case of pure superstition than the requirement that a minister be recognized only after the laying on of a

bishop's hands, while not defining the status of either the bishop or the minister, or the significance of the act?

Again, according to the terms of the draft agreement, "the United Church will seek to be in communion with the Churches of the Anglican communion" and also "will seek affiliation with or membership in the World Presbyterian Alliance, the World Union of Congregational Churches, and the Ecumenical Methodist Conference."

If intercommunion with all of these bodies is established, what will be their relation to one another?

If a Presbyterian minister from New York goes to India and becomes a minister of the United Church,* and then returns to this country and desires to exercise his ministry in the Episcopal Church, will this Church have to accept him without re-ordination? Surely if this is the *terminus ad quem* to which the Anglican communion is asked to give its approval, it would be better to consider on its merits the question of abolishing the requirement of episcopal ordination in the Anglican ministry, rather than putting the sectarian minister to the trouble and expense of making the round trip from New York or London to Bombay or Calcutta in order to admit him to the Anglican ministry by the back door without re-ordination.

These are a few of the perplexing questions faced by the General Council of the newly autonomous Church in India at its recent session. Anglo-Catholic members of the Council, as was to be expected, demanded that the ambiguities in the plan as proposed be cleared up, so that it might be determined whether proposed union would be indeed a step toward Catholic reunion, or only the setting up of one more schismatic Church. In so doing, they had the support of the resolutions adopted by the 1930 Lambeth Conference. We should suppose that Protestants would be equally desirous of clarifying this question. To quote the *Church Times*:

"It was felt by them [Catholics] that the Scheme, in the form in which it stands at present, gave the impression that

* The scheme provides that "for thirty years succeeding the union, the ministers of any Church whose missions have founded the originally separate parts of the United Church may be received as ministers of the United Church if they are willing to make the same declarations . . . as are required from persons about to be ordained or employed for the first time in the United Church. After this period of thirty years the Church will consider and decide the question of such exceptions to the general principle of an episcopally ordained ministry" (Canon Plumtre in *Canadian Churchman*, February 28, 1929).

bishops are merely executive officers of elected councils; that Confirmation is merely a means of admission to communicant membership; and that the duty of priests to act as ministers of absolution is ignored. If that impression were allowed to go forth uncorrected, Catholic doctrine would be reduced to the level of utilitarian expediency, and Catholic institutions would be degraded from being means of grace to the position of mere organizing conveniences."

We confess that at this stage of the negotiations it looks to us as if that is a true picture of the Scheme. We are glad that the council ultimately adopted the resolutions demanding clarification of the ambiguities on those important subjects.

Before any one of the Anglican Churches becomes a party to any such far-reaching scheme of unity the entire communion, including the American Church, is entitled to know officially and without ambiguity exactly what the new United Church will stand for, and especially whether or not its doctrines will be those of the Catholic Faith. Unless satisfactory guarantees can be given on that score Catholic Churchmen can have no part in the new Church, nor can the Churches of the Anglican communion seriously consider the question of intercommunion with it. If one province of the Church does unite with such a body, it will not have taken a step toward reunion, but rather will have cut itself off from the Catholic Faith, from fellowship with the historic Church, and from communion with the see of Canterbury, regardless of how valid its episcopate may technically be, or how loud its protestations of inclusiveness.

A union based on misunderstanding or ambiguity is far worse than continued division based upon honest differences of view with respect to fundamental principles. We hope, therefore, that a definite statement as to the vague parts of the South India proposal will be published to all the world before the proposed union is consummated. Whether Catholics and Protestants can agree on such a statement is a matter that remains to be seen.

THE death of the Rev. Dr. Floyd W. Tomkins, rector of the Church of the Holy Trinity, Philadelphia, and editor of the *Daily Bible Studies* in *THE LIVING CHURCH*, removes from the Church Militant a scholar, missionary, and pastor whose ministry of over half a century has brought thousands of souls to a closer and truer knowledge of our Lord. Beginning his career in 1875 as a missionary in Colorado, Wyoming, and the Middle West, Dr. Tomkins, a native New Yorker, returned East in 1883 to hold cures successively at Keene, N. H., New York, Hartford, Chicago, and Providence. Since 1899 he has been rector of Holy Trinity, Philadelphia—a long and notable service equalled by few, if any, rectors of metropolitan parishes. He was one of the best known and best loved clergymen in Philadelphia and in the diocese of Pennsylvania, which he has represented in nearly every General Convention since 1907.

Dr. Tomkins was known to many Church people through his books, especially the series of devotional ones known as the *Daily Life Booklets*, which passed through many editions. He was also a diligent Biblical scholar, and his department of *Daily Bible Studies* has been one of the most popular features of *THE LIVING CHURCH*. Many of these studies have been published in Braille, and have been a source of comfort to the blind as well as to others.

Perhaps the last words written by Dr. Tomkins were those for his *Holy Week Bible Studies*. Written in the hospital, while suffering intense pain from a

sinus infection, they yet express a calm joyousness and a depth of faith that were characteristic of his entire life. "We are to count the joy of our lives to be the spirit of ministration," he exclaimed from his sickbed. "There is no joy so great, even for us mortals whose sacrifices must ever be so far behind the sacrifices of Christ, as comes when we give up something for others; and the higher the sacrifice, the deeper and keener the joy."

Even as he found it a joy to follow in the footsteps of his Friend and Saviour, may he find himself filled with a new peace as he follows after Him in a new life beyond the veil.

WE extend our sincere sympathy, and that of Churchmen generally, to two bishops whose wives have died during the past fortnight—Dr. Shayler, Bishop of Nebraska, and Dr. Lloyd, Suffragan Bishop of New York. To them, and to all who have lost those near and dear to them, the message of this Easter-tide comes with special significance and comforting hope, for our Lord "by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life."

ALTHOUGH the editorial columns are not a proper place for advertising, perhaps we may be permitted to direct attention to the first three pages of this issue, wherein our publishers, Morehouse Publishing Co., announce an opportunity of subscribing to the preferred stock of that company. Full details concerning the stock are given in that announcement, and we have nothing to add except to express a hope that many of our readers will welcome the opportunity of investing in an enterprise that is entirely devoted to serving the literary needs of the Church. A somewhat similar issue eleven years ago (since retired) was sold out in a few weeks through two advertisements in *THE LIVING CHURCH* and a few circulars, and it is hoped that the present issue will be subscribed as rapidly, despite present difficult business conditions.

We feel that this issue will appeal particularly to members of *THE LIVING CHURCH FAMILY* whose finances do not permit a large gift to the Church Literature Foundation, but who will be glad to become part owners of the corporation that publishes *THE LIVING CHURCH*, thus helping in the cause of supplying the Church with worthy literature and at the same time deriving a fair return on their investment.

ANSWERS TO CORRESPONDENTS

CHURCHMAN—The Episcopal Church is the third strongest in New York City, having 141,205 members, according to the government's 1926 religious census. It is surpassed by the Jewish (1,765,000) and Roman Catholic (1,733,954) Churches. The Presbyterian Church, U. S. A., is fourth, with 66,571 members, and the United Lutheran Church fifth, with 64,620 members.

G. D. O.—The custom among Christians of offering to the Church a tenth or tithe of one's income goes back at least to the fourth century. It was probably based on the duty prescribed in the Jewish law: "As to paying tithes it is written in the law, the tenth part of all thine increase." At first it was a freewill offering. The first mention of tithes in written English law is in a council in 787, where such payment was strongly enjoined. This decree was promulgated by the papal legate, and was later endorsed by the Kings of Mercia, Wessex, and Northumbria. For a brief discussion of tithes in England see Bell, *A Brief Sketch of the Church of England*, pages 133-136.

H. E. W.—We do not identify the source of the quotation, "The appeal to history is treason." Perhaps some reader can enlighten us.

K. W.—(1) We do not know. (2) It is no violation of the canon law of this Church for a priest to act as special preacher in a church of another communion. If, however, he abandons the communion of the Church "by a formal admission into any religious body not in communion" with it, he is liable to suspension and ultimate deposition. (3) We are not sufficiently familiar with the facts in the case to venture an opinion.

Fixing the Easter Date

By Charles D. Morris

Editor of the Journal of Calendar Reform

STABILIZATION OF Easter is now in the hands of the Churches. At their request, the secular aspects of the question have been passed upon by the League of Nations and by various European governments. Most of the Christian Churches have indicated a willingness to accept this long delayed reform, and the only obstacle to its immediate consideration is the lack of convenient ecclesiastical machinery for carrying out the task.

Agitation for the fixation of Easter is no novelty. In fact, it has been going on for many centuries. It had ardent advocates at the time of Pope Gregory's general reform of the calendar in 1582, and there was an expectation then that the inconvenience of a wandering Easter would be remedied. But fears that this change might complicate the acceptance of the more basic and important legislation for repairing Julius Cæsar's defective leap year rule triumphed against the best judgment of the leaders, and it was decided to accept a half-way measure of reform rather than none. Proposals for completing the task have arisen from time to time ever since, and the movement within the Churches for dealing definitely with the Easter question has been particularly active since the Church of England brought the matter into the British Parliament eleven years ago, finally obtaining the passage in 1928 of the British Easter Bill, designating Easter as the Sunday after the second Saturday in April. Endorsement of a fixed Easter, on the secular side, has come from the German Reichstag and from many commercial, industrial, and educational bodies.

The question is frequently asked, "Why do European governments and secular bodies interfere in this Easter question, which is religious, not secular?" The answer, of course, is that the situation is quite different in Europe than in America. Easter over there is a secular holiday as well as a religious one. And in most foreign countries this holiday extends over a period of two, three, or even four days, thus vitally affecting industrial, financial, judicial, legislative, educational, and social schedules. Of 116 countries, approximately 95 officially observe Good Friday as a holiday, 42 similarly observe Holy Saturday, and 85 observe Easter Monday. On the other hand, in the United States only 9 of the 48 states officially observe Good Friday, and none of them recognize either Holy Saturday or Easter Monday. (The four American possessions, Hawaii, Philippine Islands, Porto Rico, and Virgin Islands, all observe Good Friday.)

For many activities abroad, Easter is a more important starting point than New Year's—a situation which has historical justification in the fact that Christian nations long regarded the calendar year as beginning with Easter, an idea which was enacted into law by Constantine. Official reckoning of the year as beginning at Easter lingered in France until 1564. England and America, however, officially observed New Year's on March 25th, Annunciation Day, until the calendar reform of 1751, when it was enacted "that the supputation according to which the year of our Lord beginneth on the 25th day of March shall not be made use of from and after the last day of December, 1751, and that the first day of January next following shall be reckoned to be the first day of the year 1752."

The secular place of Easter among the nations of today is thus explained by the League of Nations:

*I*N THE United States there has recently been considerable discussion of the proposal to fix Easter, and the Federal Council of Churches has officially expressed a "sincere interest in the efforts to secure universal agreement upon a fixed day." In Europe, an inquiry conducted by the League of Nations among religious authorities disclosed that no dogmatic objections were found by the Roman Catholic, Eastern Orthodox, or Anglican Churches, while the representative of eighty-two Protestant denominations stated that "no Protestant Church would oppose a reform which would serve the good of humanity and most of them would therefore accept fixation of Easter." The collected opinions are thus summarized by the League of Nations: "Most Christian Churches have declared themselves disposed to accept stabilization, on condition that the measures are adopted simultaneously. The holy see has stated that if it can be shown that fixing of Easter would be of universal benefit, it will then submit the question to the next Ecumenical Council."

"Stabilization is preëminently a religious question, and any solution depends on the free decision of the religious authorities. Nevertheless, the present instability disturbs the regularity of commercial and judicial activities as well as school and university studies. The Easter season being almost universally a holiday period stabilization would offer genuine advantages to the population."

While the American Churches will not have the principal voice in the actual enactment of a fixed Easter, their collective opinions could undoubtedly exercise a large influence in stimulating European Churches to push the necessary formalities to completion.

The attitude of the holy see, as communicated to the League of Nations, is that "the stabilization

of Easter does not encounter difficulties which can be regarded in advance as insurmountable," and "if it were proved that the general welfare called for changes in the venerable traditions at present followed in determining ecclesiastical feasts, particularly the feast of Easter, the holy see would only examine the question on the preliminary recommendation of an ecumenical council."

At present we keep Easter on the first Sunday after the first full moon in the spring. The spring begins at the vernal equinox, March 21st. The earliest possible Easter is therefore March 22d, the latest possible is April 25th. When it happens that a full moon falls on a Saturday and that Saturday is March 21st, then on the very next day Easter is kept on its earliest possible date. When it happens that the full moon falls on a Sunday as late as April 18th, we have to wait for the following Sunday, and Easter falls on its latest possible date, April 25th.

Thus Easter can vary by 35 days, the length of a whole cycle of the moon, about 29½ days, plus the inside of a week. Owing to the concurrence of several variables and artificial conventions in calculating Easter, there seems to be no regular sequence in its occurrence, at least for those who are not at the same time theologians and astronomers. This year's Easter, March 27th, fell on a date which was last observed eleven years ago, and which will not occur again in the present century. The whole eccentric variation is troublesome and disturbing, alike in religious, educational, commercial, and civil life.

IF EASTER is meant to be the anniversary of Christ's resurrection, why did early Christians put it on a movable date? Especially in view of the fact that Christmas is not so, and also that the weekly Sunday was a continually recurring commemoration of the same sacred event?

The first Christians were Jews, and it was easy for them to remember that Christ's resurrection took place on the Sunday after the Passover. It was not easy for them to remember the real calendar date in the solar year, for the Julian calendar had hardly penetrated into the ordinary life of these remote parts of the Roman Empire. The Jews had no solar months and only an approximate way of conforming to the solar year.

In the incredible confusion of calendars in the first century of the Christian era, it was difficult to fix and express a date. If only somebody had set down the exact year "from the founding of the city" of Rome, and the Roman month, and the day's relation to the Ides, Nones, or Calends, there would have been no difficulty. But the Jewish Christians stuck to their Jewish chronology. Most of them did not use the

Julian calendar at all. Others passed back and forth so often through districts where different eras and calendars prevailed that they found it impossible to remember or express the correct date or year. Many cities, such as Antioch, had their own calendars and eras.

It should be remembered that the sanctity of special times and dates was an idea absent from the minds of the early Christians. The Jewish Christians naturally continued to observe the Jewish festivals, as many of them continued to attend the synagogue. Thus they carried over into later Christianity the Passover festival with its annoying connection with the full moon. On the other hand, Christmas was fitted into the Julian calendar, and became a fixed feast from the fourth century.

Our system of years (A.D. and B.C.) was a matter of comparatively late adoption. When Cæsar enacted the present calendar, years were, of course, numbered from the founding of the city of Rome. Among the early Christians, ecclesiastical chronologists used to reckon in years of Abraham, his birth being placed about 2016 B.C.

GRADUALLY the supposed date of the birth of Christ replaced that of the founding of Rome, but this system was very slow to win official recognition, despite its convenience. Charlemagne appears to have been the first secular authority to use it.

A few late Roman historians figured all dates from the enactment of the Julian calendar. Ancient Spain had an era all its own, beginning with 38 B.C., a date chosen for no particular reason that is now known.

Meanwhile the ecclesiastical calendar was growing from a twin stem, one side regulated by the sun year of the Julian system, the other by the moon's phases, adapted from the Hebrew calendar. The dual system still endures. Such days as Christmas, the Feast of the Circumcision, and the Nativity of the Blessed Virgin are fixed days, originally set according to the solar calendar. Such days as Easter, Ash Wednesday, Palm Sunday, Ascension, and Pentecost are movable feasts, their date being determined by the moon's periods.

As to the date upon which a fixed Easter should fall, the decision rests with the religious authorities. The Resurrection probably took place on April 9th. The average date of Easter for the past hundred years has been April 8th. This date indeed is particularly appropriate—first, because it closely approximates the generally accepted date of the event which Easter commemorates; second, because it divides the Christian year equally. The Sunday nearest to April 8th would therefore seem to be desirable.

There are certain obvious objections to permitting a stabilized Easter to fall around April 15th, for the mid-month is an important business date for the payment of rents, dividends, interest, and taxes. The disadvantage of Easter coming on such a date is increased by the fact already mentioned that the Easter holiday in many countries spreads over a period of three to four days and would thus interfere with business appointments and engagements, introducing an alien note into the religious spirit of the holiday.

Those ecclesiastical authorities who are charged with considering the date for a fixed Easter should go carefully into the manner in which their selection will fit into a revised perpetual calendar. Agitation for such an improved calendar is gaining ground steadily throughout the civilized world, and its adoption within the more or less immediate future is regarded as inevitable by most of those who have studied the subject. It is even possible that the Churches may feel it advisable to regard the fixation of Easter as an integral part of such a reform and not as a separate question.

In the proposal known as the World Calendar, supporters of the project have recommended either April 8th or April 22d for Easter Day. The former is nearest to the historical date; the latter might prove more acceptable to certain countries because of climatic conditions.

It is to be hoped that the whole subject will receive a prominent place on the agenda of the World Conference of Churches which is to be held at Stockholm in 1935, at which all Churches, with the possible exception of the Roman Catholic, will be represented. In the meantime the Roman Catholic authorities may have considered the matter and decided on their own program.

The Living Church Pulpit

Sermonette for the First Sunday
after Easter



THE ANNUNCIATION

BY THE REV. JOHN RATHBONE OLIVER, M.D.
ASSISTANT, MOUNT CALVARY CHURCH, BALTIMORE

"And the angel said unto her, Fear not, Mary; for thou hast found favor with God."—St. LUKE 1:30.

IN MEDIEVAL TIMES this present Lent of ours would have been called a Lent of our Lady. It is not often that the Feast of the Annunciation, commonly called Lady Day, falls on Good Friday and has to be transferred to the Monday after Easter Week. When this does happen the two great doctrines of the Incarnation and of the Atonement are brought very close together and our Lady's part in the great drama of the Passion is emphasized.

Modern critics of Christianity frequently insist that it has robbed woman of her proper place in the world and has kept her in subservience to man. As a matter of fact, Christianity is the only religion that exalts to the highest pinnacle of sanctity a woman and a mother. From the earliest times, our Lady's unique position among God's saints has been accepted. Even in our English hymns we sing of her as "higher than the Cherubim," and "more glorious than the Seraphim." Moreover, in our present atmosphere of economic distress and anxiety her experiences and the way in which she reacted to them are of tremendous value. The description of the Annunciation in St. Luke is one of the most perfect narratives in the Bible. The Swiss Protestant, Godet, in commenting on the Greek text, exclaims "What dignity, what purity, what simplicity and delicacy are found in this dialogue between Mary and the Archangel! Not a word too much, not a word too few. Such a narrative could only have come from the sphere of action in which it had occurred." The angel announced to this maid of royal descent a perfectly unexpected event. One must read the Greek to get the exact sense of each word. Mary asks, "How shall this thing be?" She does not doubt the angel's word nor does she for a moment suppose that the promised Child is to be the child of St. Joseph. The angel answers, "Do not be afraid. For what is coming to you, unexpected though it may be, is of God." Then comes Mary's answer of simple submission and acceptance.

In the world today we are in doubt as to the future. We scarcely know what the next months will bring. Yet we must hear the words, "Do not be afraid, for whatever is coming is of God." And if we adjust ourselves to it and accept it, it cannot hurt us.

The old ideals that our Lady represents may seem somewhat out of date. Purity, submission, motherhood, and the development of the inner life. We have lost our sense of sin and so our ideals of purity. We are told to be go-getters and hard boiled egoists. So we have lost the power of humility and submission. Few people have any conception of the inner life of the soul. And when we attempt to glorify motherhood we are warned of the dangers of a "mother complex." Thank God the Catholic Church has always had a "mother complex," in connection with the Blessed Virgin. It is true that, until lately, our Lady's honor has not had a prominent part in Anglican devotions. Nevertheless we ought to remember that there are only two really gospel prayers, taken directly from the scriptures themselves. The first is the Our Father and the Church has added to our Lord's own words the doxology at the end. The other gospel prayer taken directly from St. Luke is the Hail Mary. To this the Church has always added a few words asking that our Lady would pray for us now and in the hour of our death.

People have tried to "set up a Church" without the Theotokos, the Mother of God. They have soon found that, without her, they are, indeed, without Christ. The honor that we pay to Mary is the great bulwark of our belief in the divinity of Her Son. Every time that we say "Holy Mary, Mother of God," we are only repeating, in another form, the words of the Nicene Creed: our belief in Him, who, for us men and for our salvation, was incarnate—"and was made man." We genuflect at the Incarnatus. Saying the Hail Mary is a verbal genuflection—an expression of our adoration of our Incarnate Lord.

Christian Marriage*

By Robert R. Raymond

Colonel, United States Army

THE General Convention of 1928 appointed a commission to report on the subject of Marriage and Divorce. This commission duly reported to the General Convention of 1931, and the convention adopted a new canon on Matrimony permitting, under certain conditions, the marriage of divorced persons.

Marriage laws and customs vary widely throughout all the races and nations of the world. In what way is the General Convention of the Church concerned with them? It is a function of civil government to prescribe laws governing marriage and divorce. The Church is without jurisdiction.

Nevertheless, the Church, although without power either to formulate or enforce general legislation, has a weighty responsibility in this connection—a responsibility which, in my judgment, it has in its new canon failed signally to meet. It is the function of the Church to interpret and promulgate the laws of God. Therefore General Convention might better have appointed a commission to report on the restricted subject of Christian marriage, to ascertain whether God has spoken on this subject, to interpret His commands, if any, and to recommend canonical legislation to govern the Church and all its members. By such means the Church might hope to influence the laws of the land, that they should conform to the laws of God.

The Prayer Book says of Holy Matrimony that it is “an honorable estate, instituted of God.” If this be true, then surely God’s Church should explain exactly what are God’s mandates relating to matrimony, and should steadfastly insist upon compliance with them.

But has God spoken at all on this subject? If so, what has He commanded? I hoped, when I attended General Convention this year (1931) as a delegate, to hear this matter thoroughly discussed by experts in Scripture, theology, and canon law; but I was disappointed that the essential and vital questions involved were not thoroughly thrashed out. Much time was devoted to debate on the marriage canon, but it seemed to me that instead of asking, Has God spoken? What does He command? How can we best execute His commands? the question debated was, How can we comply with popular demands of the times?

Now, in secular law intended to regulate human conduct, we find three general parts: *First*, there are definitions. Crimes and misdemeanors are very fully defined and even classified into different degrees. *Second*, there are commands. Certain acts are forbidden, others are required. And *third*, there are penalties to put teeth in the law and deter men from its violation, or to avenge it when violated.

Do we not find something very similar to this in the New Testament regarding Holy Matrimony? *First*, the marriage bond is defined: They are no more twain, but one flesh. *Second*, we find an explicit command: What therefore God hath joined together, let not man put asunder. And *third*, we have a penalty clause: Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

It is clear that this involves a penalty; for we all know the express command, Thou shalt not commit adultery, and the Scriptures assure us that marriage is honorable in all, but adulterers God will judge.

It seems strange that there should or could be any difference of opinion as to the meaning of these plain words; and yet we see General Convention divided into two groups holding

ARE the moral standards of West Point higher than those of the Episcopal Church? ¶ At first glance, the question seems a preposterous one, and the answer self-evident. But is it? ¶ In this article a thoughtful layman, who is also an army officer, applies the military standard of honor to the Church’s new marriage canon—and finds that the Church does not measure up to it.

opposite views. One group believes that for the Church to sanction divorce and remarriage for any cause whatever is to abet a deadly sin. The other group claims that by sanctioning such remarriage the Church is more truly expressing the “mind of Christ.” This latter group prevailed, and the Church stands

committed by its General Convention to the corresponding interpretation of Christ’s words.

LET US QUOTE from the statement which was issued by the chairman of the commission before the convention assembled, in which he attempted to explain these two interpretations. “All are agreed that Jesus taught the indissolubility of marriage. There is no disagreement here. The difference of opinion is purely as to the methods by which this ideal may best be realized.”

Does it not seem strange that any sane person should propose to realize the ideal of Jesus Christ by destroying that ideal, by dissolving that which all agree He stated to be indissoluble?

The chairman endeavored to shed light on this paradox:

“Many believe that when Jesus said in St. Matthew 5:32, ‘Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery,’ He laid down a rule for the Church in regard to the remarriage of divorced persons which is absolutely definite. To this law our present marriage law attempts to conform. On the other hand there is a large group that quotes from St. Luke 16:18, which reads, ‘Whosoever putteth away his wife and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery,’ thereby forbidding any exception to His rule even for fornication.”

It is the apparent conflict between these two utterances of our Lord which affords a basis for controversy. The chairman states that this presents a problem to which it is well-nigh impossible for textual critics to give a satisfactory answer. He does not state to whom the answer should be satisfactory. If to those who would tear down Christ’s ideal of marriage under the guise of upholding it, I admit the impossibility; but I see little difficulty in grasping the true import of Christ’s words.

Let us examine the two utterances a little more closely. It is clear that whatever exception is allowed by Jesus, it applies only to the second part of the law as laid down by Him. It does not alter in any way the dictum that those who marry are one flesh thereafter. It does not alter in any way the pronouncement that whoever marries a divorced person commits adultery; for please observe that the quotation from St. Matthew, which contains the “excepting clause,” immediately follows that very clause by a reiteration of the statement that whosoever shall marry her that is divorced committeth adultery.

So, whatever permission there may be in this “excepting clause” for “putting away,” it can hardly be stretched to sanction the remarriage of the divorced person. And yet this is the only ground, so far as I know, for claiming that Christ sanctioned the remarriage of a divorced person. Even if we admit that the “excepting clause” is authentic, no ground is offered thereby sufficient to justify General Convention in allowing the remarriage of a divorced person.

It would seem that there should be clear and incontrovertible evidence to justify a reversal of a divine command. But there is no clear and incontrovertible evidence; for the “excepting clause” is subject to grave doubt as to its character and meaning, both as a whole and in its translation.

Scholars of the highest rank have reached the conclusion that this clause is not a part of our Lord’s teaching, that it is an interpolation inserted at some later date. St. Paul, writing before St. Matthew’s gospel was written, makes no mention of it, and asserts the indissolubility of marriage without any ex-

* Condensed from an informal address delivered by Colonel R. R. Raymond, United States Army, retired, before the Men’s Club, Trinity parish, Watervliet, N. Y., recently.

ception. Its authenticity is so questionable that it affords a flimsy foundation for argument as against the explicit and coherent statements of Christ quoted by St. Mark and St. Luke.

Then, too, the translation is in doubt. The scholars whose opinions I have read show that the word translated "fornication" in the "excepting clause" is a different word from that translated "adultery." They show that the first word probably refers to an act committed before marriage, while adultery refers to the act of a married person.

TO GRASP the true meaning of this distinction, it is necessary to consider the marriage law of the Jews. Marriage with them consisted of two distinct parts. Betrothed persons were considered as espoused, but they did not live together as man and wife until formally married. The Virgin Mary was in this betrothed class at the time of the birth of our Lord. You will remember that Joseph thought to put her away. In this he showed mercy, for the ancient law prescribed that a betrothed woman who sinned in this way should be stoned with her paramour. In other words, Joseph intended to break off his engagement. And this is probably just what the "excepting clause" permitted.

Whatever the clause really meant, it affords very doubtful authority for dissolving a marriage once completed, and no authority whatever for the remarriage of divorced persons.

But the argument for rejection of the literal interpretation of our Lord's words goes still further. Let us quote again from the explanatory statement of the chairman of the commission:

"The passage from St. Matthew's Gospel is a part of the Sermon on the Mount, in which our Lord makes other statements that are equally definite (St. Matthew 5:34-41): 'Swear not at all . . . but let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil. . . . Whosoever shall smite thee on thy right cheek, turn to him the other also. . . . And whosoever shall compel thee to go a mile, go with him twain.'

"It is a difficult task to say why one of these statements should be taken as an absolute rule for the Church to follow and the others ignored. At this point I cannot do better than quote from an article printed in the *Atlantic Monthly* of November, 1930, by Bishop Fiske, of Central New York, entitled 'The Church and Birth Control,' which reads as follows: 'The average person, probably, thinks of the Sermon on the Mount, if in this age of religious ignorance he ever thinks about it at all, as a collection of precepts—definite, specific, precise. If it were, who could hope to obey its injunctions? Lay not up for yourselves treasures upon earth; Give to him that asketh of thee, and from him that would borrow of thee turn not thou away; Whosoever shall smite thee on thy right cheek, turn to him the other also; If any man will sue thee at the law, and take away thy coat, let him have thy cloak also. Accept these as literal precepts, and they and similar teachings would discourage thrift, condemn all business and industry, do away with commerce, put a premium on idleness and beggary, encourage lawlessness and oppression, provoke further violence rather than subdue an angry assailant. The truth is, these sayings were never intended as precepts: they state principles. They do not lay down regulations for individual conduct; they invite search for the truth imbedded in them. That is the reason they are so epigrammatic, vivid, paradoxical.'

The argument seems to be that since our Lord often, or even generally, spoke in figurative language and laid down principles rather than precepts or rules, He invariably spoke in that manner.

We must note that Bishop Fiske says, "These sayings were never intended as precepts." That is a different thing from saying that all of Christ's sayings were of this nature. Indeed Bishop Fiske repudiated this implication and specifically held to the literal interpretation of our Lord's words in connection with matrimony.

There are, assuredly, sayings of our Lord which He intended to be taken literally. Such are His sayings relating to Holy Communion. His disciples, taking His words literally, found them hard to receive, and some of the disciples deserted Him for this express reason. How easy it would have been to call them back and explain that He was speaking in a figurative sense only! But He did not: He stood firmly on His words as spoken, and let the deserters go, to His own great grief.

Perhaps we can get some light on the "mind of Christ" regarding His own sayings if we consider how He referred to them Himself. Did He say to His disciples, "If ye love Me, follow My suggestions when convenient"? He did not; He said, "If ye love Me, keep My *commandments*." "Ye are My friends

if ye do whatsoever I *command* you." "A new *commandment* I give unto you, that ye love one another." Does this indicate that He intended to offer mere principles?

ANOTHER POINT I wish to bring to your attention: when Jesus spoke in epigram or paradox in order to make His true meaning more vivid and striking, through the novelty of its presentation, He never intended that His words should be interpreted in a sense directly opposite to their express meaning. When He said, "What therefore God hath joined together, let not man put asunder," He certainly did not mean, "Let them be put asunder." When He said that remarriage after divorce is adultery, He certainly did not mean that it is not adultery.

Again, if all are agreed that Jesus held marriage to be indissoluble, what difference does it make whether He meant His words to be taken in an ideal sense or a literal sense? If He merely set up an ideal for the guidance of His Church, is the Church right or wrong when it fails to adhere to that ideal?

But the argument for remarriage of divorced persons does not stop even here. Let us quote again from the statement of the chairman of the commission:

"On the other hand, many devout Christians believe that the Church should make more provision for the remarriage of many innocent people who have been divorced, emphasizing their conviction that when Christ was talking about marriage and divorce, as usual He was laying down principles and not rules. They believe that in the case of marriage, as in the case of honesty and generosity, He enunciated the loftiest ideals possible; but, on the other hand, they would magnify the fact that in the effort to realize these ideals in weak and sinful human lives, no one was ever so merciful as He. They remind us that one of the most outstanding facts in the teaching of Jesus is His emphasis of forgiveness, and that with sinners of all sorts, including women guilty of fornication and adultery, no one ever showed himself more tender than He. With His spirit of love and forgiveness in mind it is impossible for them to believe that the failure of men and women to make a success of the marriage bond is the one sin that may not be forgiven by the Church."

When Jesus forgave sin, it was with the injunction, "Go and sin no more." To assume that His forgiveness is ground for committing a sin, or for repeating it when forgiven, is assuming a good deal. Whether or not there be sin in failure of the marriage bond, and whether or not such sin be forgivable, how does that alter Christ's bald statement that remarriage of a divorced person *is* adultery?

For the Church to proclaim that such is the tender mercy and forgiving nature of our Lord that this sin may be committed or repeated with prior assurance of forgiveness seems to me neither more nor less than to grant a wholesale indulgence. How many times may one divorce, remarry, and be forgiven? Till seventy times seven? No! Repentance and cessation from sin are essential requirements for forgiveness.

In addition to being disloyal to our Lord, the Church has, in my opinion, committed through its General Convention a colossal blunder. I know personally Churchmen who have in sorrow left the Church because of its failure to obey our Lord. And many more are sorely tried in their faith. There is no doubt in my own mind that if General Convention had adopted the canon as passed by the House of Bishops, forbidding the remarriage of divorced persons under any and all circumstances, many devout men and women who now hold aloof would flock into our fold. But the House of Deputies rejected this canon. I feel assured that ignorance, rather than wilful disobedience, was the cause of this error.

Nor is the blunder merely a religious or moral one. It is also a social blunder. In my wanderings from one station to another through more than four decades of service in the United States Army, I have shared in the social life of sixteen different communities, thus acquiring an abnormally wide circle of acquaintance, as compared with the average civilian who lives in one place all his life or at most makes only a few changes of domicile. I have found, by actual count, that I know personally about one hundred cases of divorce, and more cases of remarriage than of divorce. One divorce often means two remarriages.

I have observed that the children of broken families often follow in the footsteps of their parents. It is hard for them not to degenerate. I have observed that among loyal members of our Church divorces are extremely rare; and while a few cases have come under my notice where a separation seemed

unavoidable, I have never known a loyal Church member to remarry after divorce.

Generally, a preliminary symptom of approaching remarriage after divorce is a growing neglect of the Church, often accompanied by criticism of the Church and its doctrines, and sometimes followed by complete lapse of membership. One man, brought up in the Church but divorced and contemplating remarriage, assured me that Christ's pronouncements were based on conditions as He found them twenty centuries ago, the implication being that we have outgrown Christ.

Those who remarry after divorce are to be pitied, for they have been led into violation of God's law by the Church itself, which they had a right to trust, yet which has misrepresented to them the law which God entrusted to its care. Further, it is my profound conviction that no marriage ever fails when God is earnestly taken into the partnership. Differences are bound to arise, sometimes seemingly insuperable; but when met on bended knee and hand in hand, they eventually strengthen the union of husband and wife.

Another point which I must bring to your attention is the discrepancy between the marriage canon and the teaching and practice of the Prayer Book. When a man and woman marry, they take a solemn vow in the presence of witnesses, the same being ratified by the priest in the name of the Holy Trinity. This vow binds them to each other "for better for worse, for richer for poorer, in sickness and in health, to love and to cherish," till death shall part them.

Now can any canon of the Church honorably ignore such a vow? Can any honorable man or woman forget or violate it? It seems to me that if such violation is to be permitted by canon, a rubric should be interpolated in the Prayer Book requiring the priest to cross his fingers and wink one eye as he ratifies the union in the Name of the Father, and of the Son, and of the Holy Ghost.

Still another point cries aloud for consideration. What is the effect on the general public of this apostasy of the Church? How can we expect of the public a higher sense of honor and morality than that held by Christ's Church? For example, see the effect on the moral sense of the military service. I know of no higher standard of honor and morality than that inculcated at West Point, whose motto is "Duty, Honor, Country"; and the Articles of War, which are the basic law governing the military service, prescribe dismissal for any officer convicted of conduct unbecoming an officer and a gentleman. How, then, can the service tolerate a man who forgets his sacred duty to his own wife and family, who is foresworn in trampling on his solemn vow, and who drags his country down into the degradation of dishonored homes? Why is it that the War Department, which is so prompt to dismiss an officer who lies, cheats, steals, or otherwise discredits the service, takes no action when he breaks up the home of a brother officer or of a fellow citizen and steals his wife? The mere marrying of a divorced woman appears to indicate a blunted moral sense. But I cannot recall any disciplinary action by the military authorities in cases of marital transgression. Indeed, conduct of this nature does not appear to militate in the least against military preferment; for we find such guilty men in positions of the highest military rank and power.

Does the War Department hold such conduct to be becoming officers and gentlemen? I think not. It is the general apathy of the whole public which is at fault, an apathy shared by the Church itself.

It is a hopeful sign that General Convention has left the way open for further consideration of the marriage canon in 1934, but it is unfortunate that the same commission has been continued to carry on its study of the "problem," possibly to repeat its solemn and silly sophistries which have so befogged the vital points at issue and have already led General Convention into error and sin.

The most disquieting feature of the present situation is the widespread ignorance of the people and even of many of our clergy on this important subject. All honor to the House of Bishops for their loyal effort to secure compliance with our Lord's command.

It is to be hoped that during the next three years the education of all Church members, as regards the scriptural references to matrimony, may advance to a point where delegates to the next Convention will be selected for the express purpose of bringing the Church back to loyal obedience to divine law.

BISHOP PERRY VISITS DRESDEN AND MUNICH

A Friend Writes Informally of Presiding Bishop's Tour of Inspection

THE PRESIDING BISHOP of the American Church, the Most Rev. James DeWolf Perry, D.D., arrived in Dresden on the evening of March 4th for the annual visitation to the Church of St. John in Dresden.

Overlooking a small circular park surrounded by trees, on the corner of Reichplatz, stands the substantial gray stone church built in 1879 by Upjohn. Until 1914 there were nearly 5,000 Americans resident in Dresden, and a constant stream of many thousands of tourists; the English colony of the same proportion had their own church building which since the war has been owned by the German Lutherans. The present congregation of St. John's is made up of the tiny remnant of these two colonies and of Americans or British who have married Germans, or who are spending a few months in study of music or languages.

The rector, the Rev. Edward M. Bruce, is a cosmopolitan. Born in Europe and living much of his life in Italy, he and Mrs. Bruce have gathered about them an atmosphere of culture and tradition, drawing many friends to them. At the rectory one meets Americans and English, exiled Russians, and Germans in high position in the government. . . .

The life of St. John's Church in Dresden today is indeed composed not of a group, but of individuals, chief of whom is the rector himself, whose courage and steadfastness and loyalty are guiding and guarding it through this difficult and anxious period. Our Church people from America should make a point of attending services at St. John's and show their interest and approval of this worthy outpost of the Church.

IN THE HEART OF MUNICH, reached by a vein of a street rather than by the big arterial thoroughfare, stands in a court a curious group of ancient ochre-colored buildings which wander along the side of the cobblestone pavement with an assuring air of respectability and usefulness. It is a peaceful corner, but in its quiet way as busy as any section of the city. Under the welcome of the American flag, one opens the door and enters the inviting library managed by the committee of the Episcopal Church in Munich. The walls are lined with books and there seems always to be a continuous stream of people coming in or going out with books, studying catalogues, or consulting with the librarian. In the afternoon the library takes on the appearance of a pleasant club room, when numbers of men and women gather about the tables for tea. American tourists register at the library, using it as a meeting place. It is an established and useful center of American life.

The Presiding Bishop spent nearly a week in Munich, where the work of the Church has been increased by the care of many English visitors since the closing of their church during the war.

On Wednesday morning, March 9th, Bishop Perry celebrated the Holy Communion in the large auditorium opening from the library, in which for many years the services of the Church have been held. On that afternoon a reception was held in the library for members of the parish and representatives of the city of Munich to meet the Presiding Bishop and Mrs. Perry. Mrs. Kirkus made a graceful hostess to the guests of different nationalities.

Dr. Kirkus, the rector in charge, is doing much to invigorate and strengthen the work of the Church, particularly among the many American and English boys and girls who are spending a year or two studying in Munich.

At the Sunday morning early celebration of the Holy Communion a dozen people were present. At 11 o'clock the auditorium was crowded with an interested congregation. The Presiding Bishop preached on Messengers of God, closing with the story of the young girl, who, three years ago, received there her First Communion, immediately before a fatal operation. Her interest and love for her Church are to be carried on in the new church building to be erected as a memorial to her and a permanent home for the members of the Church in Munich.

Everyone in the city is eager for this future building; discussion of various sites is heard on all sides, Munich people showing sincere interest in the whole project and in the vigor and growth of the American Church there.

NEW YORK'S CITY MISSION SOCIETY CELEBRATES ITS CENTENNIAL

One of the Oldest Charitable Organizations in the Metropolis,
It Has Seen Many Community Emergencies

BY ELIZABETH B. CANADAY

WITH THE ROUNDING OUT of one hundred years of service by one of New York's oldest charitable organizations, the New York Protestant Episcopal City Mission Society, one is reminded of the varying crises through which such an organization has passed, to reach the close of its first century.

It was one hundred years ago, late in the year 1831, that the New York Protestant Episcopal City Mission Society embarked upon a venture which is still unique among ministries for the needy. Yet the problems which produced it are much the same today.

To begin with, the City Mission Society grew out of a necessity felt by clergy and parishes to take the comfort of the Church's ministry to a large number of Churchmen and others not being reached by the regular parish churches, such as "families of poorer mechanics, merchants' clerks, journeymen, apprentices, domestics, and others unable to pay for sittings, besides strangers, immigrants, etc."

For the city as a whole, the decade of the City Mission's birth marked a period when men were beginning to think socially in terms of mental and physical needs of the community. The same year, 1831, saw the genesis of the College of the City of New York, and followed by only five years the founding of Bellevue Hospital as an institution separate from the alms house.

Poverty and degradation had at that early day begun to challenge the city fathers. Missionaries were already at work in the notorious Five Points section, where life was found by Charles Dickens in 1840 still to be a subject of horrors.

Both its impulses toward progress and its problems of crime and destitution were the inevitable accompaniment of sudden growth after the close of the War of 1812 and the opening of the harbors. The New York to New Haven Railroad steamboats had opened in 1818; trans-Atlantic steam navigation was inaugurated by the Savannah in 1819; and in 1825 the Erie Canal was completed for use.

In Church schools and visitations among the poor they had many a crisis to meet. New York in those days was prey to all the ills which could befall a new city in a new land. In 1832 the dread Asiatic cholera attacked the town. Anti-abolition

riots broke out in 1834, and later the stone-cutters' riot, when the National Guard had to lie under arms in Washington square for several days. A fire in the lower part of the city in December, 1835, burned over thirteen acres, destroying 700 buildings, for there was no adequate water supply. In 1837 came a sweeping financial panic over the country, with much poverty in the city, all of which meant unrest and disorder and much physical suffering in the

poorer neighborhoods, where the City Mission Society had located its chapels and Church school rooms.

Added to this, unsanitary living and pauperization were overcrowding the city's alms houses and hospitals. As a result, we read that as early as 1831, city missionaries, when they could be spared, were sent to visit these institutions.

It was logical, then, that in 1847 another organization, inaugurated by the Rev. William Richmond, rector of St. Michael's Church, should conceive of a mission to public institutions, to fulfill the need already demonstrated by the City Mission for clergy in hospitals and asylums.

It is important to observe that this sister effort had become so large in 1864 that it was placed under an incorporated organization directly responsible to the bishop.

Much illness and crime, incident to the Civil War, were bringing about new institutions and complicating old ones. Visitors in these centers required adequate authorization and supervision. Hence it was decided that this work be included under the charter and direction of the City Mission Society.

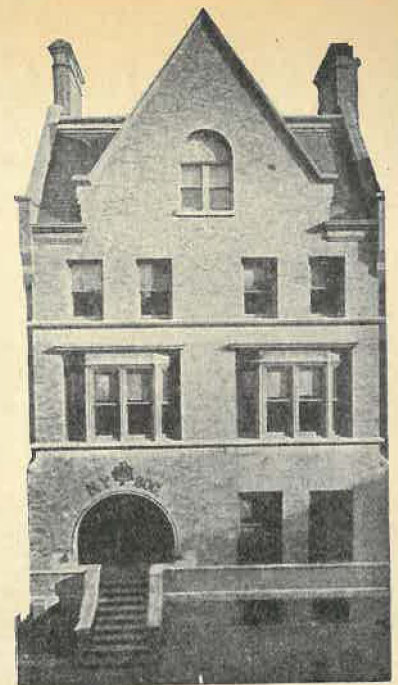
From the time of their amalgamation, both branches of the work began to grow and to serve the city and the Church with steadily increasing power. In 1867, indeed, City Mission chaplains were visiting in twenty-nine public and private institutions.

AS TIME progressed, interpretation of the Church's ministry progressed likewise. Along with classes and services for the lowly and visitation to the sick and discouraged, grew realization of physical and recreational needs in the families of this, its great City of the Poor, and the addition of a multitude of auxiliary efforts to meet these needs. Some of these are illustrated on this page.

Today that little struggling infant organization, born into the world in 1831 with one missionary and a budget of \$1,000 is closing its one hundredth year with a staff of more than 175 workers and a yearly expenditure of over \$325,000. Many demands, created by a great emergency year, are still unmet.

Whereas in its first year it operated a Church school of one hundred pupils, the society's chaplains now officiate in forty-two hospitals and homes for the aged; in sixteen prisons and reformatories, where they minister to a daily average of over 11,000 people, and approximately 75,000 individuals during the year. They likewise care for burials in potter's field for more than 8,000 forgotten ones. The society maintains three chapels of its own, which had an aggregate attendance of 51,295 at services last year, it maintains many week-day activities in the three parish houses and at God's Providence House, reaching over 1,200 children. St. Barnabas' House has grown until it now shelters a daily average of nearly 150 women and children; last year the fresh air and convalescent work gave 43,093 days' care. At Ellis Island the society has served many distressed.

Yet the City Mission's ministry has not been able to keep up with the demands put upon it by a mounting city census.



GOD'S PROVIDENCE HOUSE

A Community Center for Italians in Broome street, East of the Bowery.



SARAH SCHERMERHORN CONVALESCENT HOME

Maintained at Milford, Conn., on Long Island Sound, for year 'round convalescent care and summer fresh air vacations.



AT ST. BARNABAS' HOUSE

Temporary shelter for women and children. Many a little family is safely cared for while unemployed fathers hunt for work.

The Church in the Far East

How Chinese and Japanese Churchmen are Meeting the International Crisis

DESPITE the continued hostilities between Japanese and Chinese in Manchuria and at Shanghai a feeling of friendly brotherhood continues to prevail between the Christians of Japan and the Christians of China. That this is particularly true with reference to the Anglican Churches in the two countries is shown by the replies to the letter of inquiry which THE LIVING CHURCH some time ago sent to all of the bishops of the Nippon Sei Kokwai and the Chunghua Sheng-kung-hui.

THE LIVING CHURCH asked each of these bishops to write us a brief letter dealing with what Oriental Churchmen are doing, saying, and thinking in the interests of the preservation of peace in the Far East and particularly telling us

"(a) How the Christians, and particularly the members of your own Church in your diocese, feel with reference to the hostilities in the Manchurian provinces and relations with other neighboring countries generally.

"(b) What steps, if any, have been taken by Christians, and especially our fellow Churchmen, to avert hostilities or the spread of a feeling of enmity between the nations.

"(c) How you yourself feel, and what you have said or done, with reference to the preservation of peace between the nations."

ONE of the first to reply to the letter was the Rt. Rev. John McKim, D.D., Bishop of North Tokyo and Presiding Bishop of the Nippon Sei Kokwai. However, Bishop McKim did not care to be quoted, as he felt that the only bishops of the Japanese Church who ought to speak on the subjects mentioned in our letter are the two of Japanese birth, Bishops Matsui of Tokyo and Naide of Osaka.

The Rt. Rev. C. S. Reifsnider, D.D., Suffragan Bishop of North Tokyo, while agreeing with Bishop McKim as to the inadvisability of expressing any opinion as to the political angles of the question, wrote freely of the ways in which the Japanese and Chinese Churchmen have managed to show their fellowship despite the disagreements of their respective governments. Bishop Reifsnider writes:

"The Nippon Sei Kokwai has shown its sympathy with and affection for the Chunghua Sheng-kung-hui through its National Council's circularization of each Church and Mission station, asking for contributions in aid of the flood sufferers in the Yangtze. In these times of great economic depression I think the response made was magnificent. Three thousand yen was raised by the Japanese national Church and sent through me to the Presiding Bishop of the Church in China, Bishop Norris, of Peiping, and by him sent to Mr. Walter, of our Mission, for distribution in the three missionary districts of Hankow, Anking, and Shanghai. Contrary to the action taken by the Chinese toward other and much larger contributions from the Japanese public which were refused (and in the case of food supplies were returned), the Chinese Christians accepted this token of the affection and sympathy of their Japanese brethren with great gratitude. I have had deeply appreciative letters from Bishop Norris, Bishop Roots, and Mr. Craighill, acting for the Bishop of Anking. This three thousand yen when exchanged amounted to six thousand Chinese dollars, and in the district of Anking at least provided our Christians with wadded coats as protection against the cold, and seed grain for winter sowing.

"There is, I believe, among our Christians a closer, more sympathetic sense of fellowship with our Christian brethren in China because of the present unfortunate situation, and there are earnest prayers in and through all the Churches for speedy peace and renewal of friendly relations between these two countries. But no public statement as to the Church's attitude toward the present situation has been made up to date, nor do I believe such a statement will be made."

OF THIS relief gift from Japanese Churchmen to their Chinese brethren the Rt. Rev. Frank L. Norris, D.D., Bishop of North China and Presiding Bishop of the Chunghua Sheng-kung-hui, writes most appreciatively, adding that he has also received a cordial invitation to attend the General Synod of the Japanese Church in April. Like all of the bishops, Dr. Norris (whose see city is Peking or Peiping) feels that the Church ought not to express any views on the political issues involved. He writes, however:

"I know of several efforts made to do what we can rightly

and wisely do, *viz.*, to pray about this matter. (*B.g.*, in my own Cathedral our Chinese Christians organized a special prayer meeting at noon *daily* for some time and then *every other day* for some time longer, about four months in all.)

"Some of us have a rooted objection to steps which so much commend themselves to some others, such as telegraphing to the League of Nations, memorializing the government, etc., etc. And of course we accept gladly the inevitable consequence, *viz.*, that our eloquent friends get their names (or the names of the bodies they belong to) into the newspapers, *and we don't.*

"A very worthy Chinese merchant in Peking said to me the other day, 'Bishop, would you tell me what I can do for my country?' I replied, 'I don't see that you can do anything but *pray*. I am sure that if we Christians were all praying a great deal louder, things would go better.'"

Writing from the very center of hostilities at Shanghai, the Rt. Rev. Frederick R. Graves, D.D., Bishop of Shanghai, says that no action has been taken by the Chinese Church with reference to the preservation of peace between China and Japan. He continues:

"There are very good reasons for this. In the first place it is well to understand that no such action could have been taken unless on the assumption that in the present political dispute right was solely on the side of China. It is the Chinese Christians who would have been the authors of any resolution on the subject and that is the position of the Chinese. Any resolution which the Chinese Church might formulate would necessarily start with that presupposition and so be of a partisan character. In the second place such action would not have had any effect. To express an aspiration for peace would not have served any useful purpose. The Chinese government, if there is such a thing, would have paid no attention to it except as it might be used on their side of the case and the general opinion of the public would have attached no weight to it.

"Lastly, it would have been a case of interference in a political matter where the questions involved are extremely complicated and where any attempt to pronounce a judgment would have been made on imperfect information and would surely have been resented as meddlesome, if not by one nation, certainly by the other. More harm than good would have been the result. A terrible situation has arisen owing to the misgovernment and chaotic condition of things in China and to what the Chinese suspect of the political designs of Japan.

"The Church stands for peace, and is, as you say, 'vitaly interested in the preservation of peace,' but the Church is not a partisan or a judge in political questions, and in any case I fail to see what possible influence any action by the Church in China could have had unless it was meant to advertise to the people in the United States that we are on the side of peace, which ought to be sufficiently known already.

"While I am writing this very grave things are happening in Shanghai and a state of danger to everybody exists. The out-patient department of St. Luke's Hospital this morning [February 2d] has been searched for possible snipers by the Japanese and we do not know from one day to another whether we shall be able to carry on the hospital work, but until our doctors and nurses are actually put out by the Japanese they will continue, for they have a large number of patients in the hospital to care for."

ONE foreign bishop, however, did not hesitate to criticize frankly the action of the Japanese military authorities toward China, though stating that the relationship between the Chinese and Japanese Churches continued cordial. The Rt. Rev. John Curtis, D.D., Bishop of Chekiang, wrote:

"What is there to do about peace in these parts? When a League member with special interests recognized by all the Powers in a more or less vague way wants to take possession of Manchuria he just does it and the excuses he makes are not as reasonable as if the League had had a chance of hearing of them directly *before* armed action was taken.

"There was no more reason for the action taken when it was rather than any time in the last few years except that to the Japanese military it seems to have been 'the day' and so all Manchuria is being occupied and now there is a Navy Day in Shanghai and 1,000,000 people are homeless. . . . Again an armed landing without your leave to the League and bases in the International Settlement for action against a big Chinese suburb which is being slowly pounded to pieces from air and sea and land because some Chinese soldiers won't go out of it! And this after the Japanese Consul General had agreed to the submission made by the Mayor of Shanghai, and because Chinese soldiers resisted an armed occupation of the town after the Mayor's submission had been made and accepted. China's lack of government is a very sad business but this terrible dis-

play of brutal military force against a very weak nation and especially a populous city takes us right back to the Middle Ages except for the dreadful modern weapons available.

"You ask how the Christians feel. I think they feel something like what New York Christians would feel if Brooklyn was being pounded to pieces by, say, the British, because a Chicago gunman had shot a British traveler—if at the same time the U. S. A. was nearly powerless to resist. Put that into American and you will nearly get what the Chinese feel!

"What steps were taken or are being taken?

"The Christian attitude is continually being put forth by many. I heard a wonderful sermon by one of our Chinese Churchmen, a secretary of the local Y. M. C. A., lately to the effect that despite it all our duty is to love one another as members of the great family of God!

"No steps could be taken because the thing was done instantly. But even now it is not *declared* war—only the 'chastisement of Shanghai' for the beating up of some Japanese Buddhist priests (one of whom died) and incidentally for the boycott."

ONE OF THE most thoughtful and interesting letters received from the Japanese and Chinese bishops in reply to THE LIVING CHURCH'S inquiry as to what these Churches were doing to help preserve peace in the Far East is that of the Rt. Rev. Alfred A. Gilman, S.T.D., Suffragan Bishop of Hankow, which we are therefore venturing to quote substantially in full. Bishop Gilman writes, under date of February 2d:

"Your letter of December 29th is very interesting, and I am especially glad that you added the questions because the answers to these questions will show the far-reaching work of the Christian Church in both countries, in spite of the insuperable difficulties in the way of preserving peace at the present moment. In China, the Chunghua Sheng-kung-hui is an integral part of the National Christian Council. The chairman of the House of Bishops, Frank L. Norris, Bishop of North China, and four others are members of the Council, elected by the General Synod of the Chunghua Sheng-kung-hui. The Bishop of Hankow is a coöpted member. This organization maintains offices to deal with all matters in which the Christian community would like to act together. They collect the statistics of the Roman Catholic Church and have succeeded in obtaining several very interesting articles from Roman Catholic writers for the *Chinese Recorder*, published under their auspices.

"Soon after the occupation of Mukden, a large section of Christians in Japan sent a splendid letter to the Chinese Church, explaining how abhorrent the action of the Japanese military has been to them. You yourself must realize in what distressing straits the civil government has found and still finds itself in dealing with an independent military system. The incidents of this past quarter show that Japan is in the grip of the same system which is destroying China, *i.e.*, a military machine which works only for its own selfish interest, paying no respect to the real statesmen who have the interest of their country and welfare of the world at heart.

"Answering your question: (a) 'How the Christians, and particularly the members of your own Church in your diocese, feel with reference to the hostilities in the Manchurian provinces, and relations with other neighboring countries generally.' Shall we divide this question into two parts, taking the second portion first? From my return to China in 1927, I have been greatly impressed with the strong international spirit of our Chinese clergy. The leading slogan of the Nationalist government is a phrase from the ancient Book of Rites, emphasizing the highest kind of international relation. The lectures of Sun Yat Sen, however, which were published under the title *The Three Peoples' Principles*, lay great stress upon the Opium War and other aggressive actions of other foreign lands. Some very anti-foreign teaching, based upon these statements, is found in the text books, taught as a part of the Nationalist propaganda. I think, without exception, our clergy have a very great distaste for these lessons and try to counter them with sermons and speeches of a different character. The case of Japan is rather different. I think a great many Chinese felt that the Twenty-one Demands had been buried and had simply a general fear of aggression on the part of Japan. But with the present recrudescence of all these demands in connection with Manchuria, my judgment would be that the general feeling of the Chinese Christians is one of hopeless dismay.

"In answer to your second question, 'What steps, if any, have been taken by Christians, and especially our fellow Churchmen, to avert hostilities or the spread of a feeling of enmity between the nations,' I can only say that I feel that the action of one of the outstanding Christian militarists, Chiang Kai-shek, has been most encouraging. He knew that with the resources at the command of China, war with Japan was impossible. He himself is a man of the greatest personal courage, capable of great military strategy. He stood like a rock against aggressive actions and left office when that seemed to be the way of averting a catastrophe. I think I may say that the Christians are in an almost hopeless position, as I am myself, either to do anything to avert hostilities or to stop the spread of a feeling of enmity between the nations. Many of our foreign members, and not a few of the Chinese, are pacifists and

would be willing to do all in their power to bring in peace and to keep it.

"In answer to your personal question, 'How do you yourself feel, and what have you said or done, with reference to the preservation of peace between the nations.' I am the descendant, on the one side, from men who for many generations have been noted for springing to the defense of their country in times of need; and, on the other side, from Quakers. In the thirty years that I have lived in China, my heart has been torn by the sufferings of the Chinese people from their own government and from the hordes called armies. At the present time, the soldiers of the national army really are more feared by the people of the country villages than are the Communists, which seems impossible of belief when the Communists often torture and kill and burn down villages. I have seen the hopeful efforts of young China toward better things ruined by selfish military leaders.

"Some years ago, I used to be very much irritated by the nasty remarks flung at me whenever I passed along the streets. My Quaker ancestry has gradually gained the ascendancy and I believe that I could now walk through several miles of any kind of abuse without even getting excited. One reason why I am able to endure the difficulties is that I have such perfect fellowship with such a very large number of faithful Chinese Christians, as well as large numbers of intelligent Chinese of good will, who are not Christians. It is because I have realized that the hopes of the majority of the Chinese were rightly placed, even when their methods were wrong, that I have remained a staunch defender of the Nationalist program.

"The Nationalist program looks to the annulment of all those monopoly rights in China gained by foreign powers through the weakness of the Manchu Empire. Through the strange coincidence of various factors, China was able to wrest from Great Britain all of her so-called concessions throughout China, with the exception of Shanghai and Kowloon. It is not possible for me to draw up a list telling of all the rights and privileges claimed by Japan throughout the length and breadth of China. One of the most serious dangers is that under extra-territoriality Japanese subjects are able to carry on the sale of narcotics throughout China without let or hindrance.

"Japan has China by the throat, and as a result all of young China is kicking and struggling. We as onlookers only fear that the more China struggles, the more she will suffer. Young and old China say, in the words of Patrick Henry, 'Give me liberty or give me death.' It is an awful tragedy and I will be willing to do anything either in a militaristic way or a pacifistic way that will help matters. But I believe that neither in China nor in Japan nor in America would words of mine have any avail in the present situation. I have a strong faith that in the providence of God, the Chinese people will yet find freedom for development and leaders capable of bringing them into it. The progress in this line during the past thirty years has been phenomenal, but to handle a population of four hundred million is a task overwhelming."

NOT TO BE EXPECTED

I HAVE STOOD in bread lines
Many times before,
I have been a beggar
Asking at the door.

I have been starved,
And I have been fed.
I have looked for stones—
And some gave me bread.

JEANNETTE TOMKINS.

RELIGIOUS "BEST SELLERS"

March, 1932

General Books

- | | |
|---|---|
| At Edwin S. Gorham, Inc.: | At Morehouse Publishing Co.: |
| 1. Saint in the Making—
<i>Owenham.</i> | 1. Selfhood and Sacrifice—
<i>Gavin.</i> |
| 2. Pilgrim's Progress in the
World Today— <i>Mackay.</i> | 2. Tomorrow's Faith— <i>Oliver.</i> |
| 3. Art of Mental Prayer—
<i>Frost.</i> | 3. The Episcopal Church— <i>Atwater.</i> |
| 4. Mastery of Sex— <i>Weatherhead.</i> | 4. The New Religious Education— <i>Palmer.</i> |
| 5. Tomorrow's Faith— <i>Oliver.</i> | 5. The Priest and His Interior
Life— <i>Mabry.</i> |
| 6. On Being Alive— <i>Bowie.</i> | 6. The Life Abundant— <i>Bell.</i> |

Devotional Manuals

- | | |
|---|---|
| 1. Manual of the Holy Eucharist— <i>Howe.</i> | 1. Manual for the Holy Eucharist— <i>Mackenzie.</i> |
| 2. Practice of Religion. | 2. In God's Presence— <i>Gilman.</i> |
| 3. In God's Presence. | 3. God's Board. |

The Sacraments and Social Adjustment

By the Rev. Hiram R. Bennett

Rector of Christ Church, Williamsport, Pa., and Chairman of the Social Service Commission, Diocese of Harrisburg

THE NONCONFORMIST conscience, which consists chiefly in the confession of one's neighbor's sins, is gradually fading away. Its place is being taken by the Social Conscience, which consists chiefly in the assumption of responsibility for one's neighbor's sins. This is a tremendous step

in the life of society, yet the goal will not be reached until the possessors of the Social Conscience will have utilized all of the resources which make for readjustment. The final and most important of all of these resources is the Sacramental Life.

We clergy and other social workers deal largely with disordered minds and bodies and souls. Our business is to propose a cure. We must, first of all, remember that God is good and supreme. Then we must remind ourselves that God's ideal plan of life and of creation is formed upon His perception of what is good. Next, we must note that nature is, as Prof. Paul Elmer More says, "conditioned by some ultimate slow-yielding inertia of resistance to creative energy."

Professor More continues (*The Catholic Faith*, p. 154):

"The purposely directed will of God is thus revealed in a vast process of metabolism, whereby one substance is not destroyed or changed absolutely into another substance, but the stuff of existence is delivered from its inherent impotence by the imposition of form. . . . Whether the process takes place in time or is timeless . . . it is, to our understanding, without beginning or end."

We are reminded that there is in the human soul just such a principle of disorder and inertia as is in the physical world. The duty of man is to bear a part in the work of creation and redemption, and by so doing to imitate God.

I know of no better analysis of the reality of the spiritual than these words of Professor More, who sums it up in the word sacramentalism—a term which we are herein seeking to reconcile with the means of rehabilitation and readjustment—sacramentalism,

"which signifies the purposeful adaptation of material resources to spiritual ends, whether it is seen in the cosmic work of Providence or in some specific act of human design. A sacrament is the realization of purpose in righteousness and beauty."

If there be any sphere of work which seeks to realize human purpose in righteousness and beauty, it is that of social rehabilitation. This, we assert, in spite of the oft-repeated charge that social work contributes to racial degeneration by encouraging the preservation of the morally and physically unfit. Some of you may remember a paper of distinction which Prof. Howard E. Jensen, of Butler University, presented on this subject before a session of the National Council of Social Workers several years ago. He concluded with this phrase, which is of considerable force and comfort, coming as it does from the college class room:

"It is my feeling that if racial degeneration is taking place anywhere, it is taking place less rapidly where organized social work exists than where it does not."

We have, then, two postulates—Professor Jensen's concerning the necessity of organized social work, and Professor More's concerning the realization of human purpose in righteousness and beauty through the sacraments.

Society and religion both possess the same elements. Each is concerned with the rights of the individual and of the group, though religion adds the rights of God. In religion, the work of the sacraments is to bind the individuals to God and to themselves. The sacraments are all social. Baptism is the initiation into a fellowship with other individuals in a common spiritual experience through being members of the divine family. The Eucharist, likewise, is the participation in the

THIS PAPER was read before the commission on social service of the Pennsylvania Council of Churches recently, in the course of a general discussion on "Spiritual Resources for a Period of Fundamental Readjustment." ¶ It is significant that this primarily Protestant group was sufficiently interested in the sacraments as instruments of social readjustment to request a priest of the Church to present a paper of this nature.

common life by the strengthening power of the Presence. The others, which a multitude of Christians hold to be sacraments, have this double connotation—relationship to society and to God. Confirmation, Marriage, Holy Orders, Absolution, Unction—all are states of life which imply activity in the material

sphere no less than in the spiritual.

It is this inactivity in the spiritual sphere which lies behind most of our social problems. The weaknesses of the social order are our own weaknesses. We are concerned with persons rather than with principles; and there is a tremendous temptation for us to become somewhat cynical in our attitude toward those whose "lackness"—I use the term with an apology—is greater than ours. But all of this maladjustment we may lay to the doors of heredity or environment or lack of mentality.

THERE is one element which constitutes a cure. That is character—stability of morale, of body, of mind. And the ideal of the spiritual life is this creation of character in individuals. It is the art of binding their lives to the life of God, by the binding of human lives together. For example, the Holy Baptism, being the sacrament of adoption, is the binding of human personality into the life of God. The Holy Communion is the binding of human personality in and through the sacrament of fellowship. With this there is a "magic of order and beauty felt in the wide prospects of nature, all remembered joys and exultations," which are brought together in a little space.

To us, in the present consideration, there is a curious and necessary blending of the abstract and the concrete. One may well ask, Just what effect do the sacraments have on the disordered mentally or the disordered morally? The present writer has the testimony of the authorities of one of our largest hospitals for the insane (Pennsylvania Hospital for Mental and Nervous Diseases, of Philadelphia) that the reception of the Holy Communion stabilizes and quiets those patients who are in a condition to partake of it. The present writer, too, has the constant testimony that the inmates of a reformatory, persons who may be said to be disturbed morally, who receive the sacraments are stabilized, become the dependable ones, and most likely to progress far on the road to rehabilitation.

The sacramental life produces in these problem cases, as indeed in all of us, a sense of hope. Life does seem to become worth living. There are the promises which are appropriated by the individual; and the Presence becomes more and more real. One is "looked down upon" by society no longer; one is "looked into" by a loving and gracious Person.

The sense of fellowship, next, becomes very real. There is no longer the isolation of dissent. One becomes a part of a great company who have a common life and a common outlook. One no longer is alone, struggling against the current. One learns better "to play the game."

And then there comes the sense of responsibility. I have watched the growth of persons who have passed through all the stages from irresponsible antagonism to complete and hopeful union with the tasks of society. I do not know how it is done. I only know that it is done. It is no more mechanical than the growth of character. For it is the growing of character. It is the implanting in the individual soul of the "magic of order and beauty."

The social service movement has passed beyond the initial stage of discussion. We are now through with experiments and we may well consider means and methods and results. Our resources are as wide as the heavens. And of the spiritual resources, the sacramental life is the most sure and the most potent.

SINGERS OF THE IMMORTAL HOPE

BY THOMAS CURTIS CLARK
CONTRIBUTING EDITOR, "THE CHRISTIAN CENTURY"

THE GREAT LAUREATE, TENNYSON, as he neared the end of his mortal life, gave orders to his publishers that in all future editions of his works his lyric, *Crossing the Bar*, written late in life, should be inserted as the last poem in the book. In doing this, he proved himself a wise anthologist; for he realized that the greatest word a poet can utter is a word of hope of immortality. A poet sings for the human race, and the race has yearned more earnestly for a solution of the tremendous problem of the future life than for any other. If a poet can sing convincingly of immortality, his writing is not in vain.

The poets, it seems, have been our best guides through the valley and the shadow of death. Men have testified in prose as to their faith in immortality, but somehow their words are not as golden as are the insights of the poets. Goethe testified that "it is absolutely impossible for a thinking man to imagine non-existence, a cessation of thinking." Schopenhauer held that "a sure feeling informs everyone that there is something in him which is absolutely imperishable and indestructible." Lord Kelvin wrote: "The perception of every one of the human race of his own individuality and free will seems to me absolutely to disprove all materialistic doctrines and to give us scientific grounds for believing in the Creator of the universe, in whom we live and move and have our being." Said John Fiske: "As to immortality, I have an unhesitating faith in it, and trust in God that it will be as it ought to be." Philosophers, scientists, theologians, have all testified to their great hope for the future. And their word is good. But from their utterances we turn finally to the glowing phrases of poets like Tennyson, to read:

"For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

Or we turn to the rugged Browning, in his *Prospice*, in which he took a "look forward," as he neared the end of his earth life; and we hear him sing, like a true battler for eternal truth:

"I was ever a fighter, so—one fight more,
The best and the last!
I would hate that death bandaged my eyes, and forbore,
And bade me creep past.
No! let me taste the whole of it, fare like my peers
The heroes of old,
Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness, and cold.
For sudden the worst turns to the best to the brave,
The black minute's at end. . . ."

And Browning closes his great poem with the assuring words:

"O thou soul of my soul! I shall clasp thee again,
And with God be the rest."

Robert Browning was a virile, heroic thinker and writer. His was not a leaning, trusting faith, as often seemed that of his compeer, Tennyson. He lay on no "altar steps" that "sloped up to God." He looked out upon death as a bold seaman looks out on a stormy sea he is about to try—and with utter faith that his voyage will end in joy.

And Walt Whitman, American poet, was also a courageous adventurer in his poesy. His faith in the future was no faint gleam of light that made the things to come more bearable to think about. Hear him in his *Passage to India*.

"Passage, immediate passage! The blood burns in my veins!
Away, O soul! Hoist instantly the anchor!
Cut the hawsers—sail out—shake out every sail! . . .
Sail forth—steer for the deep water only,
Reckless, O soul, exploring, I with thee and thou with me,
For we are bound whither mariner has not dared to go,
And we will risk the ship, ourselves and all.

"O my brave soul!
O farther, farther sail!
O daring joy—but safe! Are they not all the seas of God?
O farther, farther sail!"

But there are times when we welcome a different kind of testimony concerning death. There are hours when men are not in the heroic mood of sturdy seamen. There are moods that are ministered to by the endearing phrases of the gentle Whittier. Is there any bit of poetry more quoted than those lines of his from *The Eternal Goodness*?

"And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

"I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond His love and care."

Similar to these death thoughts of the Quaker poet are those of the American nature worshipper and poet, John Burroughs, who sings in his *Waiting*:

"Serene I fold my hands and wait,
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

"I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face."

THERE are those who would rather listen to the testimony of scientists concerning the after-life than to that of "mere poets." And it is always interesting to note the words of scientists who are also believers. Sometimes a scientist turns poet, as in the case of the late David Starr Jordan. Dr. Jordan spent much of his life in the study of fish, but that study did not exhaust his curiosity. He was deeply interested in the welfare of the world, and he looked forward to a time when men would "brothers be" everywhere. And he was also curious about death and what it brings. He once wrote a poem entitled *Sinaloa*, and in this he expresses his faith in the future existence. He seemed to be thinking of some loved and lost one whom he hoped to see again. Here are his words:

"And so at last, it may be you and I,
In some far azure Infinity
Shall find together some enchanted shore
Where Life and Death and Time shall be no more
Leaving Love only and Eternity.
When each concession Time from Life has wrung,
Like outworn garments from the Soul be flung,
And it shall stand erect, no longer bent,
Slave to the lash of Life's environment.
Even this great world of ours may shrink at last
To some bare Isla Blanca of the past—
A rock unnoticed in the mighty sea,
Whose solemn pulse-beat marks eternity."

The scientists who are working today are not all slaves to their microscopes; some of them are men of vision—and as such are true poets. Announcement was recently made of developments in the investigations of Prof. Arthur H. Compton, Nobel prize winner of the University of Chicago. Professor Compton has been finding evidence in the material world of what he calls "cosmic rays," which indicate, beyond all material things in which scientists usually work, some principle that means order.

"So far as physical experience is concerned," Professor Compton says, "it is permissible to suppose that underlying the universe is a background of chaos. This, however, is not the only permissible point of view. One may suppose a strict order."

And this conclusion is in harmony with the findings of other scientists—Jeans, Eddington, and Millikan. One of the conclusions of this Chicago scientist that has been widely lauded is his declaration that, as he considers the ages of development of thinking, victorious life, "It would be tragic if all this were to go for naught!"

If the scientists are heading toward the conviction that God is too much God to allow the abounding good that has come through ages of struggle and development to "go for naught," we can turn with more confidence than ever to the insights of poets, assured that they do know of what they speak, in their testimony to immortality.

Not long ago there passed from earth a Christian poet, Vachel Lindsay. His was a poesy of faith and service and brotherhood. Before him was a great Christian mother, who died several years before he passed. Perhaps it was of her he was thinking when he wrote his poem, *Immortality*:

"You are the first, you I have known so long,
Whose death was deadly, a tremendous wrong.
Therefore I seek the faith that sets it right.
Amid the lilies and the candlelight,
I think on heaven, for in that air so clear
We two may meet, confused and parted here.
Ah, when man's dearest dies, 'tis then he goes
To that old balm that heals the centuries' woes.
Then Christ's wild cry in all the streets is rife—
'I am the Resurrection and the Life.'"

The Church and Society

A Review by the Rev. Frederick C. Grant, S.T.D.

SERIOUS STUDENTS OF CHRISTIANITY and sociology, of Church history, of the "social gospel," and related subjects have known and used for a long time the colossal German work of Ernst Troeltsch. Fortunately, at last, we have a readable and accurate English translation.* The late Bishop Gore, whose interest in social subjects was unabated throughout his life, wrote a brief introductory note to this translation in which he says of this, Troeltsch's greatest book:

"It stands, beyond question, without a rival, whether in thoroughness or in comprehensiveness, as an expression of Christian life and thought in their relation to contemporary social facts, ideas, and problems from the beginnings of Christianity down to post-Reformation developments."

This huge work is divided into three chapters, prefaced by an introduction dealing with preliminary questions of method. Troeltsch steps at once *in medias res*. He recognizes not only the difficulty of rationalizing the ecclesiastical-dogmatic tradition of Protestantism; but also of forecasting the future of the present-day tendencies in practical Christianity. Along both these lines he presses back upon his historical quest. He says (p. 25):

"My object will be to pave the way for the understanding of the social doctrines of the Gospel, of the Early Church, of the Middle Ages, of the post-Reformation confessions, right down to the formation of the new situation in the modern world, in which the old theories no longer suffice, and where, therefore, new theories must be constructed, composed of old and new elements, consciously or unconsciously, whether so avowed or not."

The soundness of his view of the teaching of our Lord and of St. Paul is clear from the outset (p. 39):

"In order to understand the foundation principles of Christianity as a whole, in its relation to social problems, it is of the utmost importance to realize that the preaching of Jesus and the creation of the Christian Church were not due in any sense to the impulse of a social movement. To put it quite plainly: Christianity was not the product of a class struggle of any kind. . . . The fact, however, remains that Jesus addressed Himself primarily to the oppressed, and to the 'little ones' of the human family, that He considered wealth a danger to the human soul, and that He opposed the Jewish priestly aristocracy which represented the dominant ecclesiastical forces of His day. . . . At the same time it is equally clear that in the whole range of the Early Christian literature—missionary and devotional—both within and without the New Testament, there is no hint of the formulation of the 'social' question; the central problem is always purely religious, dealing with such questions as the salvation of the soul. . . ."

"This Message of the Kingdom was primarily the vision of an ideal ethical and religious situation, of a world entirely controlled by God, in which all the values of pure spirituality would be recognized and appreciated at their true worth" (p. 40).

THE WHOLE CHAPTER, which includes not only our Lord's teaching and that of St. Paul, but also Early Catholicism, is a fascinating study of the "foundations in the Early Church." This is the period upon which many writers at the present time go astray through lack of first-hand knowledge of the documents and of a sympathetic attitude toward so ancient and so profoundly religious an institution as the early Catholic Church. Many writers simply lump early Catholicism under "ascetical other-worldliness," and pretend that the early Christians were all monks or martyrs; others can see nothing in the movement of the Catholic Church but a vast social upheaval finally brought to terms by the Empire, tamed and domesticated, as the lion guarding the throne of Constantine and his successors. Unfortunately, a great many people share one or other of these views at the present day. A reading of Troeltsch will be a wholesome corrective: and one may say at once that even the layman will find the book not too difficult reading.

The medieval synthesis has received much illumination in

late years from the point of view of social historians. Troeltsch makes a thorough survey of the field and gives particular attention to the Thomistic ethics. It is easy to see, as Troeltsch points it out, how the Catholic Church gave unity and meaning to medieval civilization; and how, nevertheless, the medieval scheme was limited by the very logical perfection of its theories; for example, the peculiar conception of law, natural and divine, which contrasts sharply with the modern doctrine of the creation of law by the will of the state (p. 305). Great as it was, medieval Catholicism had to make way for the newer movements of Christian thought and life at the end of the Middle Ages.

To some of us, Protestantism seems not at all the antithesis of Catholicism, but a great spiritual, intellectual, social, and economic movement within Western Catholicism, which is destined in the end to prove only an episode—vast and long-continued though it be—in the history of the Great Church. That is, in its social and economic aspects it was a revolution; religiously and theologically, it was not so different in its origin from that of certain of the later medieval sects. When it shall have run its course and made its full contribution, and the unity of the Great Church is restored once more, we shall then be able to see in full perspective the significance of its origin, its enormous if one-sided emphasis upon the individual, its this-worldly outlook in many matters, and in general the enormous and far-reaching stimulus it has provided modern social development. Not all of that development has been pure gain, by any means; nor has Protestantism been content to remain an "episode" within Catholicism. Historically or genetically viewed, however, we are confident that this is a proper approach to the phenomenon; and a reading of Troeltsch seems to me to support such a view.

At the end of nine hundred and ninety-two pages of solid, substantial structure, Troeltsch sets forth "the results of this survey," and points out the three main types of Christian thought, *viz.*, the Church, the sect, and mysticism. He studies these in their various relations; worship, doctrine, the conception of truth and the idea of toleration, the history of the Christian ethos, its nature and the bearing of Marxianism upon it; and then he asks the question, What is the best form of organization for Christian religious life, and adds a conclusion—Christianity and the modern social problem. These notes are in the nature of an appendix and do not represent the full thrust of Troeltsch's thought, which throughout has been concerned with interpretation of the past. For example, he thinks the outlook for Christian social work is in a problematic condition; partly because of the difficulty of thinking through to a solution of the social question; and partly, and particularly, because "the main historic forms of the Christian doctrine of society and of social development are today, for various reasons, impotent in face of the tasks by which they are confronted" (p. 1012).

The notes, which are full of bibliographical citations and trenchant criticisms of other historical works, have been translated in full and are a mine of information even to readers unfamiliar with the language of the books quoted. A word should be said in praise of the beautiful format the publishers have given this work, its clear, legible type and good paper.

There are many passages in the book which are quotable and some have been given already. I cannot close without adding the following paragraph, taken from Troeltsch's summary (p. 1005) of the nature of the Christian ethos.

"The Christian ethos alone, through its conception of a divine love which embraces all souls and unites them all, possesses a socialism which cannot be shaken. It is only within the medium of the divine that the separation and reserve, the strife and exclusiveness which belong to man as a natural product, and which shape his natural existence, disappear. Only here do the associations formed by compulsion, sympathy, and need of help, sex instinct and attraction, work and organization attain a connection which transcends them all, a connection which is indestructible because metaphysical."

* *The Social Teaching of the Christian Churches*, by Ernst Troeltsch. Translated by Olive Wyon. 2 vols. New York: Macmillan, 1931, pp. 1-445 and 446-1019, \$15.00.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

WE HAVE been speaking and thinking a great deal about the proper training for the women workers of our Church. Deaconess Helen M. Fuller, head deaconess of the Chicago Church Training School, Chase House, Chicago, writes to us most interestingly, out of her large experience, regarding the necessary preparation for Church work. She says:

Standardized Preparation

"Present-day needs of the Church demand a preparation for work that is very different from that of twenty years ago. The same foundation is necessary, a character that responds to vocation and is capable of growth; a mind and heart stable but not static; plastic but able to discriminate—capable of judgment. Whatever is built upon this foundation, whether of education or of experience, must be of standard quality. For leadership in Church work the standard, educationally, should be, at least, that of a good university. Experience in practical work should be on the same plane whether under the head of education, social service, or missions; the field work should be given first-class supervision, that is, direction by leaders competent both as workers and teachers.

"The educational course in every case should include study of the Bible, Prayer Book, Church History, and Church Doctrine, presented not only with the idea of informing the student, but of providing her with the material for teaching others. Instruction in the theory and practice of teaching is essential, whatever line of work for which the student is preparing. A course in Social Case Work and experience in family visiting is as important for the teacher or parish visitor as for the social worker, as also is knowledge of a good system of records. It should always be remembered that the woman Church worker has a limitless field in her family life contacts; she is there to be the friend at all times, in sickness and in health, in prosperity and in poverty.

"She must know how to find recreation for the young people and to meet every need of their elders, to visit acceptably and without embarrassment in hospitals and institutions, to relate her poorer neighbors to every agency, and to use every opportunity to bring the life of the Church into the homes of the people. In view of so wide a field, no matter what time is devoted to the worker's preparation, not a moment can be spared for any unnecessary activity and, unless the time is much longer than is usually allowed, none of it should be used for self-support. Means should be provided through the diocese, or other channels, to train any young woman, who is ready, on her part, to devote her life, and who is found fitted to be a candidate.

"Besides the educational and practical preparation there is the building up of personality. For this there are two great means, worship and association with people experienced in the life and work of the Church. It is with this part of the training in view that the canon 'Of Deaconesses' emphasizes the importance of life with deaconesses. This is the department in which most has to be done by the worker herself, building up health of body, mind, and spirit in a sane and wholesome plan of life, while those responsible for her preparation are careful to put no difficulties in the way of her normal development. There should be ample opportunity for experiment in spiritual practices, unhampered by criticism, so that a woman may develop her own best channels of real and deep relationship with her Master. She needs, in the second place, opportunity for daily contact with a variety of personalities, that she may learn a ready adjustment of her own likes and dislikes to the life of the group. She must learn to develop a permanent habit of placing others before herself in all her thinking and planning—living not for herself, but for others as members of the one 'Family in Christ.' By such living, more even than by sound doctrine, important as that is, she will draw many to love and follow the Lord, in whose service she finds her greatest joy."

MISS MARTHA P. KIMBALL of Cleveland, Ohio, a vice-president of the Order of the Daughters of the King and its chairman for Junior Work, has just sent out a letter to the membership of the Order in which she says:

Work With Young People

"Perhaps today, more than ever before, the whole Church is emphasizing the importance of work with young people. If there is any organization in the Church which should stand behind that movement, with all its force, surely it is the Order of the Daughters of the King. The ideals for which we stand and endeavor to fulfill in our lives are the ones best suited to

promote Christ's Kingdom. 'The spread of Christ's Kingdom and the strengthening of the spiritual life of the Church.'

"How is this work to be carried on? What are we doing about the training of the leadership of tomorrow?"

Miss Kimball makes an earnest plea to all Daughters to take their membership so seriously that there should be no question about the Juniors. How often opportunity develops leadership in a surprising manner!

It is sometimes a matter of astonishment how comparatively few Churchwomen care to assume the responsibility of leadership. It is also a fact that once leadership is assumed and seriously undertaken, that the development and accomplishment of the once reluctant leader passes our most sanguine expectations. This comes about with the realization that responsibility is a very real privilege.

THE NEW GIRLS' FRIENDLY SOCIETY program pamphlet, *Hobbies and Programs*, contains a variety of suggestions: music, handwork, and nature hobbies, designed to create an interest in truly recreational activities—"things you can do

Hobbies and Programs

yourself"—which may be a resource not only for those who can no longer afford expensive forms of recreation but also for everyone in this day of mechanized and commercialized recreation.

ONE of the outstanding activities of the Church for those of other races is that done at Brent House, Chicago, under the direction of Mrs. George Biller, the much loved director and hostess of the House. Sixty-eight Oriental and Occidental students from American universities were guests during a ten days' vacation. They came from China, Japan, Korea, Hawaii, Philippines, Bulgaria, Canada, Switzerland, Sweden, Egypt, and our own country. These young persons represented nine different universities and the friendly companionship of many of our bishops and other leaders, who were also guests, made a very lasting impression on the youthful visitors.

Racial Contacts

These practical contacts with those of other races, as carried on at Brent House, tie them closely to the Church and also with the resolution passed at the Lambeth Conference which said:

"The conference affirms its conviction that all communicants without distinction of race or color should have access in any church to the Holy Table of our Lord, and that no one should be excluded from worship in any church on account of color or race. Further, it urges that where, owing to diversity of language or custom, Christians of different races normally worship apart, special occasions should be sought for united services and corporate Communion in order to witness to the unity of the Body of Christ."

This resolution was unanimously endorsed in Denver.

North, South, East, and West, the Church has its special race problems. The Indian, the Negro, Europe's varied races, and in the West, particularly the Chinese, Japanese, and Filipino. Our department for the Foreign Born has, for several years, given us much valuable information regarding those of foreign races who are directly or indirectly affiliated with our Church and we are now eager to put into action the spirit of the resolution which calls for coöperation with those of other races.

Each locality has its peculiar problem which friendliness and a consideration for the special need of the foreigner in each locality may help to solve. In our contacts with all foreigners it seems wisest that we shall endeavor not to work *for* them but to work *with* them, trying to understand their objectives and attitude of mind better, and holding ourselves ready for the fullest coöperation with all Church and community efforts to bring about a more understanding relationship between all races.

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.

FROM THE SERBIAN PATRIARCH

To the Editor of *The Living Church*:

I WISH TO EXPRESS my sincere thanks for the journal, THE LIVING CHURCH, which you sent us, containing the true and impartial and friendly history of the Serbian Orthodox Church.

I rejoice in the belief that your journal, THE LIVING CHURCH, will continue to maintain the same unprejudiced attitude toward our Church.

✠ VARNAVA,
Serbian Patriarch.

REDUCTIONS IN SALARIES OF MISSIONARIES

To the Editor of *The Living Church*:

THE NATIONAL COUNCIL is very tender as to the "contractual relationship" established as to *The Church at Work*.

Should not due consideration be given to the "contractual relationship" between the Church and those of the clergy who are in missionary cures?

The reduction of salaries of those holding missionary cures seems to be a disregard of an important "contractual relationship."

It appears that the courts have ruled that no vestry may reduce the salary of its rector without his consent and expressly that "the salary constitutes an essential part of the contract," and further that "one who withdraws himself from secular pursuits and devotes his life to the work of the sacred ministry 'needs special protection, and ought not to be dependent for a livelihood on the whims and prejudices of his congregation.'"

It would seem, therefore, that it is a primary obligation of the Church and the National Council to maintain the salaries of its missionary clergy. There is a further moral obligation because of the fact that distance from home renders many of them helpless and obliged to put up with any treatment meted out to them because of the prohibitive cost of returning home.

It is reported that the clergy of the diocese of Massachusetts have surrendered 10% of their salaries to create a fund to be used by the Presiding Bishop at his discretion. And is it not right that the Church should insist that this fund or similar monies should be used in restoration of missionary salaries beginning with those who receive the smallest sum? . . .

Here are certain suggestions that may be made:

(1) Since the Church grew quite rapidly before departmental organization was set up, eliminate all departmental expense until the salaries of missionaries have been restored in full.

(2) If the clergy are called upon to surrender any part of their salaries, let it be at their option whether the amount relinquished shall be sent to National Council for missionaries' salaries, or be for the benefit and relief of hard pressed parishes.

(3) Let no reduction of salary be urged upon any priest receiving \$2,000 or less, and let the percentage increase as the salaries grow larger. This would be a wise step toward remedying the terrible present inequity of salaries whereby of those serving the same cause, in the same office, with like fidelity, some live in luxury and others in penury.

Watervliet, N. Y. (Rev.) THEODORE HAYDN.

"A UNIFIED ATTACK"

To the Editor of *The Living Church*:

YOUR LIVING CHURCH editorial of March 19, 1932, *The Eastern Orthodox Church Today*, if read in connection with an article entitled *A Unified Attack* in the same issue, p. 637, by the Rev. Hall Pierce, makes highly instructive reading. Mr. Pierce writes with reference to abolition of the Quota System: "To begin with, what has been our difficulty then? It has been the almost complete impossibility of *interesting* the rank and file of our membership in missions, either foreign or domestic." Why do Anglicans in common with Old Catholics, Eastern Orthodox, and other non-papal Eastern Churches lack this missionary zeal? Is evangelical endeavor necessarily accompanied by proselytism? What valid excuse

have non-evangelical, non-papal Churches for their continued existence?

Professor Frank S. B. Gavin of the General Theological Seminary, New York, asserts in *Some Aspects of Contemporary Greek Orthodox Thought*:

"In summary we may state: (a) the Orthodox Church claims to be the whole Church and the only Catholic Church; (b) as such she claims infallibility; (c) she can recognize no unity of doctrine save on the basis of the acceptance of the whole of her teaching; (d) she cannot admit the existence of any 'members' or 'branches' of the Church, since it is constituted of herself alone, nor the validity of any sacraments save her own. Consequently, her ideal of unity is not that of gathering up and uniting the divided portions of the Church, but a return of all heretical or schismatical bodies to the one Church. 'Our desire,' says the encyclical of 1902, 'is that all heterodox shall come into the bosom of the Orthodox Church of Christ, which only is able to give them salvation.'"

It must be borne in mind that Anglican Orders have been recognized by Orthodox Constantinople, Jerusalem, Athens, and Cyprus as having the same validity as Latin and Armenian Orders only on condition that persons holding Anglican Orders are seeking to "come into the bosom of the Orthodox Church"—not if exercised outside the communion of Constantinople, Jerusalem, Athens, and Cyprus. For the present, the Anglican-Orthodox rapprochement ought, it seems to me, to be a psychological rather than a theological approach.

Rossville, Ga. L. M. GRAY.

REDUCTIONS IN SALARIES OF JAPANESE CLERGY

To the Editor of *The Living Church*:

THINGS FROM JAPAN move me to write with reference to one aspect of the recent reductions in missionary budgets which is not, I think, widely understood in this country—the plight of the Japanese clergyman. The American missionary resident in that country has nothing to complain of since, in spite of the ten per cent reduction in dollar salaries, he is much better off than he was a year ago. Nor need there be, because of that reduction, marked retardation of any building or advance work budgeted for in dollars.

The case of the Japanese clergyman is vastly different. He is paid in yen. A clergyman with a family may be paid Y1500 a year. We will take his case as typical. Throughout the greater part of last year his salary was costing us at the rate of about \$750. With the sudden fluctuation in exchanges over the year-end, that salary would now cost us a little less than \$500—a saving to us of 34 per cent. When his salary is reduced 10% (Y150), there is a further dollar saving of 6%.

I hasten to add, lest the case seem too pitiful, that the native clergyman does not suffer a net loss in purchasing power of 40%, since Japanese domestic prices are not quickly sensitive to fluctuations in exchange. But his loss is fully 20% or more, where the home Church intends a 10% reduction and where his American colleague in the field is receiving a substantial increase. The following table may help to make the matter clear:

	Nom. Sal. Feb. '31	Nom. Sal. Feb. '32	Increase Decrease	Percentage
American married missionary . .	\$250—cY502	\$225—cY701	(Inc.) Y200	Increase about 15%
Japanese clergyman . .	c\$63—Y125	c\$37½—Y112½	(Dec.) Y12.50	Decrease about 20%

It seems almost incredible that this should not have been taken into account when the resolutions for reduction were passed. But pathetic messages (cables?) from the mission field, recently printed in the Church press would, in that case, be meaningless.

If it has not been taken into account, and so long as present exchange rates continue, strict accounting should reveal monies in hand over and above what a 10% reduction in dollar disbursements must yield. Could not this be employed to relieve the hardship inflicted upon the Japanese clergy?

Peekskill, N. Y. (Rev.) JOHN C. MCKIM.

"SADHU SUNDAR SINGH"

To the Editor of *The Living Church*:

THE LETTER OF INQUIRY about Sundar Singh [L. C., March 12th] and your editorial note upon it, interested me much, especially as I knew Sundar well, having lived with him for some time. He has very probably won the martyr's crown in Tibet.

In your editorial note you describe him as one who "with Samuel Stokes and Frederick Western (now Bishop of Tinnevely) formed a Brotherhood of the Imitation." Sundar Singh did not belong to this Brotherhood. Stokes soon discovered that no Indians would join it, for its ideals and discipline made no appeal to them. Indians preferred the sadhu ideal of perfect and unlimited freedom, wandering here and there, preaching to the people. Stokes, on the contrary, had no great faith in preaching. He thought that it had been much overdone. The Brotherhood rule therefore was based on the twofold purpose, ministering to the sick, such as lepers, plague, and cholera victims, and education. To carry out this object effectively it was necessary for the brothers or friars sometimes to be stationed in one place. Indians objected to such discipline as a restriction upon sadhu freedom of movement. Hence their reluctance to join the Brotherhood. Hence also Sundar Singh's refusal of ordination. Indians also objected to taking the vows of poverty, chastity, and obedience, which the rule of the Brotherhood demanded. These vows were taken by two men, only, Samuel Stokes and Frederick Western. The latter was already a member of the S. P. G., and a professor in St. Stephen's College, Delhi. During his connection with the Brotherhood he never left this educational work, but remained in Delhi, eventually becoming the head of the S. P. G. Mission.

Stokes himself was minister-general of the Brotherhood and moved about, sometimes living with lepers and washing their ulcers with his own hands, or nursing the victims of cholera, assisted in this work and always accompanied by the writer of this letter, who joined Stokes from the Church Missionary College, Islington, London, and who shared the Indian reluctance to taking vows.

The Brotherhood of the Imitation of Jesus, therefore, consisted of three active members: Samuel Stokes, minister-general; Frederick Western, member in educational work; and William Branch, non-vowed member, assisting the minister-general in his work among the sick and afflicted. Sundar Singh, C. F. Andrews, Samuel Jacobs, and William McMullen gave the Brotherhood their sympathetic support from the outside.

(Rev.) WILLIAM BRANCH.

Croome, Md.

A BIOGRAPHY OF DR. GORE

To the Editor of *The Living Church*:

THE LATE BISHOP GORE left his papers and unpublished works to the Community of the Resurrection. It is our duty to secure a biographer who will write a life of the Bishop on a scale proportionate to the part he played in the life of the Church during the past half-century. We hope to be able to announce the name of the biographer before long. But meanwhile I should be grateful if those who possess letters from the Bishop which might be used in a biography would send them to me, in order that the preliminary work of selection may go forward. Where it is desired, letters could be copied and returned at once. It would be convenient if the envelopes containing letters were marked "C. G." Pending the appearance of the full biography Mr. Albert Mansbridge will edit a short book incorporating appreciations of Bishop Gore's life and work drawn from various sources. This is to appear as soon as possible.

(Rev.) E. K. TALBOT,

House of the Resurrection,
Mirfield, Yorks, England.

Superior, C. R.

PRAY FOR PEACE

To the Editor of *The Living Church*:

THE EYES of all the world are turned toward Geneva. Would it not be well if we should lift up our prayers daily to the God of Peace and especially on every Sunday pray for the Family of Nations?

I asked the rector of Grace Church, Chicago, to use that prayer (p. 44 of the Prayer Book) and also the one for the Unity of God's People (p. 37). He gladly did so, prefacing it with the words, "Let us pray for the peace of the world." This draws the special attention of the congregation to the share which each one can have in the work for the Peace which we all desire.

ADDIE HILLARD GREGORY.

Chicago.

(Mrs. Robert B. Gregory.)

"AN EXPERIMENT IN COLORED WORK"

To the Editor of *The Living Church*:

I READ WITH great interest the article by the Rev. John R. Crosby, D.D., called *An Experiment in Colored Work*, in your issue of March 5th. The excellent work which he describes is similar to that done by the Committee for Migrant Work of the Council of Women for Home Missions. It is, I think, not generally known among Church people that our Church is connected with the Migrant Committee to the extent of having a representative appointed to serve on the committee and of allotting to it a pitifully small sum annually—much smaller than that contributed by any one of the twenty-four mission boards of other religious bodies which constitute the committee. . . .

Roving With the Migrants by Adela J. Ballard, published at 50 cents, obtainable at the Book Store of the Church Missions House, 281 Fourth Ave., New York, gives a picturesque and interesting account of the work attempted and the results obtained in improved health and moral and religious conditions. Any offerings for the work of the Migrant Committee will be thankfully received by me and promptly sent to headquarters. Funds are much needed.

Bound Brook, N. J.

AUGUSTA T. TAPPAN.

To the Editor of *The Living Church*:

I WANT TO COMMEND, most heartily, the good work of the Rev. Dr. John R. Crosby, of Seaford, Del., among the Negroes. It so happens that this work initiated by him is in the very county, Sussex, where Absalom Jones, our first Negro priest, was born, in 1746.

Absalom Jones was not only our first Negro priest, but he was the "father" of Negro organizations. The first society ever organized by Negroes, of which there is record, was the Free African Society of the city of Philadelphia, and Absalom Jones was the chief founder, which in a few years became the parish of St. Thomas' African Church.

On the entire "eastern shore," including the three dioceses of Delaware, Easton, and Southern Virginia, we have not a single Negro Episcopal congregation. And yet there is no section of this whole country wherein were born so many Negroes who in after life became celebrated characters, such as Frederick Douglass, Henry Highland Garnett, Bishops, Brown, Wayman Coppin, and a number of others.

I commend to the three Diocesans of that territory the idea of having a Negro suffragan bishop who can talk, and who can devote his time to sowing the seed. It is not a matter of confirmation or ordination; it is a matter of obtaining a following, and the right kind of a Negro, as a suffragan bishop, could blaze the way, and open up the field. If he is not deaf and dumb, loves his people, and can talk, I dare say he would have a gracious welcome in the pulpit of every Negro church in the peninsula. Why a bishop? Because when you send colored people a bishop he will get a hearing not vouchsafed to the ordinary clergyman. A bishop means more to Negroes than he does to white people. They want the highest and best. They want to feel that they have all that you have.

Baltimore, Md.

(Rev.) GEORGE F. BRAGG, JR.

"THE GOD OF ISRAEL"

To the Editor of *The Living Church*:

YOU RECENTLY published an article by a learned clergyman entitled *The God of Israel* [L. C., December 26th] wherein the writer stressed the religious value of the Old Testament. I, an unlearned layman, offer here a word in support of that appreciation. Such words are sadly needed, for the Old Testament is not properly appreciated in our day. I suspect that the thinness and weakness of some of our American Christianity is partly due to the modern neglect of its perusal and study. The Bible, though a compilation, is a unit in object and scope, as is the alphabet, though made up of many letters. The Old Testament Scriptures are an integral part of the Christian Revelation; without them it cannot be properly apprehended. We must build the structure of our religion upon the entire foundation laid by God for that purpose. . . .

The writer of the article first above referred to mentions speculations as to the origin of monotheism. They are all idle and superfluous. Its origin is in a divine revelation expressed in the very first words of the Bible, words which revealed by one swift declaration the tremendous fact which governs and pervades all our life and all our religion: "In the beginning God created the heaven and the earth."

St. Malo, France.

ALFRED B. CRUKCHANK.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

A Page of Books for Boys and Girls

THE REV. DESMOND MORSE-BOYCOTT, who is doing a wonderful work for boys in one of great London's most wretched districts, finds time now and then for little books of rare charm and power, such as the two recently brought out by Philip Allan & Co., London. They are *A Nursery Prayer Book: Joyous Prayers for Bairns*, and *When We Are Very Good*. They are printed in clear type and illustrated in black and white. The prayers for Catholic children are in rhymes and in words that children use naturally. Among the subjects one notes A Prayer for a Choir Boy, After Falling into Sin, Before Lessons, After Punishment. One guesses that a portion of the profits will go to the work so near the author's heart.

A delightful book for very little persons is *Two Times Two Is Four*, adapted from the Swedish of Zacharias Topelius by Vera C. Himes and published by Thomas Y. Crowell Co. (New York. \$1.50). It's all about what happened to Jossie the rabbit and Kurrie the squirrel when they went to school to learn how to divide the berries and apples and other good things they found. Well illustrated in black and white and colors. For children from 6 to 8, but smaller folk will enjoy having it read aloud.

Tooky, by Berta and Elmer Hader (Longmans, Green & Co., \$1.25), is the story of a seal who was captured by a little Eskimo boy, sold, and sent far away. Later he joined the circus where he learned to do a great many tricks. The numerous illustrations and the interesting story will appeal to children who like "might be true" tales.

From the presses of Lothrop, Lee & Shepard Co., Boston, come two excellent stories about dogs, *Peter*, by Clarence Hawkes, \$1.50, and *Rusty's Travels*, by Nason H. Arnold. \$1.50. Peter, whose picture appears on the colored jacket, was a fox terrier whose devotion and bravery knew no limit. His story is one of the best that has ever come from the pen of Clarence Hawkes who, though living in the darkness of sightless eyes, has brought sunshine and pleasure to so many readers. *Rusty's Travels* describes the further adventures of a little black spaniel who appeared in print last year. With his master and mistress, Mr. and Mrs. Abbott and Betty, he goes to Florida where he has a most exciting winter, making new friends and somehow contriving to be in the center of every situation. A well told story for boys and girls and animal lovers of all ages.

Child life of two generations ago is charmingly pictured in Katherine R. Forbes' story of *Dilly, a China Cat* (published by Lothrop, Lee & Shepard Co., Boston. \$1.50). Dilly belonged to Polly Parks and shared in a great many adventures when her mistress was a little girl. They were later retold to Sally. A great deal of information is given, intermingled with exciting incidents. For girls from 7 to 12.

There would be something lacking in a year to many children that did not bring them a fresh story from the mountains of Switzerland by Johanna Spyri. *Renz and Margritli* is the title of the book recently published by Thomas Y. Crowell Co., New York (\$1.50). The three stories are well illustrated in colors and make very real the child life of the mountain republic.

The Friendly Playmate and Other Stories, translated from the Norwegian by Emilie Poulsson (Lothrop, Lee & Shepard Co., Boston, \$1.50), will entertain and instruct American children in the ways of boys and girls who live along Norway's fiords. Pleasantly told with many illustrations in pen and ink, it will appeal to children from 5 to 10.

The demand in the educational field, just now, seems to be for stories that build character, not in the way known

to our grandparents who were regaled with stories of children that were very good or impossibly naughty, but in a new and very delightful manner. *Old Town Clock and Other Stories* by Reba Mahan Stevens (Lothrop, Lee & Shepard Co. \$1.00), contains twelve delightful stories that will pass the inspection of the severest educator and delight any child from 6 to 12 years old.

Charming home life, real children, and a mysterious little girl who appears at the hospitable doorway of the Brewsters during a thunder shower combine to make *Natalie and the Brewsters*, by Emily Hopkins Drake, one of the most fascinating mystery stories that this reviewer has read in a long time. Once a part of the family library it is sure to become one of the books read again and again. The cleverly devised plot, humor, and the naturalness of the children will appeal to older readers, though the book is preëminently one for the 7 to 12 year olds (Lothrop, Lee & Shepard, Boston. \$1.50).

A STORY WHICH SEEMS ESPECIALLY TIMELY is *The Blue Junk*, by Priscilla Holton (New York: Longmans, Green & Co. \$2.00). It is about Vickery Hughes who returns to China with her father, an architect, who has been asked by the Chinese government to assist in laying out a modern capital city at Nanking. Vickery has a little white jade monkey whose significance she has yet to learn. The story of how she boards the Blue Junk and solves the problem which surrounds Dr. Yang and his daughter Wang-li is an absorbing one. The author knows China well and her descriptions are accurate.

A MYSTERY STORY that will delight older girls, and their mothers as well, is *June's Quest*, by Florence Kerigan (Lothrop, Lee & Shepard. \$1.50). It begins at boarding school and continues in a ramble in an auto as June and her father, a distinguished violinist, search for the mother who disappeared years before. Humor, real people, and the happy solution of the mystery combine to make a tale of great charm.

ONE OF THE BEST ANIMAL STORIES on this year's list is *Northern Lights*, by Mikkjel Fonhus. It is translated from the Norwegian by Edith M. G. Jayne and published by Longmans, New York, at \$2.00. It gives the life history of a polar bear from cub to full growth when he is captured and sold to a zoo. One of the indirect results should be to add to the rapidly growing number of people who look upon these aggregations of misery as a relic of the dark ages.

BOYS AND GIRLS who long to be pioneers and follow the Santa Fe Trail westward in a covered wagon may gratify their desire when they read Hildegarde Hawthorne's *Wheels Toward the West*, published last fall by Longmans (\$2.00). The old west lives again in this thrilling tale of a boy and girl who are captured by hostile Indians, adopted by the chief and his wife, and finally brought back to civilization by Kit Carson. Entertaining and instructive, it is a splendid type of frontier story.

VERY DIFFERENT but just as fascinating is *Luck of Lowry* by Josephine Daskam Bacon (Longmans, \$2.00). It is the story of Barbara, 15, impulsive, rebellious. A swift change of fortune sends her to live with her Aunt Candace at Lowry's Corners, a little village in the hills of New York. It is anything but quiet, however, as Barbara quickly discovers. There is mystery, adventure, danger, lost treasure, and a romance for good measure in this very delightful book.

PEARL H. CAMPBELL.

The Living Church

Established 1878

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

FREDERIC COOK MOREHOUSE, L.H.D., Litt.D....*Editor*
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OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

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

Church Kalendar



APRIL

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

KALENDAR OF COMING EVENTS

APRIL

3. Convocations of Eastern Oregon and Philippine Islands.
12. Convention of Massachusetts.
13. Convocation of New Mexico.
14. Catholic Congress Regional Conference at Grace Church, White Plains, N. Y.
20. Synod of the Province of the Pacific at Sacramento.
26. Convention of South Carolina. House of Bishops meeting in Garden City, L. I., N. Y. Church Congress at Hartford, Conn.
27. Convention of Georgia. Chicago Special Convention for budget canvass.

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

11. St. Luke's, Fort Madison, Iowa.
12. St. John's, Kewanee, Ill.
13. Grace, Sheboygan, Wis.
14. St. Andrew's, Stamford, Conn.
15. St. Mark's, Cleveland, Ohio.
16. St. Mark's, Buffalo, N. Y.

APPOINTMENTS ACCEPTED

CAMERON, Rev. DWIGHT F., formerly priest-in-charge of Nativity Mission, Mineola, N. Y. (L.I.); to be priest-in-charge of All Saints' Church, Richmond Hill, N. Y. (L.I.)

RAYSON, Rev. ROBERT SPENCER, assistant at St. Thomas' Church, Toronto, Ont.; to be rector of St. Mark's Church, West Toronto, Ont. Present address, 655 Spadina Ave., Toronto 4.

SMALL, Rev. THOMAS L., canon of Christ Church Cathedral, St. Louis; to be rector of Christ Church, Oil City, Pa. (Er.) Address, 319 Cowell Ave., Oil City. May 1st.

SMITH, Rev. DONALD G., formerly rector of Church of Our Saviour, Little Falls, with charge of the missions at Royalton and Rice, Minn. (D.); has become student pastor at University of New Mexico, and city and general missionary in Missionary District of New Mexico. Address, 1717 Los Lomas Road, Albuquerque, N. Mex.

WATKINS, Rev. CLIFFORD C., formerly of the Canadian diocese of Rupert's Land; has become rector of Church of Our Saviour, Little Falls, Minn. (D.)

RESIGNATIONS

SHEA, Rev. JOHN E., as priest-in-charge of Emmanuel Church, Shawnee, Okla.; to retire. New address, Alvin, Tex.

TYLER, Rev. BARRETT P., D.D., as rector of All Saints' Church, Brookline, Mass. Temporary address, care of Rev. A. Abbott Hastings, St. Michael's Mission, Ethete, Wyo.

NEW ADDRESS

TWISS, Rev. MALCOLM N., rector of St. Alban's Church, El Paso, Tex., formerly 2018 N. Copia St.; 3213 Hueco, El Paso.

ORDINATIONS

PRIESTS

PHILIPPINE ISLANDS—The Rev. CLIFFORD E. NOBES was advanced to the priesthood by the Rt. Rev. Gouverneur F. Mosher, D.D., Bishop of the Islands, at the Mission Church of St. Mary the Virgin, Sagada, on February 9th. The candidate was presented by the Rev. Lee L. Rose, who also read the litany. The sermon was preached by the Rev. Vincent H. Gowen of Besao.

Fr. Nobes, who was graduated from the General Theological Seminary last May, has been a member of the mission staff at Sagada since December 7, 1931.

SOUTHERN VIRGINIA—On February 3d in St. John's Church, Hampton, Va., the Rev. ROY B. RANDOLPH was ordained to the priesthood by the Rt. Rev. A. C. Thomson, D.D., Bishop of the diocese of Southern Virginia. He was presented by the Rev. Edwin R. Carter, rector of Christ Church, Pittsburgh, and the Rev. A. A. McCallum of St. Paul's Church, Washington, D. C., preached the sermon.

Mr. Randolph is priest-in-charge of Grace Church, Newport News, and of Emmanuel, Phoebus.

DEACONS

NEW HAMPSHIRE—MOORHOUSE LINDLEY JOHNSON and WILLIAM TATEM REEVES, Jr., were ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. John T. Dallas, D.D., on Monday within the octave of Easter, March 28th, in the Chapel of SS. Peter and Paul, St. Paul's School, Concord. The Rev. Spence Burton, superior of the S.S.J.E., presented Mr. Johnson, and the Rev. Dr. Frank Gavin, professor at the General Seminary, presented Mr. Reeves. Fr. Gavin preached and the Rev. Dr. S. S. Drury read the litany.

The candidates are seniors at the General Seminary. Mr. Reeves is a candidate from St. Mark's parish, Evanston, Ill., and Mr. Johnson from Holy Trinity Pro-Cathedral, Paris, France.

DIED

DAYTON—ANNA M. DAYTON, wife of William C. DAYTON, entered into rest March 1.6, 1932 at New London, Wis.

"Grant her eternal rest, O Lord,
And let light perpetual shine upon her."

DEMING—MARY WORTHINGTON DEMING, wife of Judson Keith Deming, senior warden of St. John's Church, Dubuque, Iowa, and mother of Mrs. John P. Broome of Prince Frederick, Maryland, entered into rest March 12, 1932, at the family residence in Dubuque. Funeral services were conducted at St. John's Church by the Rt. Rev. Harry S. Longley, D.D., Bishop of the diocese of Iowa, and the rector, the Rev. John E. Flockhart.

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

MEMORIAL

John Frederic Matchin

In loving memory of JOHN FREDERIC MATCHIN. Died February 29, 1932 in his 33d year. A native of Pennsylvania. A veteran of the World War.

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

RESOLUTION

Frank B. Millard

RESOLVED, that we, the members of the vestry of St. Clement's Memorial Church, St. Paul, Minn., express the feeling of loss which is shared by all the members of this congregation in the death of Frank B. Millard, a loyal Churchman, and a faithful and active layman of this parish; that we declare our gratitude to God for the good example of his life; and that we extend to his sister and friends the loving sympathy of this parish.

Signed: HAROLD E. BLODGETT,
Clerk for the Vestry.

MAKE YOUR WANTS KNOWN

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OF

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

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

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

BOARDING

Los Angeles

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

New York City

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

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. MacKrilie, 50 cts. 812 BERKELEY AVE., TRENTON, N. J.

FOR RENT

COTTAGE BEAUTIFULLY LOCATED AT Llewellyn Beach, St. Joseph's Island, Ontario, Canada. Four bedrooms, living room with fire place, sun room, screened porch, and kitchen. Nicely furnished. Rental for entire season \$160 in advance. Address: MRS. CELESTINE BROWN SMITH, care of Charles C. Brown, 54 West Lake St., Chicago, Ill.

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, Craigin St., Cambridge, Mass.

HOUSE OF RETREAT AND REST

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

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

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

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.

VIOLONCELLO WANTED: CLERGYMAN wants a "real" cello for his own private use. Bring out that gem from the attic. Private parties only. State terms. Box 352, CONNEAUT, OHIO.

POSITIONS WANTED

CLERICAL

PRIEST DESIRES PARISH OR NUMBER OF Missions. Moderate Churchman, fine record, extempore preacher. Highest references, moderate stipend. Reply, C-790, care LIVING CHURCH, Milwaukee, Wis.

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.

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

THERE WILL BE A RETREAT FOR women college students at Seabury House, Mendon, Mass., beginning Saturday afternoon, April 16th, and closing Sunday evening, April 17th. The Rev. J. Wilson Sutton of Trinity Chapel, New York City, will be the conductor. For reservations write MISS ELLEN S. OGDEN, Milford, R. F. D., Mass.

UNLEAVENED BREAD

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

VESTMENTS

CHURCH EMBROIDERIES, ALTAR HANG- ings, 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.

It is perfectly possible to suffer from flood and drought at the same time in China. The fields on high ground around the village of Kao Li Tien, for example, had hardly any crops of beans or corn last fall, owing to the drought prevailing since the flood rains, and at the same season, on the low lands, the floods had destroyed the rice crop and the fields were not drained in time for the winter wheat to be planted.

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

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

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.

St. Mark's Church in-the-Bouwerie, New York City
10th Street, just west of 2d Avenue
REV. WILLIAM NORMAN GUYERIE, Rector
Holy Communion throughout the year at 8:00 A.M.
Other services: 11 A.M., 4 P.M., 8 P.M.

CHURCH SERVICES—Continued

New York

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

Pennsylvania

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

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 KILO- cycles. 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.

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

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

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

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

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

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

WKBW, BUFFALO, N. Y., 1470 KILO- cycles (204). Church of the Good 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.

BOOKS RECEIVED

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

Jonathan Cape and Harrison Smith, 139 E. 46th St., New York City.

Modern Government In a Colonial City. A Survey of the City Government and Finances of Williamsburg, Virginia. By Luther Gulick, with a Historical Introduction by John G. Pollard.

The Century Co., 353 Fourth Ave., New York City. *Samuel Seabury.* A Challenge. By Walter Chambers. \$2.50.

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

Abraham Lincoln Looks Across the Mall. By Homer Eugene MacMaster. \$1.50.

Glowing Embers. By Francis Seymour Curtis. \$1.50.

Houghton Mifflin Co., 4 Park St., Boston, Mass. *David's Day.* By Denis Mackail. \$2.50.

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

Seeing Ourselves Through Russia. A Book for Private and Group Study. Edited by Henry T. Hodgkin. \$1.25.

The Macmillan Co., 2459 Prairie Ave., Chicago, Ill. *The Episcopal Church.* Its Faith and Order. By George Hodges. Revised Edition. \$1.50.

PAPER-COVERED BOOKS

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

Fundamentals of Written English. Manual 1. Instruction and Drill. By Dorothy K. Austin, M.A. \$1.25.

Fundamentals of Written English. Manual 2. Tests. By Dorothy K. Austin, M.A. \$1.25.

Congregational Publishing Society, 14 Beacon St., Boston, Mass.

Prayer. By Dr. Dwight J. Bradley. 15 cts.

Eglise du Saint-Esprit, 114 E. 76th St., New York City.

Liturgie de la Sainte Cène ou Communion. Selon l'usage de l'Eglise épiscopale protestante des Etats-Unis d'Amérique. 25 cts.

Joseph F. Wagner, Inc., 54 Park Place, New York City.

Franciscan Studies. Ignatius Cardinal Persico, O.M.Cap. By Donald Shearer, O.M.Cap. Pioneer Missionaries in the United States (1784-1816). By Norbert H. Miller, O.M.Cap. Reprinted from the Historical Records and Studies, New York, 1932.

YEAR BOOK

Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania, 133 S. 12th St., Room 206, Philadelphia, Pa.

One Hundred and Twentieth Annual Report of the Trustees. Laid before the Society at the Annual Meeting, Wednesday, January 6, 1932.

PLAY

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

On the Loose. A Mystery Farce in Three Acts. By Evelyn V. Adams and Howard C. Wilson. \$1.50.

Indian Church Considers Proposed Scheme of Union in Stormy Session

Approval Voted With Suggested Modifications—Old Catholic Intercommunion Accepted

Church Times Staff Correspondence
Calcutta, February 11, 1932

A SPECIAL SESSION OF THE GENERAL Council of the Church of the Province of India, Burma, and Ceylon, was held in Calcutta from February 3d to February 7th. It was attended by thirteen diocesan bishops (the see of Lahore being vacant) and one assistant bishop, the lately consecrated Assistant Bishop of Lahore, Bishop Bannerjee, forty-four priests, and thirty-nine lay representatives—every diocese in the sub-continent and Ceylon being represented both by priests and laity.

Though the Council was specially summoned to consider a motion that "general approval be accorded to the South India Scheme of Union as submitted to this Council," other business of importance was brought before it.

The stage which the scheme of union in South India had reached at the time of the General Council was this. In the General Council of the Province in 1930 the scheme had received general approval with some very important amendments, and in this state had been sent to the Lambeth Conference for its advice. The Lambeth Conference gave a general approval, and answered certain questions, including those regarding the consecration of bishops and the rite of Confirmation. In the meantime, the Joint Committee of Union had met and agreed on its answers to the requests for amendment; but exactly in what form the scheme would be presented to the Council the representatives did not know. All that was on the Agenda was, "to consider a motion that general approval be accorded to the South India Scheme of Union as submitted to the Council."

When, however, the revised scheme was in the hands of the members, it appeared to some that the wishes of the Council in 1930 had not in some respects been satisfactorily carried out. On the first day of a debate, which extended over two days, it seemed as though the sweet reasonableness of the former Council had been succeeded by a very different spirit, and resolution after resolution asking not for change but for clarity was swept away. It was asked that it might be made clear that Confirmation was not merely a means of admission to communicant membership of the Church on the same level as services used in the other bodies in South India, but that it had been associated from the time of the Apostles with the gift of the Holy Spirit. It was asked that it might be made clear that bishops were not executive officers of the Council, but chief pastors of the Church. It was asked that it should be made clear that the administration of Absolution was one of the distinctive functions of a presbyter. In every case probably more than two-thirds of the Council were apparently voting that the Scheme should remain ambiguous, and it seemed as if some of those who had voted for general approval at the earlier stage would now be compelled to withdraw their assent.

RESOLUTIONS ADOPTED

On the last morning of the Council, however, wiser counsels prevailed, and the following resolutions were passed:

1. That the Council, believing that the real union of Churches can only be effected when every Church brings its full contribution into the united Church and has full opportunity to teach what it believes to be true, instructs its delegates to endeavor to secure that the constitution of the united Church shall provide: (a) that the teaching office of the bishops shall be declared to include their responsibility of stating as necessity arises what the faith of the Church has always been, both in the exercise of their ministry in their several dioceses and as a body, in published statements issued from time to time, after consultation with presbyters, in accordance with rules laid down by the synod of the united Church; (b) that it is one of the special functions of presbyters to declare God's message of pardon to penitent sinners.

2. That the Council instructs its delegates to bring to the notice of the Joint Committee the advice of the committee of the Lambeth Conference (p. 127, clause 4) as expressing its own mind on the subject. [That is, the importance of Confirmation and its association with the gift of the Holy Spirit from the Apostles' times.]

3. That this Council accepts the advice of the Lambeth Conference with regard to the participation by presbyters in the consecration of bishops, and instructs its delegates to present that advice as representing the opinion of the Council which was asked for in Resolution 19 of the Joint Committee of November, 1930. [The opinion is, of course, adverse as regards consecrations after inauguration, though the validity of the consecration would not be affected.]

The more important points of the resolutions rejected by sweeping majorities on the previous day were thus in some measure restored. The advice which the Lambeth Conference had given on the subject of Confirmation was pressed on the Joint Committee. Strong condemnation of the proposal that in the consecration of bishops after the inauguration of the Union presbyters should share in the laying on of hands was expressed by several members of the Council, and our delegates were asked to urge the opinion of the Lambeth Conference, that, though such participation by presbyters would not affect the validity of the consecration, it was to be deprecated.

The motion of general approval was then carried in the Council, if not quite unanimously, yet by a majority so overwhelming that it was clear that every part of the Province was warmly in favor of persevering with the Scheme. Two votes only were recorded against it.

PRESENT STATUS OF SCHEME

The stage which the proposals have reached seems now to be this. The Province has given general approval after asking for certain modifications. There are four Wesleyan Councils, and three of these have approved, while the decision of one is awaited. In the organization known as the South India United Church there are nine Councils, and six of them have approved. The decision of every authoritative body concerned is expected by 1933. It remains for all the diocesan councils to be asked for approval, and the Scheme must be passed by not less than two-thirds of the fully organized dioceses of the whole Province. There are thirteen such dioceses, Nasik as yet being ranked as a missionary diocese, and so it means that at least nine of the diocesan councils must approve.

The next General Council of the Province will be held in 1935, and it seems probable that a resolution of final adoption may then be proposed, and if so, it must be passed by simple majorities in each House, and by a three-quarters ma-

majority of the members of the whole Council present and voting. Presumably, also, the Governing Bodies of the Wesleyans and the S. I. U. C. will also have to pass resolutions of final adoption, but it now seems possible that the Union may be inaugurated about the year 1936. The question of the diocese of Colombo coming into the new united Church has not been settled as yet, but the indications point to Colombo remaining in its old province.

OTHER BUSINESS

Other business of importance was considered by the Council. It was made clear by the Metropolitan, in answer to a question, that no resolution of the Lambeth Conference is considered as accepted by the Province unless it has been formally accepted by it. This means that Resolution 15 of the Conference of 1930, dealing with the use of contraceptives, has no authority in the provinces of India, and it is understood that there is no intention whatever of accepting it.

A proposed canon, by which marriage might lawfully be solemnized by the clergy of the Church of the Province between a man and his deceased wife's sister, was rejected, but the Council recommended by a considerable majority that the bishops should use their dispensing power should there seem to be a good cause. A committee was appointed to consider the whole question of marriage in India, and report.

A chapter concerning deaconesses and their functions was passed, and added to the canons and rules of the Church of the province.

Intercommunion with the Old Catholic Church was thankfully and gladly accepted in the following terms:

"That this Council has received with deep thankfulness the Concordat agreed to between the representatives of the Old Catholic Churches and the Churches of the Anglican communion at a conference held at Bonn on July 2, 1931, and requests the Metropolitan to send the Concordat to every bishop for submission to his synod or diocesan council, and on the receipt of their assent to promulgate in St. Paul's Cathedral, Calcutta, the inauguration of intercommunion between the Churches of India, Burma, and Ceylon, and the Old Catholic Churches."

AUSTIN, TEX., CHURCHES RECEIVE BEQUESTS

AUSTIN, TEX.—Two churches in Austin are bettered financially by the will of the late Mrs. Mary Eliza Brown, a resident of the city of Austin for forty-four years who died February 8th.

Mrs. Brown was a member of St. David's Church for a number of years but later, because of its proximity to her home, she was transferred to All Saints'. In this church she had placed a chancel window to the memory of her husband. To St. David's, where she was a Sunday school teacher over a long period of years, she leaves \$5,000. To All Saints' University Chapel she leaves \$10,000 "for such purposes as the vestry might deem best for the most lasting benefit of the church." One thousand dollars was left to All Saints' to be used for organ and sheet music. The gift of her grand piano was made to All Saints' parish house. Five hundred dollars was left to All Saints' for the upkeep of the Brown lot in the cemetery. To the University of Texas, Mrs. Brown bequeathed \$10,000 for a student loan fund. Besides these institutional gifts, Mrs. Brown left to friends sums up to \$10,000.

Pooling of Interests of Church Publishing Societies Suggested by the S. P. C. K.

Prayer Books and Hymnals Not In Demand As In Pre-War Times— Bishop of Chester to Resign

The Living Church News Bureau
London, March 11, 1932

THE S. P. C. K. IS SHOWING A COURAGEOUS attitude in this time of financial anxiety. Although its income has fallen off considerably in the past year, and the publishing department shows a loss of over £3,000, the society has kept up the quality and quantity of its publications, and has carried on, and even extended, its activities in the spheres of education, medical missions, and missionary work. The following extract from the annual report is particularly interesting:

"The newspapers frequently assert that there never was so much interest in religion, that a revival is beginning, etc. So far as S. P. C. K. experience is concerned, there is a steady demand for good books dealing with religious problems. But there has been no restoration of pre-war conditions in the parishes such as would normally result in a large demand for Prayer Books, hymn books, and the hundred and one requisites which are a mainstay of the society's business. It is safe to say that even a small revival of Church-going would solve most of the S. P. C. K.'s business difficulties. It is probably useless to suggest that the present system of Anglican Church publishing, by which each society and board manages its own publishing and distribution, is obsolete in these days of large scale business, and that it would be in the interests of the Church if all concerned pooled their resources, making use of the largest and best equipped of all the publishing societies."

SUFFRAGAN BISHOP OF KENSINGTON DIES

At the age of 71, the Rt. Rev. John Primatt Maud, Suffragan of Kensington, died on March 21st. He had been a member of the Anglican Church clergy for forty-three years and in charge of the diocese for twenty.

Educated at Leamington and at Keble College, Oxford, a traditional training school for ministerial candidates of the Church of England, Dr. Maud graduated with honors of the first class. In 1888 he was ordained to the diaconate and was priested the next year. In 1904 he was appointed Commissary to the Bishop of Pretoria, Union of South Africa, and six years later became canon of Bristol Cathedral. In 1911 he was elevated to the bishopric, and at that time received an honorary D.D. from his alma mater. The same degree had been conferred previously by Cuddesdon College.

Bishop Maud's first post was that of curate of St. John the Evangelist, Westminster, where he served for two years before being appointed vicar of Chapel-Allerton at Leeds in Yorkshire, a post he held for fourteen years. He was in South Africa twice, going there in 1902 for missionary work, and making only a brief stay when he returned in 1906.

He was the author of several handbooks and articles on religious subjects.

PRINTING OF CHINESE SCRIPTURES CURTAILED

The British and Foreign Bible Society states that the damage occasioned to the commercial press at Shanghai in the early days of the present unhappy conflict will

seriously affect the printing of the Scriptures for the Chinese. The buildings occupied by the commercial press were spread over twenty acres, and in these buildings some three thousand natives were employed. The commercial press was started by Christians, and one of the first books undertaken by the firm was the printing of the Chinese Bible. Since that time the company has printed a large number of the Scriptures for the Bible Society, and the present destruction will handicap the society's work during next year. Notwithstanding national turmoil and distress during the past five years in China, no fewer than 21,700,000 copies of the Scriptures have been issued by the Bible Society for the Chinese.

The Oxford Conference of Evangelical Churchmen (in continuation of the Cheltenham Conference) will meet at St. Peter's Hall, Oxford, on April 6th, 7th, and 8th, with the Rev. C. M. Chavasse, master of St. Peter's Hall, in the chair. The general subject will be The Way of Revival.

BISHOP OF CHESTER RESIGNS

The Bishop of Chester (Dr. Henry Luke Paget) has represented to the Archbishop of York his desire to vacate the see of Chester on grounds of health. Arrangements have therefore been made whereby Dr. Paget's resignation will take effect during July, by which time he will have occupied the see for about thirteen years. When he was appointed to Chester in 1919 he had already held the suffragan bishoprics of Ipswich and Stepney, the latter for ten years that included the war period. At Stepney he succeeded the present Archbishop of Canterbury (Dr. Lang) and at Chester Dr. Jayne. He celebrated his 78th birthday last October. His brother, the late Dr. Francis Paget, was Bishop of Oxford before Bishop Gore.

GEORGE PARSONS.

LEXINGTON ORDER OF ST. VINCENT IS ACTIVE

LEXINGTON, KY.—The Christ Church Cathedral Chapter of the Order of St. Vincent, diocese of Lexington, admitted five new members to its fold on March 6th. This makes a total of ten members.

Recently the Cathedral acolytes fitted up a room in the Cathedral House where meetings are held every two weeks. The chapter has also undertaken to serve breakfast every Sunday morning after the 8 o'clock Eucharist. This has increased the attendance at the celebrations of the Holy Eucharist and helps to promote fasting Communion.

The Bishop of Lexington, the Rt. Rev. H. P. Almon Abbott, D.D., is an honorary member of the Cathedral chapter, and the dean, the Very Rev. C. P. Sparling, D.D., is the chaplain.

ARKANSAS CONVENTION DATE CHANGED

LITTLE ROCK, ARK.—The date of the diocesan convention of Arkansas has been changed from April 27th to May 11th or 12th by the Suffragan, the Rt. Rev. E. W. Saphore, according to word received by the Arkansas correspondent. The place, Newport, remains unchanged.

Consecrate Archdeacon Lyons Bishop Of Ontario on Tuesday in Easter Week

Service Takes Place at Kingston Cathedral—National System of Broadcasting Suggested

The Living Church News Bureau
Toronto, March 23, 1932

THE CONSECRATION OF ARCHDEACON Lyons as Bishop of Ontario will take place at St. George's Cathedral, Kingston, on Tuesday, March 29th. The Bishop of Toronto will officiate, assisted by the Bishops of Ottawa, Montreal, Niagara, and Huron. The preacher will be the Bishop of Niagara.

THE PRIMATE ON BROADCASTING

A movement is on foot to set up a national system of broadcasting in Canada. Graham Spry, secretary of the Canadian Radio League, today filed with the House of Commons Committee on Radio a communication from the Most Rev. Clare L. Worrell, Lord Archbishop of Nova Scotia, Primate of All Canada, expressing approval of the plan.

Similar communications in French from the Roman Archbishops of Ottawa and Quebec were also filed.

104TH ANNIVERSARY OF ST. PHILIP'S, WESTON

The parishioners of St. Philip's Anglican Church, Weston, are preparing to celebrate the 104th anniversary of the parish, with which is linked the foundation of Trinity College School and the history of Weston itself. The original structure dates back to pre-Victorian days, and was made of solid logs hewn on the spot, which, when cleared, became the site of the little edifice in 1828, which prided itself in twenty-five straight-back pews.

In 1888 the first edifice was destroyed by fire, and for six years the services were held at St. John's Church. The present building was completed in 1894 at a cost of \$3,000, the first rector being Bishop White, now of Honan, China. He was followed by the Rev. F. Du Vernet, who later became Archbishop of Caledonia; the Rev. Beverley Smith, the Rev. Robert Sims, and the Rev. Frederick Robertson. It was at St. Philip's that Sir William Osler was confirmed by Bishop Bethune in 1865.

ANNUAL MEETING OF DEACONESS AND MISSIONARY TRAINING HOUSE

The Bishop of Toronto presided at the annual meeting of the Church of England Deaconess and Missionary Training House, Toronto. Addresses were given by the Rev. F. J. Nicholson and Principal McElheran. The report of the principal, Miss Connell, showed that the staff has remained unchanged, that eleven probationers for the three-year course and four part-time students from the Woman's Auxiliary had been admitted during the year, bringing the students in training to twenty-two.

ST. DAVID'S DAY CELEBRATED AT FORT WILLIAM

On St. David's Day a large congregation of Welsh residents at the head of the Great Lakes paid tribute to the memory of St. David, patron of their homeland, at a choral Evensong service in St. Paul's Church, Fort William. Prior to the service, Saville Shuttleworth played a number of selections on the church chimes,

including Land of My Father and the Welsh national anthem.

The rector, the Rev. T. Lloyd, in an address in Welsh, gave a history of the life of St. David. He spoke of the Welsh patron's saintliness, wisdom, and tact, and pointed out that his memory remained ever dear to Welsh people the world over, hundreds paying visits on his natal day every year to the Cathedral which has

been built over his tomb in the town of St. David's. He appealed to the Welsh of Canada to bring into the land of their adoption all the best of the traits they had developed in their native land.

The congregation sang three hymns in their native tongue, while A. Roberts rendered as a solo the national anthem in Welsh.

NEWS ITEMS

The Bishop of Toronto has appointed Canon F. J. Sawers, rector of St. Matthew's, as his domestic chaplain in succession to the late Canon Brain.

The Ven. A. L. Fleming, archdeacon of the Arctic, is the preacher this week at the noon day services at St. Paul's Cathedral, Buffalo.

Church Shows Concern for Unemployed in City Wide Meeting at New York Cathedral

Relief Fund, Now \$59,231, Still Short of Amount Needed—Tribute to Canon Nelson

The Living Church News Bureau
New York, March 25, 1932

THE RECTORS OF PARISHES IN THE metropolitan area cooperated splendidly with Bishop Manning's recommendation that parish services on Palm Sunday night be cancelled, and that the clergy should come to the Cathedral at that time and bring their congregations with them. The purpose of the meeting, previously described here, was to bring before the Church folk of the city the critical situation in which our agencies that are trying to meet the needs of the unemployed find themselves at the present time. This had to do with the relief agencies under Church direction which are striving to help our own Church people now suffering because of continual un-

employment. Fully 97% of the clergy of the metropolitan district were present at the Cathedral service, and a great throng taxed the capacity of the completed portions of the edifice.

A statement has come from the office of Bishop Gilbert, chairman of the committee for the relief of unemployed in our parishes, which shows that at the Cathedral service pledges and contributions received increased the fund by \$5,878, bringing its total to \$59,231. The latter amount falls far short of the sum needed if the Church is to take care of its own people now suffering acute distress from unemployment.

It is recognized that further efforts must be made. The throng at the Cathedral, splendid in size as it was, represented only a small proportion of our communicants in this vicinity. And, as every dollar is going directly to relief, there is no fund to spend on a campaign by mail. It is proposed, therefore, to have



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AT THE SERVICE FOR THE UNEMPLOYED

LEFT TO RIGHT: William H. Matthews of the Gibson Relief Committee; Dean Gates of the Cathedral of St. John the Divine; Bishop Manning; Bishop Gilbert, and George W. Wickersham.

a committee of ten influential laymen act as "Four-Minute Men" to extend the appeal of last Sunday evening to our congregations in addresses in the various churches at Sunday morning services. Those invited to participate on this committee are: George W. Wickersham, Charles C. Burlingham, Frank L. Polk, Justice Finch, Judge Hand, General Andrews, Samuel Thorne, John M. Glenn, George E. Fayhs, and Mrs. Mary K. Simkhovitch.

It is estimated that there are more than 2,000 heads of Church families out of work. The task of ministering to the needs of these our immediate brethren is a huge and difficult one, but the Bishop of the diocese, Bishop Gilbert, and their co-workers, are facing it with a determination and with a thoroughness of method that are prophetic of success. In the midst of municipal efforts of like nature, it is good to see the Church so sincerely concerned for those of her own family.

GOOD FRIDAY IN NEW YORK

A clear day with spring-like temperature sees our churches filled this afternoon for the Three Hour services. While the announced schedules are much the same as in other years, it is worthy of mention to cite the increased use being made of the radio in bringing Good Friday services into our homes. The entire Three Hours' service is being broadcast from Washington Cathedral, and from the Paulist Church of the Roman communion here; Bishop Stearly of Newark and the president of a Roman college in Jersey City share in the same program this afternoon; Dr. Howard C. Robbins and the Rev. Pascal Harrower were heard in a program at noon; an hour and a half of one station's time are devoted to presenting an act from "Parsifal" from the stage of the Metropolitan; and several oratorios are being broadcast throughout the day. In place of the frequent and justified objections to radio programs, here is an instance of invaluable service.

BISHOP MANNING'S TRIBUTE TO THE LATE CANON NELSON

Bishop Manning has written the following tribute to the life and ministry of the late Canon Nelson, whose death was noted in last week's issue:

"George Francis Nelson, priest and doctor and honorary canon of the Cathedral, went to his blessed and well earned rest on Wednesday, March 16th.

"One of the most beloved and honored of all our clergy, his loss is a personal one to very many among us.

"His life was one of constant service, of singularly wide experience, and of unflinching faithfulness in every office that he held. In every relation he stood as a true priest and minister of God, a faithful soldier and servant of Jesus Christ.

"On the 11th of next December, Canon Nelson would have completed his ninety-tenth year, but he showed few signs of age. With mind clear and carriage erect he continued to the end the work he so loved.

"Only one day before his death a note was received from him in regard to the preparation of a Letter of Institution, which was a part of his work as registrar.

"Among his many experiences he liked especially to talk of his long association with Bishop Potter for whom he felt a great love and admiration.

"His love for the Cathedral and his interest in everything relating to it knew no limits, and it was his greatest happiness to have his part in the services. During his last weeks in St. Luke's Hospital

all who came in contact with him were impressed by his patience, courage, kindness, and simple goodness.

"Canon Nelson's character was one of great nobility. One of his most striking traits was his modesty and unselfishness.

"Faithful in his ministry, loyal in every fibre of his being to the truth of our Lord Jesus Christ as this Church hath received the same, clear and courageous in his convictions, always courteous and considerate, commanding the respect of men of every sort, beloved by all who knew him well, he was one of the truest of friends and one of the most upright and honorable of men. We shall miss him greatly from his place here among us, but we thank God for his example and for the blessings brought to us by his friendship.

"May light perpetual shine upon him and may he have peace and joy unending in the fuller presence of Christ our Lord."

CATHOLIC CONGRESS REGIONAL CONFERENCE

The Catholic Congress Committee announces that there will be a regional conference on Thursday, April 14th, at Grace Church, White Plains. There will be a solemn High Mass at 11, and at 2:30 addresses, closing with Benediction. The speakers are to be Fr. Rosenthal and Fr.

Russell from England, and the Rev. Drs. Gavin and Vernon.

ITEMS

The National Church Club for Women announces its schedule for Thursday, April 7th, as follows: at 8 A.M., corporate Communion for its membership at the Church of the Resurrection, East 74th street near Park avenue; at 3:30 o'clock the annual meeting of the club at the home of its president, Mrs. Samuel Seabury, 154 East 63d street.

The Rev. Dr. Frank Gavin of the General Seminary faculty will conduct a short retreat, especially planned for young people, on Sunday afternoon, April 17th, at the Church of St. Mary the Virgin. The addresses will be at 3, 4, and 5 o'clock.

The Rev. G. D. Rosenthal, the widely-known vicar of St. Agatha's, Birmingham, England, will be the preacher at High Mass on Sunday, April 10th, in the Church of St. Mary the Virgin.

While most Church folk will be worshipping on Easter Day in the comfort of their own parish churches the tireless staff of the City Mission Society will be visiting the more than ten thousand patients and prisoners under their care in the hospitals, jails, and other municipal institutions of New York. The Blessed Sacrament will be taken to communicants, general ward services held, and hundreds of cut flowers and potted plants taken to express the Risen Life to those who, in particular, need its inspiration.

HARRISON ROCKWELL.

Good Friday Three Hour Services Well Attended in Massachusetts

Crowds Nowadays Show Tendency to Remain Throughout Entire Period—The Prescott Memorial

The Living Church News Bureau
Boston, March 26, 1932

GOOD FRIDAY BROUGHT LARGE CONGREGATIONS to the churches, especially to the metropolitan ones, although good attendance has been the rule very generally in suburb, town, and village. The tendency for a reverent congregation to remain throughout the entire three hours of the service beginning at noon is very marked these days. Bishop Sherrill gave the meditations in the three hour period in St. John's Church, Roxbury, where the Rev. Fr. Fitts is rector. Dean Sturges preached in the Cathedral; the Rev. Arthur L. Kinsolving in Trinity Church; Fr. Hamlin in the Church of the Advent, Boston; and the Rev. Fr. Hoffman, S.S.J.E., in the Church of St. John the Evangelist, Bowdoin street. The Rev. Dr. Drury of St. Paul's School, N. H., has been a noonday preacher in the Cathedral Church of St. Paul and the afternoon preacher in Emmanuel Church during Holy Week; Bishop Sherrill on Wednesday and Thursday was the noonday preacher in his old parish, Trinity.

CHURCH QUARTERLIES MAKE SPRING APPEARANCE

In anticipation of April, the spring numbers of the quarterlies have appeared: *Cowley*, the publication of the Society of St. John the Evangelist, and the *Cathedral Quarterly*, each with articles of moment. Another publication appearing intermittently throughout the year is *My Neighbor*, the medium of the Episcopal City Mission and distributed without price. In the April number is the story of the year's work as told in Archdeacon Dennen's annual report; and in the report is an exposition of a new plan of work whereby nine young men of the Episcopal Theological School, with benefit to the missions and to themselves, have been working in

the archdeaconry of Boston. Two students were assigned to the Italian mission of St. Francis of Assisi, one student was assigned to each of seven other stations including St. Cyprian's, a flourishing mission for colored people. Each of the young men, with the exception of those at St. Francis of Assisi and at St. Cyprian's, was given a boys' club to direct, a Church school class to teach, and parish calls to make on each Sunday afternoon.

The Episcopal City Mission was able to announce that it had the satisfaction of starting the current year with a small balance on hand and that donations to the varied welfare work carried on through its agencies were not falling off. A generous donor has presented to the Episcopal City Mission two pieces of property in Jamaica Plain which were accepted with the understanding that no alterations or disposition will be made during the donor's lifetime. The two pieces of property with a present valuation of \$17,000 will prove of great benefit when, in time, a home for aged women shall have been developed.

MEMORIAL TO THE REV. G. J. PRESCOTT

Bishop Lawrence, preaching in the Church of the Good Shepherd, Cortes street, on Palm Sunday morning, gave an address as a memorial to the work of the Rev. George J. Prescott who was in his lifetime the rector of the parish for nearly fifty years. The dedication of a set of Communion vessels as a memorial to the former rector had place in the morning's service. Bishop Lawrence referred to George Jarvis Prescott as "a saint of the Church, who labored among the poor, was a chaplain to an insane asylum congregation, was chaplain to the Hospital of the Good Samaritan, conducted special services for deaf mutes, special Communion services for people afflicted with tuberculosis, and spent his time slaving among the lowly and afflicted." A tribute was also paid the people of Emmanuel Church who assisted with contributions of money or of time. Members of the Columbian

Lodge of Masons, of which Mr. Prescott was chaplain, attended the services.

DIOCESAN HANDBOOK READY

The handbook of reports to be presented to the diocesan convention of 1932 has made a very prompt appearance and will soon be in the hands of all parish delegates. Addresses by Bishop Sherrill and Bishop Babcock will be given at the great diocesan service at 8 P.M. in Trinity Church on Tuesday, April 12th; on Wednesday, April 13th, after a service of Holy Communion at 8 A.M. in St. Paul's Cathedral, and breakfast for the clergy and lay delegates in the Boston City Club, the order of business will begin at 10 A.M. in Ford Hall. Bishop Lawrence will address the convention at noon. During the afternoon session, opening in Ford Hall at 2 P.M., two addresses will be given: The Work of the Church Among College Students, by the Rev. Arthur L. Kinsolving, and The Prospects for Missions of the Church in China and Japan, by the Rev. James Thayer Addison.

PARISH LEAFLETS

Parish leaflets deserve an article to themselves; they are often a surprise and delight, sometimes a disappointment, but always with an interest in one way or another. *St. Paul's Parchment* presents in entirely new form the parish news of St. Paul's, Malden.

A mimeographed parish publication entitled *Parish Progress* is that of Trinity Church, Stoughton; it presents several items of very considerable interest. The rector of the Stoughton parish, the Rev. Thomas F. Marshall, has two additional missions under his charge and in one of them, St. Mark's, North Easton, a small group collected or earned \$50 to give for Church Army work as a grateful remembrance of the mission held by the Church Army captains during the winter.

MISCELLANEOUS

Archdeacon Boyle, in charge of Indian work in the diocese of Duluth, has been a welcome visitor in Massachusetts for the past eight days. Our next missionary visitor, April 3d to 10th, will be Archdeacon Poysor of the diocese of Marquette, working with miners and lumberjacks. Dr. John W. Wood will take preaching engagements on April 24th. Bishop Remington on May 1st will preach in Grace Church, Newton, in the morning and in the Cathedral Church of St. Paul in the evening. Missionary visitors in May include Bishop Hulse of Cuba, May 1st to 6th; the Rev. Robert Y. Davis working with Navajo Indians of New Mexico, May 1st to 9th; and the Rev. Ernest H. Forster of Yanchow, China, May 12th to 18th. The report of the Speakers' Bureau of the diocese for the year 1931, after listing 490 engagements filled by 90 speakers, states that tales of missionary pioneering by those responsible for the work stand highest in favor with all audiences.

By vote of the wardens and vestry of Trinity Church, Boston, the offerings on Good Friday and Easter Day of this year, unless otherwise designated by the donors, will be used to help the national Church in meeting its deficit. Trinity is in a peculiarly happy position in being able to make this offer and the result will undoubtedly be a substantial sum. There is hardly a parish or mission, however, but in which the members are considering the call for aid; some of our parishes struggling against depleted incomes are pledging 10% of the Easter Offering toward the deficit which must be met by Whitsunday.

The Church Conference of the Province of New England, popularly known as the Concord Conference on account of its meeting place being St. Paul's School, Concord, N. H., is first in the field with a notice of the dates June 27th to July 6th as the term for the coming summer. A full enrolment is anticipated since last summer, in spite of current business hardships, more applicants were turned away for lack of accommodations than in any preceding year. This conference is preëminently for those of college age, although anyone over 17 years of age is accepted. Lewis D. Learned of Providence, R. I., is the secretary.

ETHEL M. ROBERTS.

Dr. Tomkins, Daily Bible Studies Editor, Dies of Pneumonia on Maundy Thursday

Was Foremost Spiritual Leader in Philadelphia—Work Begun On New Episcopal Hospital

The Living Church News Bureau]
Philadelphia, March 24, 1932]

ONE OF THE GREATEST MEN THE Church has ever known—the Rev. Floyd W. Tomkins, D.D.—died at his home on Maundy Thursday afternoon, March 24th. Dr. Tomkins had been rector of Holy Trinity Church for thirty-three years, and was foremost among all ministers in Philadelphia.

Big of frame, warm of heart, tireless in activity, Dr. Tomkins not only was rector of one of the largest parishes in Phila-



THE LATE DR. F. W. TOMKINS

delphia, but was an advocate of civic righteousness, a leader in varied good causes, and was known the country over through the broadcasting of his sermons and the publication of devotional writing, including his Bible Studies in *THE LIVING CHURCH* and weekly Sunday school lessons in the Philadelphia *Public Ledger*.

A characteristic episode was the experience of a clergyman who visited Philadelphia and asked if he might accompany Dr. Tomkins throughout one Sunday to see just how he carried on his ministerial duties.

"Then meet me at 6 A.M. for the early morning service," said Dr. Tomkins. The visitor did. From that service he went on to another, and another and another, with only long enough breaks between to break bread, until at last the evening service at Holy Trinity had been concluded. The visitor held out his hand to thank his host—but Dr. Tomkins told him there was still to be a late evening service for nurses and that the day would not end until after a midnight service for policemen and night workers.

Another friend tells of a wedding he attended at which Dr. Tomkins officiated. Besides the bride and bridegroom and himself, only four others were present. All were strangers to Dr. Tomkins and in no way associated with his parish. He received them in his home with warm hospitality, escorted them from there into the big, empty church, and there read the marriage service—and with as much

PENNSYLVANIA CONTRIBUTES \$45,000 TO DEFICIT

PHILADELPHIA—Contributions totaling \$45,000 toward deficits in the diocesan and national Church budgets were announced at a luncheon for the clergy and leading laymen of the diocese, which was held at the Penn Athletic Club. The Rt. Rev. Dr. Francis M. Taitt and the Very Rev. Dr. Charles W. Shreiner made addresses.

earnestness, dignity, and feeling as if he had been celebrating the rites in a church crowded to the doors with people of special consequence.

Dr. Tomkins was deeply impressed with the importance of the duties of citizenship. Again and again he spoke out on public matters. Once he conducted special prayer meetings to help awaken a mayor and his administration to a better realization of their public responsibilities. He was an ardent advocate of prohibition. He was a vigorous opponent of divorce. He labored diligently to further development of week-day religious instruction for the young, and also of vacation Bible schools.

When Dr. Tomkins came to Holy Trinity, its endowment was only about \$10,000. While he was rector, that endowment, for the church and its chapels, rose to more than \$1,000,000. His parish included not only the mother church on Rittenhouse square, but also the Prince of Peace Chapel, Holy Trinity Memorial Chapel, and the Phillips Brooks Memorial Chapel, the last having a Negro congregation. The clergy of the parish numbered seven.

Dr. Tomkins much preferred the title of "minister" to that of "rector"—and in that preference was expressed the spirit of his long lifetime of service to the common good.

WORK STARTED ON NEW BUILDING FOR EPISCOPAL HOSPITAL, PHILADELPHIA

After eighty-seven years of service, the oldest and main building of the Episcopal Hospital is being torn down to make way for a nine-story tower building, which will greatly relieve the overtaxed facilities of the present buildings and will provide space for the new maternity department.

Work of removing the old portion is now under way, and is being done without any interference in the administration of the hospital or in its ministrations to the sick. Under the terms of the contract, the new addition will be completed in October.

A unique feature will be radio service in all rooms.

The new building will be the third salient improvement to be made by the hospital in its aim to do a greater service, the two earlier ones having been made within a comparatively recent period. Most notable of the earlier improvements was the new out-patient building, which took the place of an antiquated old mission property that had served as a dispensary for many years. The new dispensary provides the hospital with one of the most modern and completely equipped out-patient departments in the United States, and will enable the hospital to care for 300,000 visits a year. The second improvement was the erection of a dormitory for the male employees, who previously

had been compelled to live in a dark basement.

Mr. Horace Trumbauer is the architect for the new tower building, and Messrs. Irwin and Leighton have been awarded the contract for its erection.

MISCELLANEOUS ITEMS

A memorial window was dedicated in Trinity Church, Swarthmore, on Sunday, March 20th. The window, which is of three-lancet gothic type, has been built in at the back of the new church, and has been given in memory of the late Albert Hill by his widow. The Rev. J. Jarden Guenther is rector of Trinity Church.

The cornerstone of the new Memorial Church of St. George in Haverford township will be laid on Monday morning, April 4th. Following this ceremony, the church will be consecrated by Bishop Taft.

Dr. William C. Sturgis, of Boston, and Miss Helen Littell, sister of the Rt. Rev. S. Harrington Littell, Bishop of Honolulu, were the speakers at a Lenten mass meeting which was held in Holy Trinity Church on March 10th. The meeting was called by the ten leading organizations in the diocese of Pennsylvania, including the Woman's Auxilliary, the diocesan altar guild, the Daughters of the King, St. Barnabas' Guild, the Church Mission of Help, the Church Periodical Club, the Junior Woman's Auxilliary, the Young People's Fellowship, the Girls' Friendly Society, and the Brotherhood of St. Andrew.

ELEANOR ROBERTS HOWES.

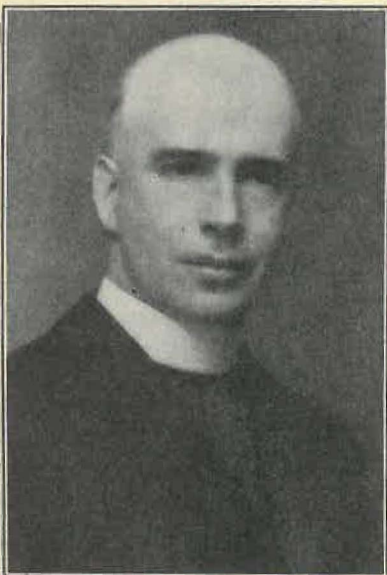
SHRINE MONT SUMMER SCHOOL BEGINS JUNE 27TH

ORKNEY SPRINGS, VA.—The third session of the Shrine Mont Summer School for Clergy will occupy the eleven day period from supper at 6 on Monday, June 27th, to dinner at 1 o'clock Friday, July 8th.

The school is held under the auspices of a council: Bishops Tucker, Thomson, Jett, and Strider, with Dean Rollins of the Virginia Seminary; and of an executive committee: Bishop Tucker, Dean Rollins, and Dr. E. L. Woodward, the last serving also as director.

The courses are designed to meet vital and timely needs of the clergy in personal life and ministerial work, and occupy morning lecture periods, followed at night by open forum discussions. Each lecturer recommends books for advance study or parallel reading.

The vacation period—July through September—follows the clergy school and is now also subject to reservation by clergy, clergy families, and salaried Church workers. Address: Rev. Edmund L. Woodward, M.D., director, Shrine Mont, Orkney Springs, Va.



Gambell Studio.

THE LATE REV. JAMES D. GIBSON
[See L. C., March 19th.]

St. Barnabas' Mission for Colored Folk, Brooklyn, Moves Into Own Church Building

Services Previously Held in Basement Which Now Serves As Parish Hall—Other News

The Living Church News Bureau
Brooklyn, March 24, 1932

ST. BARNABAS' MISSION FOR COLORED people, in East New York, at last has its church building, complete and in use. The edifice is of brick on a stone foundation, and is very attractive both within and without. The nave seats about a hundred and fifty, and choir thirty more. The sanctuary is simple and dignified, with a small priest's sacristy off one side and a larger working sacristy off the other side. The furnishings throughout are in good taste. Provision is made for a pipe organ, but for the present a large reed instrument will answer. In the basement, which for a number of years served for a church, is now a good parish hall, with a kitchen and a small meeting room. The new building was dedicated last Sunday.

St. Barnabas' Mission was begun in 1907, when many colored people were moving into that part of Brooklyn. For several years rented quarters were used. Then land was bought and a stone basement erected, which served for a church much longer than it was intended to serve. During this period a house adjacent to the church was purchased and refitted for a residence for the priest. Now under Bishop Larned's leadership the upper church has at last been built, and the congregation is now well equipped with church, meeting rooms, and parsonage. The Rev. Lemuel Chancellor Dade has been priest in charge since 1925.

THE YEAR AT ST. BARTHOLOMEW'S

The rector of St. Bartholomew's, Brooklyn, the Rev. Frank M. Townley, D.D., in an Easter letter to his parishioners makes a résumé of the work of the parish for the twelve months since last Easter. He mentions a number of services of exceptional interest, three large diocesan gatherings, a service attended by six lodges of Masons, Armistice Day commemoration with many military men in uniform, the Washington Bicentennial with eleven patriotic societies participating. In all, the rector conducted 289 services during the year. The parish account and the Community House account were both closed at the end of the year without debt for current expense, completing twenty years without a penny of borrowing for current expense. The missionary quota of \$3,000 was paid, and a number of additional charitable offerings, including help for many unemployed, given besides. The budget for 1932 has been cut by careful economy, and an Easter offering of \$7,000 is asked for.

SYRO-ARABIC LITURGY FIRST USED

On St. Patrick's Day the Rev. T. D. Harari, of Trinity Mission in Astoria, commemorated the twelfth anniversary of his ordination to the priesthood. He celebrated Holy Communion at 7 that morning in his native tongue, using a new Syro-Arabic translation of the American liturgy. The Rev. Claude Parkerson assisted, reading the epistle in English. The congregation, deeply interested in hearing the service rendered in the language of modern Palestine, followed the service

ASK EARLY RESERVATIONS FOR CHURCH CONGRESS

HARTFORD, CONN.—The Rev. Raymond Cunningham, chairman of the local Church Congress committee, states that special rates have been granted by the Bond and Heublein Hotels for those expecting to attend the Congress sessions at Christ Church Cathedral, Hartford, April 26th to 29th, and it is requested that reservations be mailed to the Rev. G. Clarence Lund, 45 Church street, Hartford, as soon as possible. An excellent program has been provided.

in the American book without any real difficulty.

This translation was lately made by the Rev. N. Spoer, now of the New York City Mission, for the purpose of enabling Arabic-speaking people to follow the service in our churches. The work is said to be ably done. Fr. Harari believes that his service was the first time the translation has been used at the altar.

INTERESTING ITEMS

The cancellation of its mortgage will be celebrated at St. Andrew's, Astoria, on Tuesday evening, April 12th. The mortgage was incurred when the present basement structure was erected. The payment of the debt will make it possible to look forward to the building of the church proper upon the existing foundations in the not too distant future. The Rev. J. Langtry Williams is rector.

A crucible has been placed near the door of St. Simon's Church, Brooklyn, and the people have been invited to put into it gifts of jewelry and other articles of gold. It was placed there on the occasion of the Bishop's visit, March 18th.

The windows in the sanctuary of St. John's Church, Far Rockaway, were recently dedicated by the rector, the Rev. Francis G. Urbano. The windows are the gift of the altar society. The central one shows the Crucifixion, the other two illustrate the life of St. John.

The Rev. Dwight F. Cameron, who has been in charge of the Mission of the Nativity, Mineola, since 1924, will be priest in charge of All Saints' Church, Richmond Hill, April 1st.

Forty-three men attended a "quiet day" from 5 to 9 P.M., on a Saturday in Lent at the Church of the Resurrection, Richmond Hill. The addresses were by the Rev. John W. Suter, Jr.

CHAS. HENRY WEBB.

MISSIONER-ACTOR FREE FOR OTHER CHURCH ENGAGEMENTS

VICKSBURG, MISS.—The Rev. Walter E. Bentley, general missionary of Port Washington, L. I., recently closed a two weeks' Mission at the Church of the Holy Comforter, Richmond, Va., followed by a three-day mission at St. Mary's, Whitechapel, Monaskon, Va., built in 1669 and therefore one of the oldest churches in the country; then to St. David's Church, Cheraw, S. C., for ten days; and for a twelve days' mission at Holy Trinity Church, Vicksburg. During Holy Week and Easter missions were held at Holy Cross Church, Miami, Fla., and at Homestead, Fla. He is now free for any engagement while still in the South at no extra expense to the parish which needs his services. Outside of regular mission sermons he gives two lectures: one on the theater and its relation to the Church and the other the Oberammergau Passion Play for which he carries 160 colored slides and also interprets the various characters. Address—care of the Rev. C. M. Palmer, Holy Cross Rectory, Miami, Fla.

The Problem of "Mixed Marriages"

Federal Council of Churches, in Report,
States Vatican Rules "Intolerable"

NEW YORK—The problem of "mixed marriages," especially of the marriage of Protestants and Roman Catholics, is treated as a question of serious importance by the Federal Council of the Churches of Christ in America in a study made public this week. The report was made by its Committee on Marriage and the Home, as a result of several months' study, and was approved at the March meeting of the administrative committee of the council.

The report was originally drafted prior to the decree from the Vatican on the same subject on February 5th. The Vatican decree requires that the children of marriages between Catholics and non-Catholics must be reared in the Catholic faith under pain of annulment of the marriage, refusal of participation in church activities, denial of a church funeral and, in extreme cases, public excommunication.

The Federal Council of Churches refrains from making any attack upon the Roman Catholic Church, but in good temper takes issue with its position on mixed marriages, on the ground that it is intolerable. The council's conclusions, which are put forth, not as regulations, but as suggestions to Church members for their consideration, deal both with intermarriage of members of different Protestant groups and also of Protestants and Roman Catholics. These conclusions are embodied in a series of four recommendations, as follows:

"1. Where the persons contemplating marriage are members of different communions nearly related in doctrine or polity, they may well be advised by their respective pastors to settle the question before marriage by agreeing to attend together one or other of their churches, or even a third church, and to bring up their children in it.

"2. Where only one of the persons is a member of a Church of the Protestant group and the religious differences are profound, such persons should be advised to consider the situation with great seriousness, in all its aspects, and to reach an agreement before marriage.

"3. Where intolerable conditions are imposed by either Church in which membership is held, persons contemplating a mixed marriage should be advised not to enter it. The Committee on Marriage and the Home protests earnestly against the requirement by any Church that the children of mixed marriages should be pledged to that Church.

"4. Where conferences in the Churches interested in the questions arising from mixed marriages can be arranged, such conferences should be welcomed with a view to safeguarding the sanctity of marriage and the spiritual welfare of the home."

The chairman of the Federal Council's Committee on Marriage and the Home, by which the report was prepared, is Dr. Howard Chandler Robbins, formerly dean of the Cathedral of St. John the Divine, New York, now professor of Pastoral Theology in the General Theological Seminary, New York. Included in the membership of the committee are prominent clergymen of various non-Roman communions and, in addition, several well known lay men and women. The lay members include: the Hon. George W. Wickersham, former Attorney General of the United States; Mrs. Robert E. Speer, president of the National

Board of the Y. W. C. A.; Mrs. John D. Rockefeller, Jr.; Prof. Ernest R. Groves, of the University of North Carolina; and Prof. Alva W. Taylor, of the School of Religion of Vanderbilt University, Nashville, Tenn.

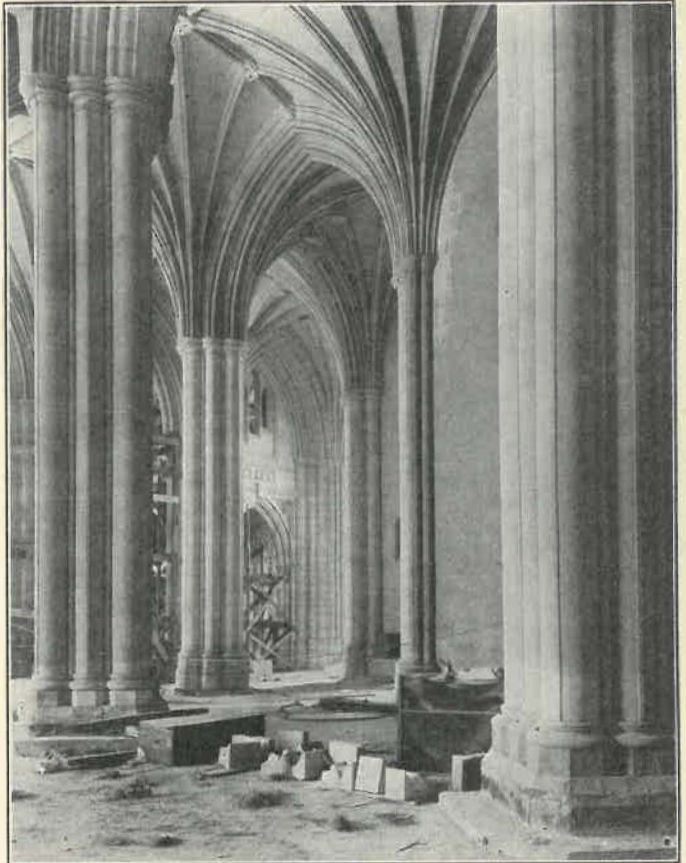
CHURCH IN BUFFALO, N. Y., DEDICATED BY BISHOP OF ERIE

(See picture on cover page)

BUFFALO, N. Y.—In the absence of the Bishop of Western New York, the Rt. Rev. Cameron J. Davis, D.D., who is in the south recuperating from his recent illness, the Bishop of Erie, the Rt. Rev. John C. Ward, D.D., dedicated on the evening of March 13th the new Church of the Transfiguration, this city.

Since November 22, 1930, when the lay-

NATIONAL
CATHEDRAL
SANCTUARY
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ing of the cornerstone came as a complete surprise to the local congregation, the new church has been completely built and furnished. The building is the only strictly colonial church type in the diocese and one of the few Episcopal churches constructed after this manner in the country outside of New England and parts of the South. The exterior is of brick with white steeple and the interior follows the same style with ivory and mahogany altar, pulpit, lectern, choir stalls, etc. The mild winter weather has made possible the completion of the church following breaking of the ground. The rector of the parish is the Rev. Edgar L. Tiffany who came to Buffalo in 1928 from the Church of the Ascension, Pittsburgh. The church will seat over three hundred people and at the present time has over four hundred communicants with eighteen active societies and a Church school of two hundred and fifty. The last Confirmation class was the largest presented in the city of Buffalo outside the Cathedral. The growth and the accomplishment of the parish over the short period of seven years has been remarkable and reflects great credit upon the leadership of the rector.

WASHINGTON CATHEDRAL TO OPEN NEW SANCTUARY MAY 5TH

President and Mrs. Hoover and Members
of the Cabinet Invited to Service

WASHINGTON—President and Mrs. Hoover, members of the Cabinet, Supreme Court, Congress, and Diplomatic Corps have been extended invitations by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, to attend on Ascension Day morning, May 5th, a service which will mark the opening of the choir and sanctuary of the national Cathedral for public worship. A glimpse of the north choir aisle and east aisle of the north transept is shown herewith in the new portion. Work is being rushed to prepare the choir and sanctuary for the service.

This service will also mark the twen-

tieth anniversary of the beginning of daily services in the Bethlehem Chapel, the first part of the Cathedral to be constructed. The new choir and its chapels with the east aisle of the north transept will accommodate 1,200 persons.

Ascension Day afternoon the Rt. Rev. William T. Manning, D.D., Bishop of New York and honorary canon of Washington Cathedral, is to be the speaker.

NO CONVOCATION THIS YEAR IN PHILIPPINE ISLANDS

MANILA, P. I.—Bishop Mosher has sent out a notice that the district convocation will be omitted this year. The Bishop and Council of Advice agreed to omit this necessary gathering of the entire mission only as a matter of extreme urgency in economy following the receipt of a notice from New York that all salaries have been cut 10 per cent and that a drastic cut has been made in the remainder of the budget. Convocation affords an opportunity for reviewing accomplishments, discovering weaknesses, planning strategic advances, and growing spiritually as a corporate body.

NATIONAL ORGANIZATION OF LAYMEN URGED BY COMMISSION

CINCINNATI—At the initial meeting held in this city on March 8th of the joint commission appointed by General Convention in Denver to make further study of the desirability of the formation of a national laymen's organization in the Church, it was unanimously agreed that there is "a need and an opportunity for further enlisting the laymen of the Church in the promotion of the work of the Church," and several committees of the commission were appointed to consider the details of a plan whereby this desirable end may be attained.

The joint commission appointed consists of the Rt. Rev. R. E. L. Strider, the Rt. Rev. H. W. Hobson, the Rt. Rev. Elmer N. Schmuck, the Rev. Dr. Charles Clingman, the Rev. H. S. Musson, the Rev. A. W. Noel Porter, Warren Kearny, George M. Block, Dr. Walter Hullihen, Robert H. Gardner, Courtenay Barber, Eugene E. Thompson, John D. Allen, Judge Philip S. Parker, Frank P. Dearing, Harry S. Gregg.

PHILADELPHIA TO BE HOST TO SOCIAL WORK CONFERENCES

NEW YORK—Although started back in 1921, the Episcopal Social Work Conference is to be held for the first time in the city of Philadelphia. The twelfth annual meeting of the department is to be held May 13th to 17th, in connection with the annual gathering of the National Conference of Social Work, which is expected to bring at least five thousand social workers to the City of Brotherly Love.

"Our own conference," says the Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service, "is by all odds the most important meeting of Churchmen engaged in, or interested in, social service held in the course of the year."

The feature of this year's program is the inspection tour of the Philadelphia Church social agencies and institutions on Saturday, May 14th, when the delegates are to be the guests of the department of Christian service and institutions of the diocese of Pennsylvania. There will be no registration fee.

The National Conference of Social Work will open Sunday evening, May 15th, at 8:30.

The Church Conference of Social Work of the Federal Council of Churches will meet May 15th to 20th, with a daily vesper service at the Friends' Meeting House, 20 South 12th street, at 4:30.

Officers of the conference: President, the Rev. C. Rankin Barnes, New York; first vice-president, Miss Mary S. Brisley, New York; second vice-president, George R. Bedinger, Philadelphia; secretary, the Rev. Percy R. Stockman, Philadelphia.

MARRIAGE PREPARATION BOOKLET ON SALE

NEW YORK—A classified and annotated reading list on *Preparation for Marriage* has been prepared by the Social Service Department of the National Council and may be obtained at 5 cents a copy from the Bookstore, 281 Fourth avenue, New York. Intended primarily for the use of the clergy, this bibliography will be found of service to all Church workers, parents, teachers, and "other leaders who have responsibility for character education."

COLORED WOMEN OF GEORGIA ORGANIZE FOR RELIEF WORK

SAVANNAH, GA.—A meeting of one hundred Negro women, leaders in the communities in which they live, was held recently here to effect an organization which will make more effective the relief work among the poor, ill, and unemployed colored citizens.

It is planned to organize about fifty neighborhood clubs in as many different sections of the city where the colored people live in large numbers. These clubs will aid in the relief work. A central committee, composed of leading Negro citizens will direct the activities of the groups and act as a clearing house. The Rev. J. Henry Brown, vicar of St. Augustine's Church and archdeacon for colored work in the diocese, who has long been associated with charitable work in this community, has been designated chairman of publicity.



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A leaflet is sent to each associate monthly containing intercessions for those objects and for other objects for which the prayers of the Confraternity may be asked. For further information concerning membership, address the
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242 Gregory Ave., West Orange, N. J.

Religious Play Competition

The Commission on Church Drama and Pageantry of the Episcopal Church, and the Morehouse Publishing Co. are sponsoring a competition for religious plays and dramatic services, suitable for presentation in churches or parish houses. Prizes will be awarded by Morehouse Publishing Co.

Judges will be members of the Commission on Church Drama and Pageantry, of which the Rev. Phillips E. Osgood, D.D., is chairman, in consultation with the officers of Morehouse Publishing Co.

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Competition closes July 1, 1932

● Write to Morehouse Publishing Co. or to the Department of Religious Education, 281 Fourth Ave., New York City, for a copy of leaflet containing information and rules.

HOLY WEEK CEREMONIES IN SAN FRANCISCO

SAN FRANCISCO—The Palm Sunday service at Grace Cathedral, San Francisco, was so crowded that an overflow congregation had to be seated in the unfinished transept, where they could hear at least the music, and a special preacher preached to the hundred or more that were seated and the others who stood about.

On the eve of Palm Sunday a huge cross lighted by electricity, on a high hill where it is visible from all over the city and far out at sea, was lighted with public ceremony by the Mayor of San Francisco, Mr. Rossi. This is usual every year, and the cross is kept lighted all through Holy Week. But most remarkable was the



AT PALM SUNDAY SERVICES IN SAN FRANCISCO CATHEDRAL

speech of the Mayor, broadcast the same day over all the city and region, urging all business houses to close on Good Friday or, if that be impracticable, at least to give all employees an opportunity to attend church that day, and urging all citizens to observe the day with public worship. The closing of business houses on Good Friday has in fact been becoming more and more general year by year in San Francisco.

SOUTH FLORIDA CAMPS FOR YOUNG FOLK TO OPEN IN JUNE

TAMPA, FLA.—The camp committee of the diocese of South Florida is announcing the dates and faculty of their summer young people's camps. Camp Wingmann in its fifth year will be held from June 14th to June 28th at Avon Park, Fla. The Rev. W. P. S. Lander, Holy Trinity Church, West Palm Beach, will serve as director; Morton O. Nace of St. Andrew's Church, Tampa, will serve as the manager.

Members of the faculty are: The Rev. Henry I. Loutitt, Holy Cross Church, Sanford; Rev. Harcourt Johnson, St. John's Church, Tampa; Rev. R. T. Phillips, Trinity Church, Miami; Rev. Melville E. Johnson, St. Luke's Cathedral, Orlando. The Rt. Rev. John D. Wing, D.D., Bishop of the diocese, will serve as chaplain.

Camp Perry, a diocesan boys' camp, will be open for the first time this summer. The camp will be held from June 7th to June 14th in Avon Park, under the auspices of the Brotherhood of St. Andrew, but all boys between the ages of 10 and 15 will be invited. Morton Nace, executive secretary of the young people's service league, will serve as director and will be assisted by the Rev. W. P. S.

Lander, Rev. Henry I. Loutitt, Rev. Harcourt Johnson, William Morrison, Harry Watson, and William Carnes. By permission of the Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., the camp is so named.

A. L. A. ISSUES GUIDE TO CHILDREN'S PLAYS

GROWING RECOGNITION of drama for religious instruction is reflected in the large number of biblical and religious plays listed in the *Index to Children's Plays*, by Aeola Hyatt, which has just recently been published by the American Library Association.

Classified as Bible plays are 73 titles grouped according to the principal charac-

ters in each. There are 108 plays on Christmas, and others listed under such headings as Easter, Crusades, Jerusalem, Sunday School, Peace, Miracles, and Morality.

Descriptive notes give the number of boys and girls in the cast of each play, and furnish information about costuming, sets, and time required for production. Titles in the main list are regrouped under the subjects and days for which they are appropriate and are also arranged in three divisions according to the number of characters required.

Books on plays and play production are listed separately as are books on costuming, folk dances, and singing games. A section is also devoted to puppets, their history, construction, and manipulation. Church groups will find this book at their public libraries.

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JAMES E. STRATTON, PRIEST

TULSA, OKLA.—The Rev. James E. Stratton, vicar of St. Thomas' Mission (colored), Tulsa, and of whom much was expected by the people of his race since his ordination to the priesthood in 1930, died suddenly during the night of March 19th, at the age of 28. Cause of death was given as over-exertion. He is survived by his widow.

The burial service was read in St. Thomas' Church on March 22d, the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, officiating, assisted by the Rt. Rev. Thomas Demby, Suffragan Bishop of Arkansas. Several clergymen of Oklahoma were in the procession.

FLOYD W. TOMKINS, PRIEST

PHILADELPHIA—The Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia, for thirty-three years, and editor of the Daily Bible Studies in THE LIVING CHURCH, died at his home here at 2:40 P.M. on Maundy Thursday, March 24th. Death was caused by bronchial pneumonia, following a sinus infection from which he had suffered since last summer.

Despite intense pain on the left side of his face, Dr. Tomkins, who was 82 years old, continued to carry on his full schedule of parish work until the last week in February. He then yielded to his doctor's advice, and entered a hospital for a rest and thorough treatment. He returned home March 16th, apparently benefited by the hospital treatment, but the next day the infection set in again and he became critically ill.

Floyd Williams Tomkins was born in New York City February 7, 1850, the son of Floyd Williams and Eliza (Dunham) Tomkins. He was graduated from Harvard in 1872 with the degree of A.B., and from the General Theological Seminary with a B.D. degree in 1875. He was later awarded degrees of S.T.D. by the University of Pennsylvania, LL.D. by Temple College, and D.D. by the University of the South. He was married in 1875 to Ann Maria Grant Cutter who died in 1930. Four children, Sarah Graham Tomkins, Dr. Ann Tomkins Gibson, the Rev. Floyd W. Tomkins, Jr., and Dr. Jeannette Tomkins were with him when the end came.

Ordained deacon in 1875 and priest the following year, Dr. Tomkins began his ministry as a missionary in Colorado, Wyoming, and the middle west. He became rector of St. James' Church, Keene, N. H., in 1883, but went to New York the following year, where he was in charge of Calvary Chapel for four years. From 1888 to 1891 he was rector of Christ Church, Hartford, Conn., and then for three years of St. James', Chicago. Returning to New England, he was rector of Grace Church, Providence, R. I., from 1894 to 1899, since which time he has served continuously as rector of the Church of the Holy Trinity, Philadelphia.

From 1902 to 1905 Dr. Tomkins served as special preacher at Harvard University. He has been very active in both Church and secular affairs in this city and in the diocese of Pennsylvania, which he has represented in General Convention

since 1907. He was chaplain of the First Regiment, Pennsylvania National Guard, a member of the Civic Service Reform Association and the Pennsylvania Prison Society, and a trustee of the Philadelphia Divinity School. He belonged to the Union League, City, and Athletic Clubs, and was a lifelong Republican.

Since 1928 Dr. Tomkins has been editor of the Daily Bible Studies in THE LIVING CHURCH. Many of these studies have been published in Braille printing, for the use of the blind. He was author of a number of books, including *The Christian Life*, 1896, *Following Christ*, 1900, *Beacons on Life's Voyage*, 1904, and *Sunshine on Life's Way*, 1912.

ELIZA DELANO POWERS

BALTIMORE, MD.—Mrs. Eliza Delano Powers, wife of the Rev. Hugh W. S. Powers, rector of the Church of the Holy Nativity, Forest Park, Baltimore, died on March 22d and was buried on Friday, March 25th. Interment was made in Prospect Hill Cemetery, Towson. The Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, conducted the services.

Besides her husband, Mrs. Powers is survived by a daughter, Mrs. James A. Mitchell of Alexandria, Va.; two sons, Hugh W. S., Jr., and Henry Powers; a sister Mrs. Edith Keech; and an aunt, Miss Elizabeth Longnecker. Mrs. Powers was the daughter of the late Mr. and Mrs. Longnecker of Towson.

MRS. ARTHUR S. LLOYD

NEW YORK—Mrs. Lizzie Randolph Blackford Lloyd, wife of the Rt. Rev. Arthur Selden Lloyd, senior Suffragan Bishop of New York, died Easter Even of heart disease at their residence, after an illness of ten days. She was 75 years old.

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Blackford of Richmond, Va., Mrs. Lloyd was a member of an old American family. Her marriage took place on June 29, 1880, at the Meadows, Washington County, Va. The golden anniversary of this ceremony was celebrated two years ago in West Neck, near Huntington, L. I., at the summer home of a son-in-law and daughter, Mr. and Mrs. Charles J. Symington.

Besides her husband Mrs. Lloyd is survived by four daughters, Mrs. Edmund P. Dandridge of Nashville, Tenn.; Mrs. Churchill J. Gibson of Richmond, Va.; Mrs. Symington, and Mrs. Gavin Hadden of this city, and sixteen grandchildren. Mrs. Lloyd was a member of the National Society of Colonial Dames.

ETHEL BROWN SUTHERLAND

BLACK MOUNTAIN, N. C.—Ethel Ruth (Brown) Sutherland, wife of the Rev. George G. Sutherland, priest in charge of St. James' Mission, Black Mountain; St. Luke's, Chunn's Cove; and the Church of the Redeemer, Craggy, died at the rectory in Black Mountain on March 1st, following an attack of acute indigestion. She leaves to survive her, besides the husband, a son, Dr. Allan D. Sutherland, and a daughter, Mrs. George W. Melville of Cincinnati, her step-mother, a sister, and a brother.

Ethel Ruth Brown was born April 1, 1870, at the U. S. Naval Academy, the daughter of the late Rev. Allan D. Brown, a former commander in the U. S. Navy, and Gertrude Tyler. Her life of service to the Church began as a Sunday school mission teacher at Washington, D. C. For some years she was the Vermont state secretary of the Daughters of the King. Marrying in 1896, she was an able assistant in her husband's mountain mission work.

Funeral services were held from St. James' Church, Black Mountain, March 2d, the Rev. A. W. Farnum, rector of St. Mary's Church, Asheville, officiating. Interment was made at Brattleboro, Vt., where a memorial Eucharist was held, the Rev. C. G. Sylvester, celebrant.

A CHRISTIAN CHINESE GENERAL

THE CHINESE army general in command at Yangchow requested the local Christians to have a series of special prayer meetings for China. He attended one of the meetings himself and gave the people some very plain talk about the weakness of the Chinese character, and how they did not need to fear Japanese airplanes and cannon so much as their own hearts. The Rev. E. H. Forster says the meetings showed a genuine Christian attitude, with much earnest prayer that the truth might be known, that officials of China and Japan might act with justice and righteousness, and that the hands of the League of Nations and all other organizations working for world peace might be strengthened.

The general above mentioned had a fiftieth birthday recently. The Yangchow Chamber of Commerce sent him a handsome present but he refused it and every other gift, and asked that all who wished to honor his birthday would contribute to food relief.

CHURCH ARMY reports a mean trick at one of their rural stations. While one of their men was away from the mission house on a missionary errand, some thief milked the mission cow. However, they say their work would be easier if more people drank milk instead of other things.

NEWS IN BRIEF

CONNECTICUT—The Bishop Coadjutor of the diocese, the Rt. Rev. Frederick G. Budlong, D.D., is the chairman of the Committee on Budget and Program, and on his shoulders rests the responsibility of raising \$20,000 as Connecticut's share toward the national deficit of \$400,000. The plan favored by several groups meeting in the various cities is that each mission and parish contribute one-tenth of the 1932 apportionment originally suggested. This would amount to about \$20,000. And since the national deficit is just 10% of the original budget, the committee figures that the diocesan share should be figured at the same rate.

LOS ANGELES—The southern section of the Province of the Pacific met in Los Angeles on March 9th with representatives from the dioceses of California, Los Angeles, and Sacramento, and districts of Arizona, Nevada, San Joaquin, and Utah in the interest of the national deficit. The Bishop of San Joaquin, the Rt. Rev. L. C. Sanford, D.D., was chairman of the meeting. A resolution which proposed to have each diocese and district assume its pro rata share of the \$400,000 was turned down, since it was felt that the gifts should be purely voluntary. Greetings were sent to Bishop Stevens, congratulating him upon his restoration to health.

MICHIGAN—Mrs. F. A. Habersham of Los Angeles, Calif., at the regular monthly meeting of the Michigan branch, Woman's Auxiliary, held in Christ Church, Dearborn, showed the motion pictures of the Church's missionary work. As she has done in other dioceses, Mrs. Habersham is voluntarily contributing her services to the national organization of the Church in the showing of her moving picture films, taken by herself on a tour of the Orient. She became interested in this work as a result of contacts formed in the homes of the missionaries in China, during a trip which she made following the war.

MILWAUKEE—The Rev. Dr. John Rathbone Oliver will visit Milwaukee the week end of Low Sunday, preaching at All Saints' Cathedral at the solemn High Mass on that day and at St. Mark's Church in the evening.—A thirty-five piece orchestra under the direction of Milton Rusch assisted the choir of All Saints' Cathedral in rendering Gounod's St. Cecilia Mass on Easter. The music will be repeated on Low Sunday.—Christ Church, Whitefish Bay, the newest mission in the diocese with eighty-five families enrolled, reports that 108 communions were made at the four celebrations on Easter Day. The mission, of which the Rev. Marshall M. Day is vicar, was organized last August.

NEBRASKA—As part of the field work assigned him by the National Council, the Rt. Rev. Eugene C. Seaman, D.D., Missionary Bishop of North Texas, has spent a week in the diocese presenting the Church's program. Wednesday in Holy Week he spoke at the Indian School at Genoa.—The Rev. Frederick W. Clayton, D.D., rector of All Saints', Omaha, who underwent a serious major operation some months ago and has been convalescing in California, resumed his parish duties Easter Sunday.

OKLAHOMA—The Church people of Oklahoma are rejoicing at the grant from the National Council for a much-needed new church in Norman, the seat of the state university. A grant of \$25,000 was made at the February meeting. The money is immediately available and work has already begun. The present church is entirely too small, with people being turned away every Sunday. The new building will be of English gothic type, brick with stone trimming, 112 feet long, and capable of seating 300 people. It will be completely furnished and equipped and will be completed about

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July 1st. The Rev. Marius J. Lindloff is vicar and serves as student pastor in the University of Oklahoma.—A conference for women leaders was held on March 3d and 4th in St. Paul's Cathedral, Oklahoma City. Women from all parts of Oklahoma and several from Arkansas attended. The conference was led by Miss Grace Lindley, and by several members of the headquarters staff: Miss Edna B. Beardley, Mrs. T. K. Wade, Miss Margaret I. Marston, and Mrs. D. D. Taber.

PHILIPPINE ISLANDS—Mr. John Roblin has completed his term of service as principal of the boys' school at Sagada. On February 15th Mr. Roblin and his wife and infant son sailed from Manila on the *Malayan Prince* via Suez to the States.—The Rev. B. H. Harvey, canon missionary of the Cathedral of St. Mary and St. John; and Bayard Stewart, superintendent of St. Luke's Hospital, reached Manila on February 23d on the *Empress of Japan*, returning from regular furlough in the States.—There was great rejoicing in Sagada on a Tuesday in February when the Rev. E. C. B. Nobes was advanced to the priesthood by Bishop Mosher and when on the same day the very young son of the Rev. V. H. Gowen was baptized by the Bishop.

RHODE ISLAND—The Rev. William H. Langley was installed as rector of St. Mary's parish, South Portsmouth, and Holy Cross, Middletown, by Bishop Bennett of Duluth acting for Bishop Perry, March 13th. He had been in charge of the two parishes for the past few months.

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