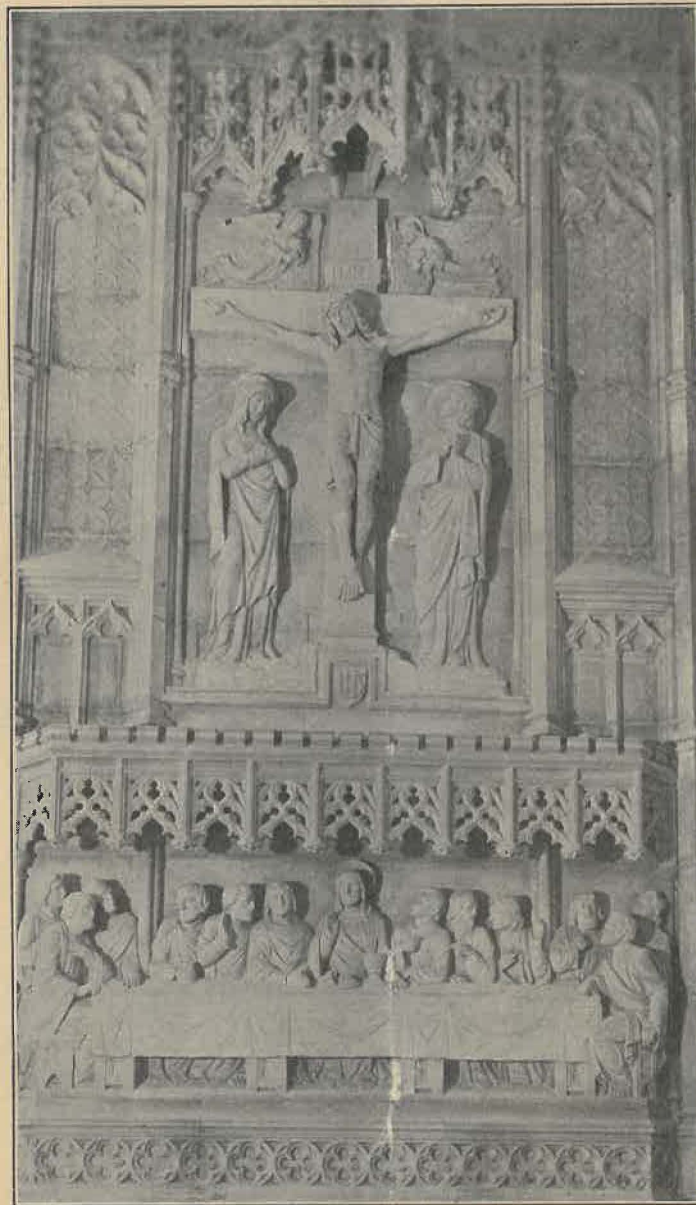


# The Living Church



*Acme Photo.*

## MEMORIAL REREDOS IN WASHINGTON CATHEDRAL

The central panel of the stone reredos in St. John's Chapel in the south aisle depicts in the upper portion the figure of Christ on the Cross, with the Virgin Mary and St. John. The Last Supper is shown in the lower section.

[See also page 833]

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# The Living Church

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## EDITORIALS & COMMENTS

### Amen Corners

A FEW YEARS AGO one of a rector's recognized duties was the building up of a parish library. Usually the duty was self-imposed. The rector wished to have his parishioners read or consult certain books; and they were eager to do it. Even when the community had a public library, books of the sort selected for the parish library were not likely to be on its shelves. The number of books in the parish library was few and the system of lending simple; but the parish library was a genuine force in the Church.

Many lists of such libraries survive, though the books have gone. It is interesting to note that they were about equally divided between books on the Bible, books on the history and doctrine of the Church, books on practical Christian activities, and books of devotion. There were a few lives of saints and a few books of religious verse. A good many of the books in the old parish libraries are now out of print and out of date. But they had their day and it was a good one.

What have we today in place of the old-fashioned parish library? It would be interesting to make a general survey of this subject. In most cases what we have is the rector's own personal library. He gets as many of the books he needs as he can. Such of his parishioners as care to read along his lines borrow the books. Rectors are very generous in the matter of lending their books. Too often the rector's library is the parish library. Many Church people, in good and regular standing, never buy a book classified as a "religious publication," except as a present to be given to a clergyman. A great many more never buy a "religious publication" except one of a highly controversial nature of which they have read polemic reviews. We all know that religious books are among the "best sellers" sometimes. There is no question about the demand for them and the sale of them. Yet the fact remains that enormous numbers of Church people neither buy them nor read them.

No doubt there are several reasons for this curious condition. One reason is that people do not have an opportunity to look over religious books in the leisurely way that was possible when the parish library flourished. Only a small minority have access to Church book shops. On the other hand, there are many who do not follow the announcements of forthcoming books sufficiently well to use a Church book shop for browsing. They go in, perhaps to buy a Prayer Book or a Bible. At special seasons, they go to get greeting cards. While

they are waiting for their parcels, they glance at the book counters. Very likely they take up and open the "exciting" religious book of the week (there usually is one). Some of them *may* buy a copy. But how few examine the other books on the counters, not to mention the shelves! Some of those who do are persons who keep in close touch with the publishing world. They know what to expect; and they are eager to see certain new books. Others are regular readers of the reviews of religious books; and they look for those books of which they have read. Still others are careful students of particular subjects; and they wish to see any new books on the subjects in which they are especially interested. This minority of Church people makes it possible for publishers to issue religious books and for booksellers to "carry" them.

BUT this does not so much as touch the problem of those myriads of Church people who own no religious books, except the Bible and the Prayer Book—sometimes not even these—and, perhaps, a book or two written by friends or acquaintances among the clergy. Rectors are glad to lend their books; but comparatively few parishioners will borrow them. The rector's library may be the only parish library but it is not used as was the old-fashioned parish library. Something ought to be done about this lack. Every Lent an earnest effort is made. Excellent lists of books are made by thoroughly qualified persons. People are urged to read at least one book. Usually they are advised to buy it. Some of them do. So far, so good. But one book a year is not enough to buy. At that rate, no one would ever achieve an Amen Corner.

The use of this time-honored name was suggested some years ago to designate the shelves in the library of a summer conference house on which were kept the devotional books. There was a good and rather a large collection of these, both old and new. More interesting still, it was a growing collection. New books were added every year; but old ones were not discarded. It is an amazing fact that most of the great numbers of devotional books published are of permanent value. That Amen Corner in that summer conference house always attracts visitors, particularly those who take a scholarly interest in liturgics and those who take a practical interest in the prayer life of their parishes or families. But the chief value of the Amen Corner has been (and indeed is) that it has

aroused and does arouse in Church people the desire to possess an Amen Corner of their own. Most of these little Corners have started with a devotional book; but all of them have grown into collections of religious books of various kinds.

One guest, after looking at all the books in the Amen Corner, took out *The Practice of the Presence of God*, and kept it out for a week. That person now, only three or four years later, has a little shelf of books on prayer. These range from Father Huntington's small book, *The Work of Prayer*, to Father Frost's *The Art of Mental Prayer*. This last book is the newest addition, and its acquisition was a real event, its owner said. This Amen Corner occupies a little shelf. Another consists of ten or twelve books standing on a table between book-ends. The great point is not the number of the books, but the increase in that number. An Amen Corner should indicate a living interest in religious reading. Like any other living thing, it must grow.

NOT only the spiritual life of the individual is strengthened by the use of books on religion and the Church; the intellectual life is stimulated. And how all this does help to keep the people of the Church stable! This is an age in which people seem to find it especially difficult to preserve their equilibrium. The slightest agitation is enough to unbalance them. A startling word, and they stagger like a drunken man and are at their wits' end. This is especially true in the Church.

Anyone in the Church can have an Amen Corner. There are plenty of good books; and most of them nowadays are inexpensive. The old-fashioned parish library was good. But individual libraries are better. Everyone owns *some* books. Many persons have enough books to have a poetry shelf and a history shelf and a biography shelf and even a detective-story shelf. It does not seem too much to suggest that they all add a shelf of books on religion and the Church. No one need do it "all in a minute." The best way is the way in which the rest of a personal library is built up. Keep in touch with the plans of publishers. This can easily be done by means of the advertisements in Church magazines and papers. Keep in touch with new books. This can be done just as easily by following carefully the reviews in the best "review pages," especially in the religious press. Then, ask advice of the rector or the Church bookseller. They will know which of the old books are of present-day value.

Everyone should have access to the Amen Corner, if it is a family corner. Be sure to include books that the children will read with interest, especially the boys and girls who are being prepared for Confirmation or are young communicants. In short, remember the command to love God with the mind. This is binding on every Christian. The Amen Corner will make it possible to all who will establish it and use it. May they be many!

**A** CURIOUS SLANT on Church history is attributed to Dr. Howard Chandler Robbins of the General Seminary in a New York *Times* report of his sermon two weeks ago at the Brick Presbyterian Church. If he is correctly reported in this item, Professor Robbins characterized St. Francis of Assisi and Raymond Lull as "two outstanding characters in the history of the Church who might have been called Protestants long before the Reformation." The report continues:

Pre-Reformation  
Protestants

"Professor Robbins said that these true servants of the Church, in an age of magic and superstition, turned to a more

evangelical faith.' Long before Luther and Calvin, they had perceived the ethical and strong moral force of the Church, he declared. Both had turned to love and spiritual force, to a life of ideals and poetry, he asserted."

No one questions that the great St. Francis was an exponent of "love and spiritual force," "ideals and poetry"; but the love and spiritual force were those of the doctrines and sacraments of the Catholic Church; the ideals and poetry those of the Catholic faith. Two men more unlike than Francis of Assisi, the radiant, beauty-loving flower of the medieval Church, and John Calvin, the grim, austere spiritual forebear of the congregation to which Dr. Robbins was preaching, could scarcely be found, and to intimate that the former was a prototype of the latter is certainly an unusual perspective, to say the least.

But Raymond Lull (or Lully) seems in some ways an even stranger person for Dr. Robbins to introduce as illustrative of a "true servant of the Church" who "in an age of magic and superstition turned to a more evangelical faith." For this "true servant" (whose doctrines, incidentally, were soon after his death condemned by the Church) was the inventor of a remarkable machine called the *Ars Magna*, which the Catholic Encyclopedia describes as follows:

"With the same purpose in view [the conversion of the Saracens], he invented a mechanical contrivance, a logical machine, in which the subjects and predicates of theological propositions were arranged in circles, squares, triangles, and other geometrical figures, so that by moving a lever, turning a crank, or causing a wheel to revolve, the propositions would arrange themselves in the affirmative or negative and thus prove themselves to be true. This device he called the *Ars Generalis Ultima* or the *Ars Magna*, and to the description and explanation of it he devoted his most important works."

If Dr. Robbins had referred to this *Doctor Illuminatus* as the forerunner of the man who invented the machine that prints one's weight and fortune on a slip of paper when a penny is dropped in the slot, we should have followed his argument with ease, but when he refers to him as one who "in an age of magic and superstition, turned to a more evangelical faith," we confess that we find the greatest difficulty in following the thread of his logic.

Perhaps the twofold task of educating candidates for the Catholic priesthood on weekdays and preaching to Protestants on Sundays is proving confusing even to so learned a Churchman as Dr. Robbins. Or perhaps the newspaper report did not do justice to the thesis of the sermon in question.

ANSWERS TO CORRESPONDENTS

W. H. F.—(1) We know of no such thing as a "love feast," in the Moravian sense, in the Orthodox Churches, though sometimes blessed (but unconsecrated) portions of the bread are distributed after the Liturgy. The Greek name for this is *Antidoron*. As a mark of special honor some warm wine is often given to non-Orthodox visitors. (2) The Czecho-Slovak Church is still in existence, claiming about 800,000 members today. It has a Patriarch and bishops, but the first Patriarch was consecrated by seven priests, not bishops, and the episcopal succession has been lost. The Church, despite its Liturgy, has developed radical tendencies verging on Unitarianism.

ACKNOWLEDGMENTS

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## The Living Church Pulpit

Sermonette for  
Fifth Sunday After Easter



### THE NATURAL AND THE SPIRITUAL BODY

BY THE REV. EDMUND J. CLEVELAND  
RECTOR OF THE CHURCH OF THE ASCENSION, FALL RIVER, MASS.

*"There is a natural body, and there is a spiritual body."*  
—I CORINTHIANS 15:44.

THE NATURAL BODY is an undeniable reality. It is the personal possession of every human being. Those who enjoy, those who tolerate, and those who deprecate their existence may, with different feelings but with the same emphasis, declare there is a natural body.

It is true that the natural body is fraught with weakness and subject to disease, but its limitations may be overcome, its health may be restored, and its power of endurance put to most severe tests. Anyone who either sees or shares these experiences with wonder and admiration will say there is a natural body.

The natural body is more than an aggregation of chemical elements formed into a finely adjusted and smoothly working mechanism. The natural body contains and depends upon the deep and prevailing mystery called life. The natural body may be affected from without but it is directed from within. It is the dwelling place and the post of command of the mind and the spirit. As Robert Louis Stevenson said of Fr. Damien, "He was not merely engaged in an unending series of loathsome tasks. He was rather ministering to the remnants of human beings lying there almost unrecognizable, but still breathing, still thinking, still remembering." Whoever appreciates this with respect and reverence will say there is a natural body.

The natural body because of its faculties may be endlessly extended and become a part of all humanity. A builder of skyscrapers, who recently died, has said of his life work, "Time is short in the world of modern affairs and there is no substitute for the factor of personal contact." St. Paul put it another way, "We, being many, are one body in Christ, and every-one members one of another."

The natural body because of its animate senses may take to itself the beauty of the surrounding world. A woman facing imminent death confidently writes: "The sky, the sunset, the meadow, the clover, even the scent of clover, the silver birch that once I saw standing alone in a plowed field, every voice I ever heard, every face I have ever seen, every manifestation of life I have ever witnessed or experienced, all would survive while I survived." This brave soul, who professes no belief in immortality, proclaims the reality not only of the natural but also of the spiritual body.

The Risen Christ is known and recognized by His friends and followers. The wounds of His natural body have not been effaced. They have become the marks which certainly identify His spiritual body. It is evident to Peter, John, Thomas, and the rest that their Lord and Master is a living Christ, that He is in close contact with those who love Him, that He has taken the beauty of this world and made it part of Himself, that He is still engaged in unselfish and sacrificial service.

In the Sacrament of His Body and Blood the opportunity is offered to all to enter into the same intimate and inspiring relationship. Here is food and sustenance for those who would follow in His steps. In feeding the hungry, clothing the naked, healing the sick, remembering the forgotten, and forgiving the sinful, they minister more to the spiritual than to the natural body. And their own experience is transforming. For the natural bodies of those who not only rest but also live in Christ will be changed and made like unto His own glorious body according to the mighty working whereby He is able to subdue all things unto Himself.

THE CHRISTIAN WORK for Moslems with which our missionaries, the Rev. and Mrs. Claude Pickens, are associated at Hankow, though small in extent has at least become important enough to be watched by the Moslem press. It has been referred to in several issues of their leading papers.—*Selected.*

### LOPSIDED PEOPLE

BY THE REV. RICHARD K. MORTON, S.T.M., BOSTON, MASS.

*"I am come that they might have life, and that they might have it more abundantly."*—ST. JOHN 10:10.

WE ALL LOVE HARMONY and symmetry and slightly proportions. If we get a Christmas tree, for example, we do not want one with most of the branches on one side of the trunk. If we get a coat, we do not want one sleeve longer than the other. If we have a table, we do not want one leg shorter or longer than the others.

If our bodies grow out of proportion, what a disaster it is. Just think of an arm or a leg longer than the other—or one cheek larger than the other! How crippled and unsightly we should regard ourselves! We might be called by the unkind and the thoughtless, *lopsided people*.

But lopsidedness is not confined to physical things. People grow physically and intellectually (usually none too much), but often stunt their growing spiritually. They take great pride in the possession of knowledge, but ignore the absence of character. They strut around if they have a strong, handsome, or athletic body—but do not feel ashamed if they have a dying or even an almost dead soul. Why is this not lopsidedness of a serious and badly deforming nature?

People are lopsided without God. If they have no center, they fly around aimlessly. If they themselves are their center, what a restricted, false, and selfish orbit they describe in the vast universe of life! Since Copernicus we have known the sun does not revolve around the earth, but rather the earth around the sun—but some people still seem to think that life should revolve around their selfish interests. People need a good idea of God and an intimate sense of His presence.

People are lopsided without Christ. None taught as He did; none cared so much for men or served them so unselfishly. Christ is their hope, their salvation, their friend.

People are lopsided without a moral code which they are following. Religion is of no use unless it makes us good and on the way to better and best. It is of no use unless we give it to others. We are lopsided without an evangel, a missionary spirit. If our life and faith is good, we cannot resist telling about it to others. The Bible is not a Book merely to be revered and quoted—it is an instrument to produce a godly life.

People are lopsided if they are so selfish and heedless that they have no time for thoughtfulness and kindness. Yet every day on street cars, streets, in public meetings, and even in churches we see evidences of rudeness, indifference, coarseness, dislike, and utter disregard of courtesy and good taste. Surely if Christ is the Saviour of our souls, the least we can do is to save our manners!

People are also lopsided for lack of a great task to work on. We must be busy; we must be accomplishing something. Unemployed lives are dead. We can get robots to go through mechanical motions for us—we do not need men. Often the best way to solve a man's problems is to put him to work and get his mind occupied. The one who always does what he likes usually has low likes and does what nobody, including himself, really likes. We are lopsided unless we have paid life's price. We are lopsided if we are without great directing convictions. Some people are tolerant because they do not know what they really believe, or what anyone else does. Others are at peace and hold all sorts of false and mixed notions because they have never taken the trouble to look them over, classify them, and put them into a coherent system. These are the people that are hesitant, wobbly, and unconvincing about everything. They lack personality and power and appeal. They accomplish little because their personality is not integrated. They are trying to go in several directions at once. People are very lopsided without friends. We cannot live by ourselves; we are all indebted to others. We are social beings.

But Jesus came that we might have life—abundant, symmetrical, beautiful, powerful, godly. He made the symmetry of His life out of love, sacrifice, labor, struggle, loyalty to His Father, humility, high purpose, and similar qualities. Have we a better plan of symmetry than that? Or have we grown so accustomed to our way of life that we are no longer sensitive to lack of symmetry? It is for us to build, and to build according to the way of Jesus.

## YOUTH AND THE CHURCH TODAY

AT THE recent annual meeting of the Church Mission of Help in New York, held in the historic old rectory of Trinity parish in West Twenty-fifth street, a symposium was conducted on the subject of Youth and the Church Today.

Introducing the discussion, Miss Mary Beardsley, associate executive secretary of the Woman's Auxiliary of the National Council, and Miss Harriet Dunn, assistant executive secretary of the Girls' Friendly Society of the U. S. A., stressed the relationship which exists between the work of the Church Mission of Help for unadjusted girls and that of their own organizations.

Following that, Miss Marguerite Marsh, executive secretary of the Church Mission of Help, outlined a few of the problems which this organization must face in bringing to troubled young women the faith which this religious social case-work agency is peculiarly fitted to give.

She stated in part:

MISS LINDLEY AND MISS DUNN have traced for us the broad outlines of the ways in which the major interests of two organized working units of the Church are related to each other and to the Church Mission of Help—

and to the topic under discussion—namely Youth and the Church Today. May I for a few moments turn our thoughts to individual girls and their spiritual needs, and the difficulties which we face in trying to make real and vital the strength and consolation of the Christian faith when it is applied to the problems of daily life?

Fr. Hamlin recently said in discussing this question that people fall into two groups—those who know there is a lack in their lives and wish to find a truth with which to fill it—and those who recognize no such need. For the first group the way to put before them Christ's truth was relatively simple. But to open the eyes of the second group to their need is an infinitely more difficult task.

The most vivid picture I can give you, perhaps, of the spiritual problems of girls as we know them is to quote verbatim from conversations and letters we have had. For those of us who have had during all our lives religious instruction—and leaders to whom we could turn in times of perplexity—these quotations may come as a shock. For workers who meet such moments, they both reveal a need and afford an opportunity to give from the stores of education and experience which life has granted us.

The following I quote from the girls themselves:

"It is impossible for me to reconcile the teaching of God with the suffering I was subjected to in my childhood."

"Why should I go to church when I find God out of doors or in poetry or in quiet? I can pray then—but not in church."

"I cannot believe in a God—whom you say is a God of Love, when I hear of a woman told by a minister when her little boy had been killed, that 'it was God's will.' Nor can I understand a God who had to have His own Son hung upon a cross to satisfy His anger against the human race. And yet I do know and have seen a spirit of goodness in people—and I'd like to be in harmony with that spirit."

And another young girl—looking at the Crucifix on the rood screen in Trinity Chapel—asking the worker:

"Do you *really* believe He actually lived?"

And another: "I never could stand the thought of Christ as He is always pictured—a meek and patient Person—too meek to fight. But I've come through pain to see Him as a strong and vital Person—and now I can believe in Him."

Yet another: "I cannot truly write that I have felt any appreciable period during the past year as a real Christian is expected to, but I do believe I have honestly come to wish I might find some honest and vital philosophy of religion—or 'way'—especially for those I love—for certainly if one has nothing of faith and courage to offer one's dearest, then one is poor indeed and a failure."

Still another: "I got to thinking that all these people seem human and they belong to the Church which is backing the Church Mission of Help which is helping me. The Church seemed to mean so much to them, and they seemed so real, that I decided there must be something in their religion."

These are the seekers—those who know there is a lack. Yet to attempt to meet their need in phraseology which may be significant for us but is not for them is to close the door between us for good. One must be willing to seek for ways of expressing one's belief in terms of today—to put aside our Anglo-Saxon reserve—to see that only as we meet honest questions with honest, intelligent answers, do we carry conviction; and further, to present the faith that is in us as a happy and vital way of life—as against the concept that so many young people have, that religion is either "depressing and repressing," or else that it is the refuge of the weak and sentimental.

For the second of Fr. Hamlin's groups—those who do not recognize their need—the way is much more difficult. The beginnings, which may sometimes be also the ending so far as our human contacts and insight go, are almost of necessity apparently remote from religious expression as we think of it. I think it was something of this sort that the chaplain of the City Mission Society of Rochester meant when he said at the synod last week that he could not always find the line between the spiritual and religious work and the humanitarian aspects of it.

Recently two girls have said that in this chaotic world, the Church Mission of Help brought to them their first experience of order and plan for their lives.

To comprehend a Power from which all order springs, one first must have an experience of order. To have faith and joy one needs to have an experience of a stable and loving relationship—normally coming from the family life. So too with awe, altruism, a sense of beauty, love—all essentials of the spiritual nature. But when we made a study last spring of 193 girls, we found that only 20% had come from homes where both parents were living together in approximately normal fashion, so that a sense of security of an ordered universe had not been, for most of the girls, a life experience.

And so our social case-work, through which a girl's needs are considered on an individual basis, about which I've said and can say nothing in these few moments, is in many instances—affords and creates—the first opportunity a girl may have had to know something of her spiritual self. And not until she is aware of her spiritual nature will she fully understand herself and look for those things which will satisfy her spiritual needs.

And may I close with this thought—that the youth of today is honest—that they respond to honesty—but will waste no time on evasion or dogmatic statements. We must have a "reason for the faith that is in us." If you dig deeply enough you will usually find a willingness on their part to admit that the philosophy of self-expression is not sufficient for living. We have therefore a challenge before us. Can we as adult Christians be understanding enough and flexible enough to meet it?

## THE SELF-MADE MAN

DURING THE PAST months there have passed away three well known men—Sir Thomas Lipton, Dwight W. Morrow, and Thomas A. Edison. They were much different one from another in occupation, achievement, and personal characteristics. But in one respect they were alike. They were all self-made men.

The self-made man makes his own way. If there are no paths open before him, he finds and follows a path which to others may be invisible. If there are a number of paths open to him, he does not drift into the most obvious but chooses the one which to him is more promising than inviting—a path which leads far toward the goal of his life.

The self-made man makes his own character. He puts himself under rather than submits to discipline. He develops rather than cultivates his virtues in the full and free use of his ability, energy, and aspiration.

The self-made man makes his own world. If it is to be a large, peaceful, and considerate world, it will not be a world which he makes by himself. Rather it is a world which he makes with and for many others. The self-made man's achievement may be conspicuous, as seen in the distinguished personages noted above. They may be unnoticed as in a multitude of average persons whose names are unknown. God is the creator of the self-made man. But God did not make him. He gave him the power to make himself.

—Rev. Edmund J. Cleveland.

# Fighting Unemployment

What Cleveland Churches Are Doing to Bring Relief

By the Rev. Allen D. Jennings

Priest-in-Charge, Trinity Cathedral, Cleveland

**U**NDER the leadership of Mrs. William G. Mather, wife of the senior warden of Trinity Cathedral, Cleveland has organized its churches in response to an urgent emergency relief call. Both large and small churches are finding a definite part to play, and religion is being applied in a practical way to bring relief to suffering humanity.

The dividing of the city into districts, and the mobilization of the city churches in these districts with a key church to relay the requests from the community to the individual church, is a new method of working through the churches. The district group meetings will have a permanent value in that problems peculiar to their own neighborhood can be discussed. At present the common problem is relief, physical and recreational, and the churches will have the privilege of supplying the spiritual background upon which to base action during emergencies, and provide brotherly counsel in normal times.

Acting Mayor Burton of Cleveland gave a threefold challenge to the churches in the city when it was found the Associated Charities were going to run out of funds: First, if each church would organize to take entire care of one more family, 350 families would be fed, clothed, and housed. Second, if they would organize the available recreational facilities in their buildings for the use of the unemployed, the morale of hundreds of workers would be kept up and they would not lose hope. Last, if in their membership, they would find volunteers to help captain the Man-a-Block campaign, or give volunteer service to the Associated Charities, this would be an active demonstration of their sincere desire to help solve this city-wide problem.

Mrs. Mather was appointed chairman of the Department of Churches on the Mayor's committee, and with Trinity Cathedral as the downtown "key" church of one of the fifteen city districts, she organized a social service committee with Mrs. E. R. Grasselli as chairman, for demonstration work, before calling the 33 other churches of the downtown districts to do likewise. Every organization in the Cathedral appointed one representative, with five members at large who had not previously been interested in the organization life of the Cathedral, but had been very active in social and civic betterment.

The Social Service Committee started to function as follows:

I. Any family relief work then being done by Cathedral organizations was reported at the first meeting, and names of these families were cleared through the district offices of the Associated Charities, which had been organized to clear Church families separately to avoid duplicate giving by the churches.

II. The histories of five families living in the immediate vicinity of the Cathedral were discussed, and relief planned for them as follows:

*a. Food*—A "Mother Hubbard Cupboard" was provided to store canned food or dry groceries sent in by members, and members of the committee also asked their tradesmen to send them whatever fresh fruit and vegetables were left unsold at the end of the day, for immediate distribution to needy families. As a result of this request, donations of fresh fruit and vegetables have come in several times a week, that would not otherwise have been available for distribution.

*b. Clothing*—Members of the congregation were requested to send in whatever wearing apparel they could spare for these families and, in addition to this, a number of department stores in response to an appeal from the committee sent in certain garments which had remained unsold too long to be disposed of through the store, but which had never been worn and which because they were often of large size filled certain needs which could not otherwise be taken care of.

*LAST WEEK* our leading article dealt with the work being done by New York parishes in relieving distress caused by unemployment. ¶ Differing somewhat in method but no less valuable in result is the way in which the parishes of Cleveland have organized to meet the emergency. ¶ The thrilling story of the way the Church in these two large cities is rallying to combat the present emergency should be an inspiration to churches large and small in all parts of the country.

*c. Rent and gas*—Through special appeals, and from collections made at organization meetings, a considerable sum was raised to meet this need when necessary.

**I**N THIS WAY, sufficient food, clothing, and funds have been acquired to care for not only the five families first assigned to the committee, but for those con-

stantly being added to the list.

Aid is given by the members of the social service committee upon consultation with the district worker of the Associated Charities in charge of the families assigned to the Cathedral, and the members of the committee visit these families accompanied by the district worker.

III. A recreational program for unemployed men and their families has been presented every Friday and Sunday evening in the parish hall of the Cathedral since the first week in April with great success. There is no admission fee and no charge of any sort. Invitation tickets were distributed to the families through Associated Charities workers, neighborhood day nurseries, libraries, and all other churches of all denominations in the same district. The attendance at the first two entertainments was 150 and 200, respectively, and has steadily increased until at the last two meetings it reached a total of 700 and 560 respectively. The entertainers have all volunteered their services and the best talent available has been procured. Following the entertainment, refreshments consisting of coffee (cocoa or milk for the children), doughnuts or cake and cookies, salted peanuts or popcorn balls, are served. All refreshments have been donated by various Cleveland firms and there has been no expense attached to the entertainments except the cost of heating the building and cleaning up, although part of the cleaning is done voluntarily by young men in return for food.

IV. An Every Woman Canvass of Work card has been sent to every woman on the church list to recruit new volunteers from those women who have not previously had an active part in the work of the Church, but whose civic activities make them particularly well fitted to assist in its social service work. Relief work appeals to everyone at this time, and this has provided an opportunity for the churches to recruit new blood among their own members.

That the experimental program introduced by Mrs. Mather in this downtown district has been considered successful by those who have watched from the sidelines has been indicated by the fact that, one by one, the churches in the neighboring districts are turning to the Cathedral for instruction whenever they add to the work they had already started. This is especially true of the churches about to conduct free neighborhood entertainments in their own districts as well as those anxious to enlarge their family relief programs.

## THE LITTLE CHURCH IN THE GARDEN

THERE IS A DIMINUTIVE ST. CROSS CHURCH at Hermosa Beach, California, which is lovingly called The Little Church in the Garden. Although her communicant list numbers but one hundred and eighty-two, nevertheless every Easter Even at 4 o'clock, there comes to her font large groups of people bearing little children in their arms to receive the rite of Holy Baptism. Three years ago, twenty babies were baptized; last year the class grew to twenty-six, and this year the church was overcrowded when twenty-seven infants and two adults were led to God's holy font. The atmosphere of the early apostolic baptisms seems to invade the church. After a children's hymn is sung, the congregation begins to wend its way homeward to prepare for the great Easter Feast on the morrow. And truly a child leads many of these back to their Church and their God.

# All-Japan Champions to Play Americans

UNDER THE LEADERSHIP of George Marshall, director of athletics, and Professor Shoji Kubota of the English department, St. Paul's University, Tokyo, is sending its 1931 All-Japan baseball championship team on a tour of the United States. The party consists of fifteen student players, the two leaders, and Mrs. Marshall. They arrived on the M.S. *Hiye Maru* at Seattle on April 19th, where the Bishop of Olympia, the Rt. Rev. S. Arthur Huston, D.D., Ashley E. Holden, director of the Seattle Japan Society, and a group of city and state officials as well as Churchmen of the Pacific Northwest joined with the University of Washington in giving them a royal welcome.

Rikkio University, a sister school of St. Paul University of America, is one of the largest religious schools in Japan. By the earthquake of 1923, buildings, library, and references were all destroyed, but due to deep sympathy accorded by our American friends, it was made possible to reestablish the university. It is a kindness which will never be forgotten and for which we shall always be grateful.

On their arrival the morning of April 28th at Union Station, Chicago, the party was welcomed by a committee of Chicago Churchmen, city and state officials, and others, headed by John D. Allen, national president of the Federation of Church Clubs. For two days they are the official guests of the Chicago Church Club, making their headquarters at the Edgewater Beach Hotel, and training intensively in preparation for the game on Friday afternoon, April 29th, with the University of Chicago, whose team has often invaded Japan during the past ten years.

On Saturday, April 30th, the team will visit Athens, Ohio, and play the Ohio University team one game. May 2d, 3d, and 4th the Tokyo party will visit Cleveland and Detroit. In Detroit the Bishop of Michigan, the Rt. Rev. Herman Page, D.D., and the Rev. Irwin C. Johnson, diocesan director of boys' work, will be in charge of their sightseeing plans and welcome meetings. May 5th they play another Big Ten game with the University of Michigan at Ann Arbor. Michigan has also visited Japan several times and played all of the Big Six university league teams in Tokyo, of which St. Paul's is the 1931 champion. The party will remain over in Ann Arbor for the first two days of the Brotherhood of St. Andrew's Michigan Conference being held at Ann Arbor and will leave May 8th to visit Niagara Falls and Buffalo before proceeding east to play Yale at New Haven on May 10th.

May 11th will be given over to New York City sightseeing and a welcome luncheon with New York Churchmen, and Thursday afternoon, May 12th, they will cross bats with St. Stephen's College at Annandale-on-the-Hudson for the only contest with any of the five Church colleges in America. The other colleges do not have baseball teams this year. After the game the team goes to Philadelphia and Washington for brief sightseeing trips and leaves Washington the evening of May 13th for Los Angeles, where games will be played with Southern California and at San Francisco with California and Stanford before they sail for a series in Hawaii before returning to Japan.

St. Paul's University baseball team won the Big Six University League penant during the past season and won, for the first time in the history of the university, the base-

ball title of Japan. This is of special significance to America as this is the first American Church-established Christian educational institution in the Japanese empire to win this honor. The other member universities of the Big Six league are all non-Christian institutions. St. Paul's had its first inception back in 1879 when it began as a small English school with only five students and has grown today into one of the outstanding educational institutions of the empire with some 2,000 students.

FOLLOWING the precedent set by winning teams of other seasons in Japan's greatest inter-collegiate sport—American baseball—the team earned the right to make this American tour. During the past two months of unsettled war conditions in the Far East, the university authorities felt the tour should be postponed but

while Paul Rusch of the university was on the Pacific returning to America recently a radio was received to proceed with the arrangements. The trip is made possible by an accumulation of funds in the Big Six University League treasury in Tokyo and although the funds set aside originally for the tour suffered at the hands of the falling yen-dollar rate of exchange, these non-Christian universities voted to extend further funds to St. Paul's team to make the trip possible.

Mr. Marshall and Professor Kubota who lead the fifteen players are leaders in the Brotherhood of St. Andrew move-

ment on the campus of St. Paul's, a movement that during the past few months has been partly responsible for a great forward movement among all Sei Kokwai (Holy Catholic Church) young men from one end of the empire to the other. Several of the players are Christians and a number are in baptismal classes at the university. They come to play good baseball and make friends. The kind of welcome Churchmen over the country give them will be reflected throughout the length and breadth of the Japanese empire.

## THINGS TO COME

ON THE WAY to a 7:30 service [April 25th], I walked through the grounds of "Locust Hill." A light snow had fallen—of that soft, transparent, feathery texture characteristic of late spring flurries. The hedge glowed green through it, and the birds, scratching happily beneath, gossiped softly in excited chirpings.

A flock of juncos was hunting for hidden treasure under the fir trees on the lawn, cheek by jowl with portly robins who strutted with truculent air, looking like city aldermen, protesting at the encroachment of a mob on their private preserves.

On the broad, low branches overhead, some lovely migratory visitors fluffed their yellow and black and white feathers, and shone like balls of gold in the sunshine.

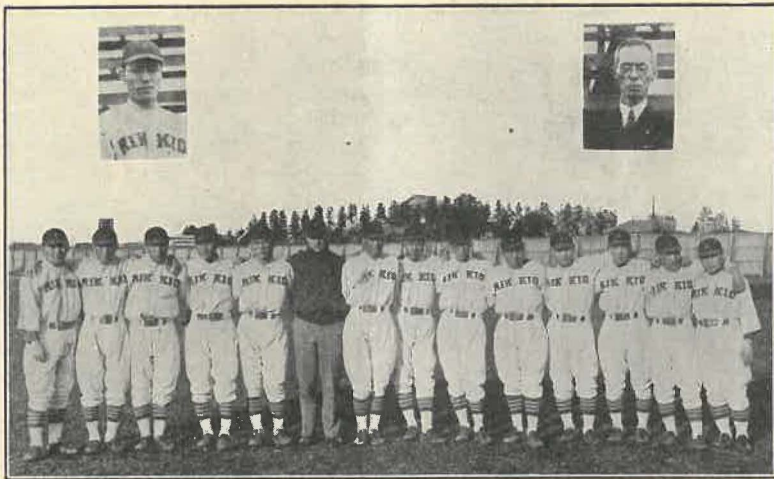
The garden shrubs bore silver frost blossoms, and the long slope of the hill at the back showed a tinge of browns and greens through its lacy white coverlid, which, from where I stood, stretched up to a sky as blue as the Virgin's veil.

A squirrel ran round and round a great tree trunk, with fussy chatter, and, as I followed the path back of the green cottage, a rabbit sprang in front of me, then bounded away.

And then—close to me—I saw a *bluebird*, unbelievably lovely, with a jabot of red on his azure breast!

My heart leaped with the joy of spring, and the promise of *Things to Come*.

—St. Mark's Day entry in a Churchwoman's Diary.



RIKKIO UNIVERSITY BASEBALL TEAM

TOP, RIGHT: President S. Kubota; LEFT: Capt. K. Sekiguchi.  
FROM LEFT TO RIGHT: K. Fujita (manager), S. Kikutani (pitcher), T. Ogasawara (catcher), K. Koba (outfield), K. Momose (catcher), G. Marshall (director), K. Yamashiro (first base), S. Kunitomo (right field), S. Nakashima (center field), T. Tsuji (pitcher), J. Miura (left field), K. Uchida (third base), A. Kashima (outfield), and S. Hatanaka (second base).



# Have You Shared?

By the Rev. J. Herbert Smith

Associate Rector of Calvary Church, New York

THE WORD of the moment is *share*. Stretched across some of the principal streets in New York City, at the present time, are some firm reminders in the form of enormous banners with such words emblazoned: "*I Will Share*," or "*Have You Shared?*" They tell us, as we run, of our duty and privilege to divide our substance with the vast number of unemployed in our community.

In the past when similar emergencies have arisen, the emphasis has not been put upon *sharing*, but upon *giving*. There is a subtle difference between the two, which makes me feel that in the adoption of the word *share* there was been an advance in expressing more fully the ideal of *giving*. There is an air of finality about a gift. A donation does not necessarily mean a continued association between the donor and the recipient. On the other hand, to share means to possess in common, or to partake with another. Sharing, then, carries the idea of continuation. It is a deeper and a more personal experience. It was in this spirit of sharing that Jesus dealt with the need of His day.

This challenge to share offers a unique opportunity to us Christians. There are special implications in the word SHARE, which demand our thoughtful consideration. As followers of Christ, it must mean that we have more than this world's goods to share with our needy brethren. There is spiritual as well as physical starvation, and they sometimes are found together. Men's bodies may be suffering from exposure, but we must not forget that a still larger number of hearts are paralyzed by the freezing blasts of fear. There are many empty stomachs, but there are far more empty souls. By our gifts we are able to provide food, clothing, and shelter, but as Christians we dare not stop there. A gift is not enough from us. We must share, and to do this we must first understand the need on every side, and then share the best and deepest things we have in order to answer that need.

To begin our sharing, it is natural to start with the self-evident need all about us. If we are serving upon an Unemployment Relief Committee we already know many heart-rending stories. The newspapers give us appalling statistics. The various social agencies have their full quota of sufferers. Even the life of our city streets reveals great extremities to all but the most casual observer. We are apt to add these and arrive at a sum total of the need in so many dollars for food, clothing, shelter and employment. To be sure, dollars are a very necessary part of the answer, but they are not the whole of it. If our professed love of neighbor is real, we, as Christians, shall contribute our dollars. My fear is not that we shall fail to give, but that we shall be superficial and unguided in giving. If we are Christlike in spirit, we cannot conscientiously discharge our duty toward our suffering neighbor with a generous check. We dare not think we have met men's deepest needs with a hot bowl of soup, a bed, a new suit, or even with a job. If we stop with these, we have met the needs of the body but we have utterly neglected the needs of the soul.

If the Church in this crisis shares its worldly goods and fails to share its faith, it will lose what I feel to be its golden opportunity. There is something about a period of depression which makes for a greater receptivity on the part of the needy toward the Church. Personally, in dealing with a large number of people who have come for help, I have sensed of late a more mellow quality in them which makes me feel that there is a greater willingness on their part to receive any help, physical or spiritual, which the Church has to give them, as a way out of their difficulties. In the back of their minds I sense a question: I wonder if the Church has anything to offer? We Christians should keep this question in mind and remember that it is there, even though many attempts are made to cover it up.

We must never take people for granted. It is a common experience in these days to be stopped upon the street by beggars who ask for the well known nickel with which to

buy a cup of coffee. Sometimes it is "the price of a bed." Most of us are both embarrassed and annoyed when this happens. Some of us flatly refuse to give, while others of us will hand out the requested amount, and then rush on about our business. As a general rule I never give to street beggars, but in times past when I have acceded to their requests with a coin, I have always come away with a smitten conscience. I could not escape the thought that I had dealt carelessly and unlovingly with a man in need. There was the possibility that he was a panhandler, but as a Christian I felt that I owed something, even to panhandlers. My nickel did not touch the blatant and callous dishonesty in that man's heart. My haste but emphasized my lack of Christian love. Somehow my anxiety to free myself from this annoying situation made me forget that here was a man with a soul like my own. My dearth of Christian imagination kept me from sensing any possible fear or despair eating at his heart. Because he was not more than a "bum," or a panhandler, or an object of charity, I thought in terms of nickels rather than of an answer which I, as a Christian, might have for his need. I forgot that this beggar was a soul in need of Christ's redemption. Because I forgot, I gave a nickel for a cup of coffee but I did not share.

HOWEVER, not all the need of the hour is brought to light by charity. There are few people, indeed, who have been able to escape the pinch of the current depression. Many living upon incomes have had their dividends cut; some have lost old positions and have had to take work at greatly reduced salaries; and still others are living under a terrific strain. Nearly everyone is having to make some adjustment, and not all are doing it with good grace. In these instances it is not charity which is needed. Social agencies are not in possession of these case histories. Their need is not financial but moral. Their lack may not be so glaring, but nevertheless it is causing frightful conflict and uncertainty. Social agencies are not equipped to deal with these people, but the Christian Church is. A gift will not satisfy the deep longing in these torn hearts, but the sharing of a comforting and victorious Christian faith will furnish the answer to the fears and worries which have been slowly sapping their physical and spiritual vitality.

Some time ago I talked with a woman, a trained social worker, whose immediate problem, so far as she was able to see, was the matter of her own support. She had not come to me for financial aid, but rather she had come to secure my support of a social service project in which she was independently engaged. Because her own marriage had gone on the rocks late in life, she had felt a call to prepare herself for dealing with marital problems. Technically she was trained, but she suddenly realized in the course of our conversation that her technical advice would be utterly worthless unless she had some way of touching the motives and attitudes of those whom she was trying to help. She had also overlooked the fact that in her own unhappy experience there was sharable material which, if shared at the right time and with the right person under the direction of God's Holy Spirit, would be one of her strongest assets in her field of social endeavor. During our conversation she was awakened to the need of still further reaches in her own Christian experience. She found that she herself had to make a deeper commitment of herself to Christ, before she would ever be able to help others as she wanted to help them. Here was a Christian social worker of excellent quality, who had come to acquaint me with her work but who remained to tell me of some of the unsatisfied hunger in her own heart. Christian love should keep all of us from taking any soul for granted.

These are the days of nervous and physical breakdowns. I am told that the census of the New York hospitals at the present time is unprecedentedly high. People are living under too heavy a strain. Thousands are living in terror lest they lose their jobs; others are eating their hearts out because they

BY HOWARD R. PATCH

are in reduced circumstances; many are full of resentment because of less comfortable living conditions; and still others are tied in knots of fear in anticipation of illness and its added complications. All of these have added to the strain, and even the strongest physique will ultimately collapse under such a heavy load. We are surrounded with such people today. In a measure we sense the anxiety, but our temptation is to brush it away with good cheer and false optimism. We Christians should have a better answer for fear than a slap on the back. We Christians do have the answer for fear, if our trust in God is big enough to touch and control the daily round. We Christians should have money to share under the guidance of God's Holy Spirit but, better still, we should have victory, and God knows it is the greatest need of the hour.

Once we have sensed a need it is our Christian duty to share in order to answer it. It is our temptation to become self-conscious under such circumstances. We hardly know where to begin. At any rate we should begin naturally, and the very best and simplest way is by the expression of our Christian love. We do not want to give the impression that we are trying to do personal work but we do want to make the needy one feel that it is our desire to share anything of our own Christian experience which may help in the answering of his problems. It is true that our love may have its limitations, but with proper exercise it will grow. I wish that more Christian people could appreciate the stark loneliness of men's hearts and how it often drives them into the depths of sin and despair. As I write, a letter has come to my desk from a young man, 23 years old, who is working as a houseman for a couple now living on a farm in a New England state. That young man is starved for some small expression of love from that very conservative and traditionally bound New England couple. I happen to know that this youth is in desperate need of their attention, and even a limited expression of their interest and regard could perform miracles at this time. Many of us are equally blind. The panhandler asks us for a nickel when what he really wants is our love. Our nickels neither give it nor do they purchase it for him. It is by loving people, inadequate though that love may be, that we open the way to their hearts, where we discover their true need.

But we do not manifest our love by preaching roadside sermonettes, nor do we necessarily inspire confidence by quotations from the Bible. At any cost we must free ourselves from the air of patronage. Love is not patronizing. We inspire deeper confidence and prove our love as we share honestly and guidedly our own Christian experience, which will fit the individual need at hand. We may even touch on some of those very "sacred" things in our life, but nothing is too sacred to share with a soul in dire need. It is best that we be careful to differentiate between ideas and experience. Ideas are both stale and vague to the average person in need. It is the specific victories, the certainty, the joy, the peace, the provision and blessings, the leadings of God's Spirit in our life, which will make the needy one listen with hope. What God has done for us will be its own authority. Through our concrete sharing, we shall be able to point a definite way out, and a specific place to begin. We will share our own beginning with the full commitment of our whole selves to Jesus Christ. We will share how that commitment has deepened along the way as we have lived day by day under the direction of the Holy Spirit.

It is this commitment of a life to Christ which points the way to victory over fears, hatred, disappointments, self-pity, greed, dishonesty, lust, self-indulgence, inferiority, and pride. In fact it points the way to full release from every sin which doth beset us.

**SHARE!** To us Christians it comes as a double challenge. It is a dare to share our money as well as our Christian experience, and in the meeting of that challenge we shall furnish the answer to the moral and physical suffering of the times. This is not a challenge put to Church workers and parsons. It faces the whole Christian Church. In accepting that challenge we of the Christian Church shall not only answer the great need of the hour, but we shall also prevent further disappointment and disillusionment with the return of prosperity.

The needy man looks to you for an answer. Have you shared?

ONE DAY visiting a certain large city I dropped into one of its churches, perhaps a little out of weariness, to be refreshed with the peace of God's House, and a little out of curiosity to see what one of our church buildings is like. As I walked into the dimness of the interior and admired the soft light from the fine windows, I noticed that men were busy with preparations for a funeral. In order not to intrude on those who were bringing in flowers or arranging candelabra, I went to a pew near the vestibule and there slid down on my knees for a while. Suddenly through my prayers I heard two voices engaged in conversation near me, just beyond the door. First the woman's clear tones.

"It'll be a great relief to have him go! I suppose right now he's busy trying to decide which of those elaborate costumes he'll wear for the funeral. He loves to walk up and down in those things, even at a funeral."

"Well, he certainly has tried to be fancy. But one thing can be said for him, he's made a great success of the Sunday school." This from a man.

"Oh, financially, yes. Poor little children, how he's made them scrimp and save to give their part. And he's made them perfectly miserable if their class fell down on its quota. I think it's perfectly dreadful the way he's nagged and driven them. And in a Sunday school, too!"

The man obviously thought for a moment. "Well—let's give the devil his due. I rather think that the children like him—in a way. We've had the best attendance we've ever had, you know. He's built up the whole school."

A sniff from the woman. "They come just to see the show. I've never known so many processions and pageants and shows in a Sunday school. The children don't learn anything. They are simply driven with all that's going on. He loves to march up and down in front of them. . . ."

It occurred to me, a bit tardily, that I was a real if fascinated eavesdropper. I put my hands over my ears to keep out the woman's cold, malicious words, and I fixed my eyes on the shadows of the men up in the chancel moving about arranging flowers. There were a great many flowers, heaps of them, and they made strange and lovely shadows and colors up there before the altar. The shadows of the men moved in and out slowly like shuttles in the gloom weaving the colors and shadows together. Who was recently departed from this life, I wondered. Some member of this congregation? What did he or she think of the world and its meanings now? How would he or she feel about the funeral later in the day?

I uncovered my ears. The voices were still going on:

"Of course, his wife is a regular gossip. She's a snippy little thing." (I now felt perfectly free to listen all I liked. It was the woman who spoke.)

"Oh, come," the man demurred. "She's done a lot of work here in the parish. People like her."

"Work? Yes, and what kind of work! She's upset more people with her sharp little tongue! As for envy, hatred, malice, and all other uncharitableness—well, all she can do is go out and sew and gossip. It will be a happy day when the parish sees the last of her. She loves to see her husband all dolled up in those robes he wears, and she sits down in front and just worships him."

I got up and walked out into the vestibule. I wanted to make some remarks on the way that kind of talk sounded in a church building, making a little trail of wickedness where there was so much peace and beauty. Out there I saw the two dark shapes, a man and a woman, and the pale circles of their faces looking up as I passed. I wanted to remind them that some day a stranger might come in there and as a potential convert hear that conversation and be forever repelled. Then I quickly remembered that I was a stranger in that parish. Suddenly the whole thing was a little like the Church at large, with the malicious talk in the vestibule, the little foxes nibbling away at the vines.

The pale oval circles were turned toward me still. I must have paused. Embarrassed, I hurried along. Who was I to hand out rebukes within the church porch? Again as the fresh, cool air outside touched my face, I wondered who was being buried, and what the service would be like, and how the departed would feel about it.

# A Strange Echo of Father Ignatius

By the Rev. Desmond Morse-Boycott

Priest-Journalist, and Author of "Ten Years in a London Slum"

ONCE endured a great humiliation in journalism and inadvertently "killed" an interesting man whom I had chanced to meet.

This man was named B. G. A. Cannell, for four years a monk with the famous Fr. Ignatius, in the solitude of a bleak, sequestered monastery in Wales, miles from anywhere, and, in later days, an L. G. O. C. 'bus conductor, whirling daily through the bedlam of London.

One day, before I became responsible for his "death," he sat in my garden, on a sunny summer day, when off duty, and told me about his strange experiences with the erratic Father. Fr. Ignatius was a deacon in the Church of England who, towards the latter half of the last century, blazed a monastic trail across the pages of Anglican history. He was famous for his mission preaching and revived the Benedictine rule. In spite of collisions with the ecclesiastical authorities he founded a monastery at a very lonely spot in Wales. There were strange stories of visions and visitations; of an appearing of the blessed Virgin Mary; of a candle that was seen to be burning brightly in the darkness, but with no one holding it. Cannell told me something about these things. He seemed to have a deep reverence for the erratic genius who had startled England, thrilling her at one moment by golden eloquence and mystifying her at another by reviving within the establishment the rule of St. Benedict.

Monastic movements, founded upon firmer ground, by men with more stability of character, have endured, while his has gone. The trouble with Fr. Ignatius was his love for the theatrical. That made him a fine missionary. He was afraid of no one. He used to debate with the great free-thinkers of his time, and come off best. He often had to face a rough house, but could control a mob. He could not control a monastery. Cannell agreed with me on that point. He could not "stay put." He needed money for his work, and journeyed, in and out of season, all over the country. You cannot be abbot of a monastery with any success if you are seldom there. By trying to combine mission preaching, the collecting of funds, and the monastic life, Fr. Ignatius failed to do an enduring work, and is remembered mainly for his hymns, which are still popular, such as "Let me come closer to Thee, Jesus."

Cannell's family had a curious, but interesting, history. His father was educated at Louvain, taking the degrees of M.B. and B.D. Then he became a Dominican monk, coming to this country on a Roman Catholic mission. He practised, too, as a doctor. One night he was called to the bedside of a Baptist girl of 17, who was apparently dying. Two doctors had despaired of her. Through his ministrations she recovered. They fell in love and were married. Thus Mr. Cannell, senior, broke his vows and perforce left the Roman Catholic Church. Most of his patients had been Irish Roman Catholics, and they boycotted him. He left London in financial distress, wandered from town to town, and settled, at length, in Sittingbourne, in Kent. Those were the days when doctors charged a uniform rate for medicine, of half-a-crown a bottle. Mr. Cannell, senior, under-cut them and established a good practice, charging only a shilling for advice and medicine.

Although he had abandoned his Church he remained deeply religious, and, as time went on, began to wish that one of his sons might be dedicated to the cause of religion. Cannell, junior, however, was brought up a Wesleyan. At the age of 18 he was brought into touch with Fr. Ignatius, to whom his father had written. Then one day the call came, and young Cannell fared forth to Llanthony.

Llanthony was the final place on earth.

It was some eight miles from the nearest station, above a valley. Half-way up was an ancient Augustinian priory. Fr. Ignatius had set his heart on that priory, but a Protestant owned it, and would not sell. Lord Hereford, who sold him the site on which he built his abbey, is reported to have said: "You can have it, but you are mad." The abbey was built with extreme difficulty, on account of the inaccessibility of

the site. How it ever came to be built at all is a mystery. But finished it was, and it became very grand, and had a lovely chapel. Cannell, junior, when he arrived there felt very homesick, but the chapel comforted him after his journey through the darkness over the long rough roads. He spent a wakeful night in a bare cell, unlighted save by the red gleam of a lamp in the passage.

It was not long before he was admitted a postulant, and some while afterwards, after he had made an attempt to leave the monastery, he was made a novice. He became, so he told me, seasoned to the hard life, and ceased to beg his father to take him away. Fr. Ignatius had seen his letters and suppressed them as injudicious. He was proved to be right, because Cannell came to love Llanthony. Life there was singularly austere. The feeding of a monk cost five shillings a week only. On the day, however, when he became a fully-fledged monk, some two years after he entered the monastery, he had a joy day. The solemn admission over, Fr. Ignatius produced a razor, lathered the new monks' heads, and shaved (most painful process) the tonsure. Then he gave each a glass of Grande Chartreuse, relaxed all rules of silence, and allowed them to take a long walk in the mountains. Cannell told me that he was, all the time, faithful to his rule, and in a state of fervent exaltation.

HE WAS clear, too, about the appearing of the Virgin Mary. The incident was this. There were some boys who received their education in the abbey. They were playing in the fields one summer evening, but abandoned their game and ran to Fr. Ignatius, crying out that there was a light burning in a bush. He calmed them, and ordered a watch to be kept by the monks of the abbey, and the nuns in the convent nearby, before the altar. They prayed in shifts of an hour each. The next day one of the nuns sent word that Fr. Ignatius had left the monstrance on the altar. Usually it was locked in the tabernacle when not in use. Fr. Ignatius went to lock it up, but it was not visible. Concluding that the nun had seen only a vision of a monstrance he arranged a special service. On that evening the boys saw the light in the bush again. The monks were assembled in the porch, where they sang an *Ave*. Cannell was among them. It was a foul night. The wind howled in the vast solitude. The rain teemed down. A thick pall of cloud enveloped the Welsh hills.

Cannell's own description of what ensued was this (I quote his own words): A wonderful light appeared in the heavens. It seemed to open out and, in the center, there then appeared the blessed Virgin Mary. Her hands were outstretched, and the light from her presence was so radiant that the monks could hardly look upon it. The walls of the massive monastery became like glass.

Such an experience suited Cannell's mood in those days. He was contented and happy. Perhaps his happiest moments were spent at the organ, on which he became a proficient player. Now let us see why he left Fr. Ignatius. I had the story first from his own lips and then from his written words. They are important, as throwing new light on the eccentric genius whom the Church of England neither understood nor valued.

One day he was ringing the bell for a Requiem Mass when he heard his name called. But it was not the name by which he was known in the monastery. So far as he was aware none knew it, save the Father. "Bertie," called a voice. He listened intently. Then he recognized the soft tones. They were his mother's—and she was dead.

A few days later Fr. Ignatius took him for a walk, and broke the sad news to him. "Dear child," he said, "I am very grieved to tell you that your father has passed away. The curious thing to my mind is that your father must have died at the time when you heard your mother call you."

Cannell (who was known as Brother Gildas) besought for permission to go home for awhile, but was refused it. Discontent was sown in his heart, and bore fruit later. Fr.

Ignatius was absent for a time—a long time—and his monks relaxed their rules. He returned one day in a bad mood, having met with a rebuff at the Birmingham Church Congress. A chapter was summoned and the monks were peremptorily bidden to confess breaches of rule. Cannell spoke up. "Father," he said, "you had better ask us what rules we have kept, instead of what we have broken." Fr. Ignatius then imposed, in his autocratic manner, a humiliating penance upon them all. They were told to lay their scapulars or badges on the altar steps. They refused. In high dudgeon the Father tore off Cannell's scapular. I suppose he was more hurt by Cannell's disobedience than anyone else's because he had him as a sort of bat-man, and was very fond of him. The monks knelt appalled. One by one they were, in mute silence, divested. "Now you *gentlemen*," said Fr. Ignatius, "I will take you to the visitors' section. You can then do as you please."

There they held a meeting. They had been absolved from their vows by the impetuous action of the irate Father, and determined to forsake the Order. They left at once. Cannell, however, was sent for, and Fr. Ignatius held out an olive branch. "Would he return to the Order as senior brother if he had his scapular back?" He refused. He was given clothing and his fare to London. And thus the curtain fell upon the romance of his life. I am sure that in after-life he regretted his action. Had he stayed he would probably have become Abbot of Llanthony in the fulness of time, and perpetuated the work of Fr. Ignatius. But he was very young.

Deeply religious though he was, he smarted under the Father's harshness. The Abbot was really to blame. His community was an infant one, and needed long and careful nursing. Conscious that he was world famous (why, thirty years ago he achieved the supreme fame of being, if not in Madame Tussaud's, at least on cigarette cards) he tried to keep pace with life and failed. Quietude is necessary for one who has to govern a monastery. Continuous dashing up and down the land was a courting of disaster. He expected his monastery to stand on its own legs, and it fell.

REMEMBER how, when I last saw Cannell, he talked lovingly of Fr. Ignatius. The sting had been long drawn. Sorrow had come upon him many times. He had married and lost his wife. He had lost his first child. He had lost his eldest son. If he could have his time over again, he told me, he would choose the humiliation and abide in the monastery, rather than among the changes and chances of secular life. In course of time he had become a 'bus conductor, dreaming, as he clipped the tickets and cried "Fares, please!" amid the garish lights of Piccadilly, of the tapers that used to gleam on the great high altar of Llanthony Abbey. In the din of London he had not forgotten the Abbot's stirring hymns. Perhaps he whispered often, after crying "Pass down the car, please," the monks' evening hymn:

"Slowly the day is dying  
Gently night's shadows fall,  
Come, Jesus, hear our crying,  
List to our call.

"Gentle and loving Jesus,  
Timely Thine aid supply,  
Lest these same vesper shadows  
Behold us die."

Cannell never abandoned his religion. He was keen to visit churches and take part in services, as a devout Anglo-Catholic. Of Fr. Ignatius it remains to be said that he was a genius whose great gifts brought him into inevitable collision with his ecclesiastical superiors, who to this day do not know how to use men of genius, unless they are modernists, and then they let them say and do what they like. He was refused priest's orders, and did all his work as a deacon.

But, and this must have been in the minds of my readers all the time they have read this very human story, How did I "kill" Cannell? Well, I killed him by accident. One day I was in the headquarters of the L. G. O. C. and inquired after my friend. My query was misunderstood, and I was told that he had just died. So I wrote his story for a Sunday newspaper, feeling that it was an interesting story, and one that should be told. The newspaper spoiled it (mercifully), cutting it down to a few hundred words and omitting to give my name. Then the inevitable coincidence occurred, so humbling to the journalist. On the very day when Cannell's death was "splashed" across the news columns of one Sunday paper

there appeared in another an interview with him over some incident (I forget what) connected with the war. The next day the editor wanted to know whether Cannell was alive or dead, as his "obit" failed to tally with the interview. I received a letter from Cannell. It was a very charming letter. Half of Fleet street had gone to his little home, all through me. I begged to be forgiven. Only journalists will understand my sufferings, especially those who have had the misfortune to kill the living. But there! Journalism is no end of an humiliation. And when the editor asked me whimsically, later, whether I had been killing any more 'busmen I answered more in sorrow than in anger.

### SILENCE BEFORE SUMMER

BARREN and dry,  
Sandy and still;  
This acre of field,  
This rocky hill.

Not a single voice  
Of the million to come;  
Not a warring ant,  
Nor cricket, not one.

Silence and sand  
And naked tree;  
Not a song or a chirp;  
Not a bird or a bee.

EVANGELINE C. COZZENS.

### RELIGION AND SECULAR JOURNALS

OUR FRIENDS tell us on occasion that the day of the religious journal is over, since the popular magazines "now cover the religious field." It might with equal pertinency be said that the tabloids cover the news field. If one wants to take one's judgment of world affairs from the tabloids one is at liberty to do so; but not all persons will agree that judgments based on such sources will be entirely adequate from the point of view of informed opinion.

At the moment we are led to an expression of these thoughts by the leading article in the March number of *Harper's*. No invidious comparison is intended, since we hold this monthly in high regard. The article in question, *Life, Death, and the Unbeliever*, by Lillian Symes, deals, as its title indicates, with fundamental religious problems. Mrs. Symes is a journalist of genuine gifts. But we cannot forbear saying that no editor of a first-rate religious journal would have accepted this article for publication. We need hardly add that its rejection would not have been on any such ground as a fear of offending subscribers, or of "disturbing" the mental processes or "faith" of readers. The best religious journals constantly carry articles more disturbing than that in question. The rejection would have been solely on the ground of lack of merit.

Mrs. Symes' chief offense lies in her failure to define her terms. What does she mean by "unbeliever?" What does she mean by "the orthodox?" We defy anyone to discover from the article defined answers to these questions. She warns her readers that they must recognize that she is dealing in generalizations, but we contend that no writer on such a theme reveals sound craftsmanship in seeking refuge in that sort of corner.

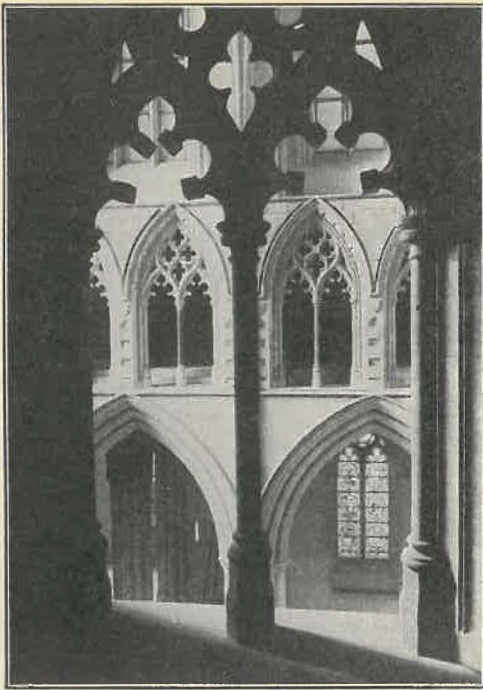
As an illustration of the kind of puerility in which this journalist indulges, note the following:

"The church has found it necessary to prove to the radical agitator, the atheistic propagandist, and the cynical skeptic its interest in social justice and peace on earth. It is not necessary to accept the word of an unbeliever, for this fact. The sermons, the articles, the soul-searching criticism of dozens of more liberal clergymen and laymen testify to its truth. Perhaps to the unbeliever will go the credit for eventually Christianizing the Christian Church."

Does Mrs. Symes know absolutely nothing of the historic social movements in the Christian Church? Can anyone imagine Maurice and Kingsley, and their followers through the past century, being moved to their great social insights and practice merely to prove something to the radical agitator or atheist or skeptic? Can anyone picture such fear in the heart of Bishop Charles Williams of Michigan? . . .

There is much in Mrs. Symes' article which needs to be said over and over again. We hold no brief for the Church where it has failed. But others have said it with far greater discrimination and with far more adequate knowledge of the subject. Not a little of it has been and is being said in religious journals.

—The Churchman.

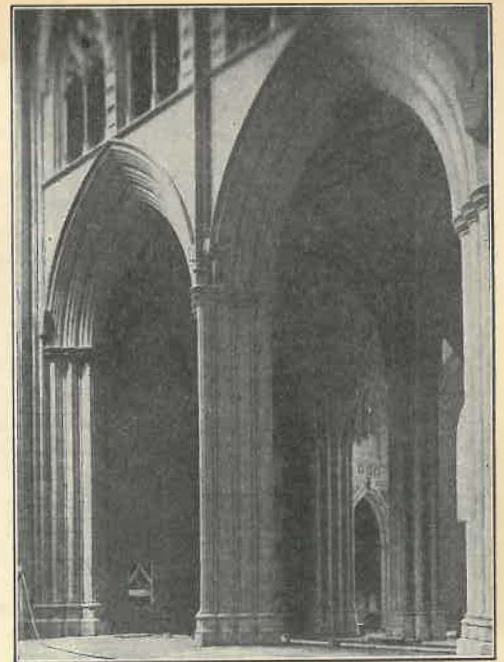


*Acme Photo.*

**NORTH TRIFORIUM IN THE CHOIR**  
Taken from the South Triforium.



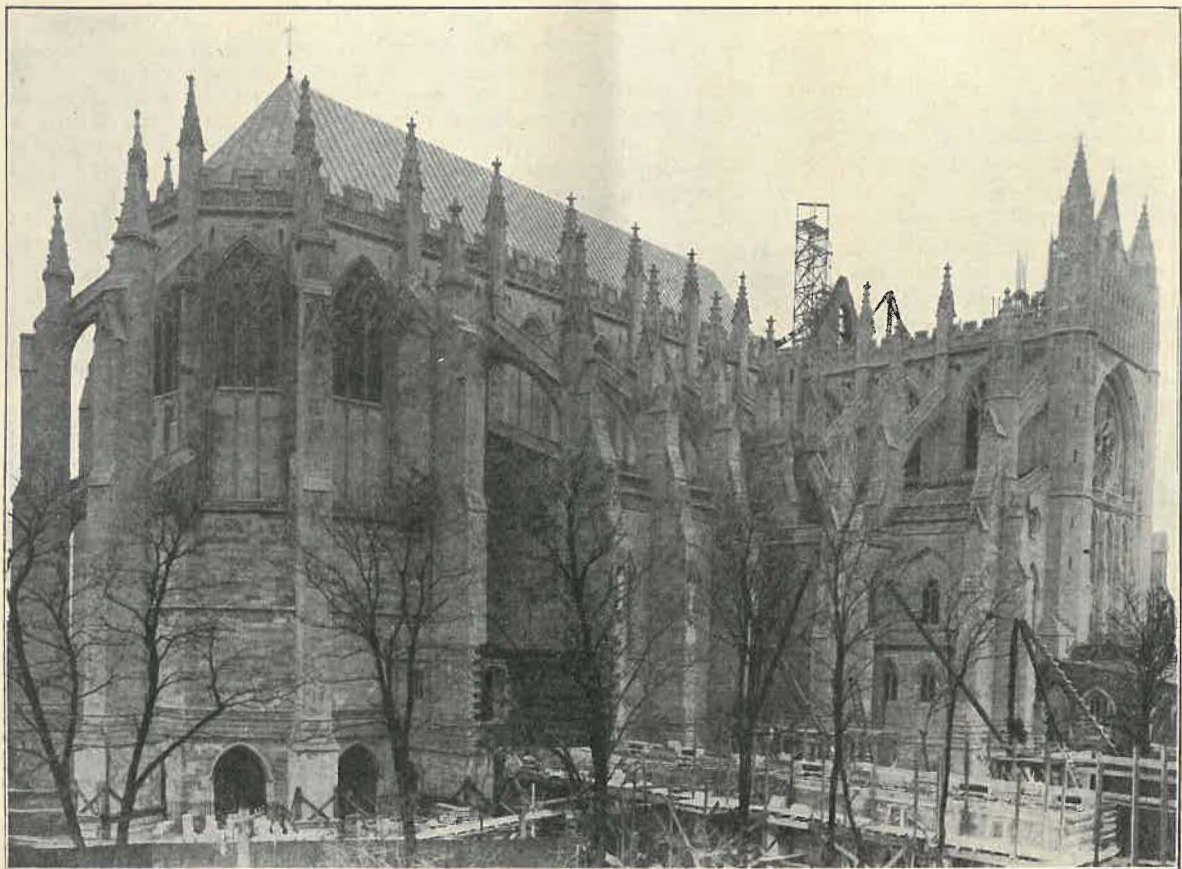
**BISHOP FREEMAN**  
Under the guidance of the present Bishop of Washington the Cathedral project has gone forward steadily.



*Acme Photo.*

**GOTHIC ARCHES IN NORTH CHOIR AISLE**  
Here are located the chapels of St. Mary and the Holy Spirit.

### Washington Cathedral and Its Bishop



*Acme Photo.*

**EXTERIOR OF WASHINGTON CATHEDRAL**

This photograph, taken from the tower of the College of Preachers, shows in the left foreground the apse, the gift of the late Mr. and Mrs. Archibald D. Russell of New York in memory of Mrs. Russell's mother, Mrs. Percy R. Pyne. This shows the Cathedral as it stands today.

**P**RESIDENT AND MRS. HOOVER, with capitol dignitaries, have accepted the invitation of the Rt. Rev. James E. Freeman, D.D., to attend the opening on Ascension Day, May 5th, of the choir and sanctuary in the main section of the national Cathedral.

The services will be conducted at the famous Jerusalem altar, built of stone from the quarry of Solomon's Temple.

The Chapel of St. John, one of the four chapels in the aisles of the great edifice, the reredos of which is pictured on the cover of this issue, is a memorial to Norman Prince, Boston aviator, who founded the Lafayette Escadrille during the World War, and who was killed in 1916.

The Chapel of St. Mary was built through an anonymous gift of five hundred thousand dollars.

# 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.

## MISSIONARY SALARY CUTS

To the Editor of *The Living Church*:

I HAVE SEEN in the Church papers telegrams published by the Department of Missions entitled "Comments of Missionary Bishops on the effect on their work of the ten per cent reduction in salaries," etc. The telegram which was sent from Shanghai was as follows: "Missionary salary cuts accepted. Chinese salary cuts cause great distress. Several workers lost everything. Refugee relief burdens all. Some property damage already. Local income largely stopped. Cut added to distress from flood war crushing blow may require closing St. John's other serious retrenchment." This has been considerably altered, while the omission of the words italicized changed its sense entirely. The Bishop and Council of Advice accepted as a matter of course the cut on missionary salaries and on the general appropriation, but we were protesting against the cut of the Chinese salaries. On February 24th I wrote to the Department of Missions in explanation of the telegram, that the cut of ten per cent on the salaries of Bible women, catechists, and native clergy could be met if the appropriation for those items could be realized at present rates of exchange. This was simply a request that the Department of Missions should relax so far as these salary items were concerned the profit it has been making on exchange, and would have amounted so far as this diocese was concerned to something upwards of \$800. What our missionaries are concerned about is not their own salaries but the salaries of the Chinese workers, many of whom have lost all they possess in the present war. The Department of Missions has not seen fit to comply with our request. Our missionaries have been subscribing very generously to an Emergency Fund to help those who have suffered in the war, and it certainly seems as if the Department of Missions might have complied with our request and not subjected our staff of Chinese workers to a double loss.

Shanghai, China.

(Rt. Rev.) F. R. GRAVES,  
Bishop of Shanghai.

## MISSIONARY SALARIES IN JAPAN

To the Editor of *The Living Church*:

I AM GRATEFUL to Paul Rusch [L. C., April 16th] for admitting the validity of my main contention, namely: that the Japanese clergyman is suffering great hardship, as contrasted with the foreign missionary, owing to fluctuations in exchange plus a ten per cent reduction in salaries. I am sorry that he has seen fit to impose upon me the task of defending some of my relevant *obiter dicta*, thus giving them a prominence which I would not, myself, have bestowed.

Mr. Rusch wishes to show that I am wrong in saying that the foreign missionary was, in February, 1932, relatively better off than he was a year ago at that time. He also intimates that I have a defective knowledge of conditions.

Those foreign missionaries whose salaries were \$250 per month were getting about 500 yen at the earlier date. In February of this year, after deducting 10%, they were getting about 700 yen. A missionary may be so treated by the "powers that be" that this is an inadequate salary; and thus missionary styles of living range from some hardship to rather ostentatious luxury; but, for most of those who receive it, with various allowances counted in, it is entirely adequate, and the cut of 10% is more than met by the fall of the yen.

Imported goods are quickly sensitive to fluctuations in exchange; but, even here, the fall in the pound sterling makes this less the case in Japan now than in some similar crises in time past; since, while the yen has fallen away sharply from the dollar, it was, in February, near parity with the pound (Church of England missionaries are, thus, on about the same yen basis as a year ago). The foreign goods, used by missionaries, are imported from other countries (notably England) as well as from America and, under present exchange conditions, usually to a greater extent. Japanese domestic produce (barring exported commodities), and particularly wages, are very slowly (when at all) sensitive to fluctuations in foreign exchange. I never knew (and, *pace*

Mr. Rusch, I know something of Japan) servants' wages to come within a year of such sensitiveness.

A missionary getting \$250 a month may spend 100 yen for servants' wages (some missionaries spend much more than this; but, as I have remarked, there is some disparity in style of living). 100 yen cost \$18 less in February, 1932, than it did in February, 1931. This item alone takes care of most of the 10% (\$25 for this salary) cut. Clothing, of which Mr. Rusch says nothing, would easily cover the rest of it. Thus, with no change in dollar food prices, the missionary would be no worse off than he was a year ago. But there *has* been a change and, consequently, a net gain.

Mr. Rusch speaks of the rise in "canned milk" and other "necessities." This, since there are countries where canned milk is a necessity, may mislead some of your readers. Good cows' milk, well pasteurized, can be had as easily in Tokyo as in any American city. It does not rise in price in immediate response to the dollar-yen rate. Canned milk has not been a "necessity" for over twenty years. As in this country, it is sometimes a convenience.

If it were necessary, as Mr. Rusch seems to suggest, for the missionary to subsist mainly, or in large part, upon goods imported from America, I might (perhaps) agree with him that the (yen) expenses of missionaries "have gone up on the average from 30 to 50%." But, since the missionary can use much native produce, and can import other things from countries where the yen has not greatly fallen, I will try to meet him (even so conceding much) upon his own lower figure of 30%. (The figures given in my letter, which he criticizes, were based upon an estimate of 25%.)

Granted a rise of 30% in yen expenditures and, as we have seen, a rise of 40% in yen salaries, there is still a 10% rise in purchasing power as compared with a net of 10% reduction for missionaries in this country and an even greater loss for the Japanese native clergyman.

I am not sure that I know what Mr. Rusch means by the following passage:

"Probably Dr. McKim does not know that all the work . . . for the present . . . to aid in balancing the national Church's budget is on a strict two yen for one dollar basis and does not secure the benefit of any exchange profits. This is truly a hardship. . . ."

It is indeed, if the sentence means what it seems to say, and a very unnecessary one! Throwing away 33 cents on every dollar seems an odd way to "aid in balancing the national Church's budget." Whatever else it means, it does *not* seem to mean that the Japanese clergy are being paid the dollar salaries (less 10%) that they were getting in February, 1931.

I hope Mr. Rusch will forgive the suggestion that, in his closing paragraph, he is a little carried away by his own eloquence. I can only hope that some of his more optimistic guesses may turn out to be true; but I am glad to be sure that the foreign (for a reason which Mr. Rusch may guess at, I prefer "foreign" to "American") clergy of our mission in Tokyo have not been obliged to tighten their belts. Surely, Mr. Rusch's own experiences, during his recent flying visit to the scene of his official labors, of their hospitality, must have convinced him that our missionaries are not starving—as his chosen metaphor would suggest.

I am very far from wishing to suggest that missionary salaries ought to be reduced and I am very sorry, though I am sure he felt genuinely inspired to do so, that Mr. Rusch has imposed upon me the ungrateful task of defending statements to which, in my original letter, I gave but little prominence.

Peekskill, N. Y.

(Rev.) JOHN COLE MCKIM.

## "THE CHURCH AT WORK"

To the Editor of *The Living Church*:

IN HIS LETTER to THE LIVING CHURCH, published in that paper on April 23d, the Bishop of Nevada expresses an opinion as to the value of *The Church At Work*. As to the value of this opinion I make no comment. The General Convention also expressed an opinion and backed that opinion by an order for the discontinuance of the publication. Cannot the National

Council and this good Bishop see that under these circumstances the continued publication of *The Church At Work* is a defiance of constituted authority and a most harmful example of non-Christian disobedience?

I received a copy of the paper and at once popped it, unread, into the fire. As a member of the convention which had acted on the matter, I felt personally insulted by the receipt of such evidence of disrespect.

If a government official were to expend public funds for an unauthorized, not to say forbidden, purpose, he would have the entire cost charged against him personally. Perhaps such a course is not practicable in the present case, but it would be salutary.

I know it to be a fact that the disobedience of the National Council in this matter has exerted a deterrent effect in my own parish on the efforts to meet the deficit in the general Church.

Cambridge, N. Y.

R. R. RAYMOND,

Colonel, United States Army, retired.

### NEW YORK'S SHARE

To the Editor of *The Living Church*:

THE SPLENDID PLEA of the Bishop of New York against the 10% cut in the salaries of all missionaries will be seconded in the hearts and by the voices of thousands. In fairness to the rest of the Church, however, a sentence in his statement should be explained. "The diocese of New York has shown its interest in the program of the Church in unmistakable terms. In the past six years this diocese has sent to the treasurer of the National Council more than \$2,000,000."

It is true that the diocese of New York has paid in \$2,004,660.75 to the work of the general Church Missions in the last six years. But what the general Church expected from the diocese for its budget was a good deal more. Roughly speaking, the diocese of New York has fallen behind in its missionary giving to the general Church by over \$70,000 a year. When a diocese like Rhode Island and a missionary district like Wyoming can meet their apportionments in full, it is a disgrace that the richest diocese in the nation should fall behind. Had New York met her quota for the past six years the general Church would have received over \$400,000 more than it has received. The 1932 Deficiency Fund has announced the need is \$400,000 before May 15th.

Will New York try to meet its arrears?

Scarsdale, N. Y.

(Rev.) ALAN R. CHALMERS.

### RUSSIAN ACADEMY IN PARIS INVITES AMERICAN CHURCH STUDENTS

To the Editor of *The Living Church*:

THE RUSSIAN ACADEMY in Paris is proposing to hold on June 15th and 16th (immediately after the end of its session) a conference for students and younger clergy from the American Church. The academy is the only Russian theological seminary now open, and is the center of some of the most interesting movements of life and thought in present-day orthodoxy. The conferences of the Fellowship of SS. Alban and Sergius have made possible contacts with the Church of England which it is now hoped to extend to the American Church. Any who are interested are asked to let me know immediately.

(Rev.) EDWARD ROCHIE HARDY, JR.

General Theological Seminary,  
New York City.

### WHY NOT A LAYMEN'S THANK OFFERING?

To the Editor of *The Living Church*:

A GRATEFUL CHURCH annually uses the funds of the triennial corporate gift of the women of the Church. Without the magnificent United Thank Offering the deficit of our Church would be even greater than at present.

Why not a Laymen's Thank Offering? Do only the women of the Church possess gratitude toward God? Have we men nothing to be thankful for?

A secretary for each diocese and for each parish would be all the organization necessary. The benefits of such a continuing act are obvious both financially and spiritually.

Hawthorne, N. J.

(Rev.) FREDERICK J. WARNECKE.

### "CONDONING SUICIDE"

To the Editor of *The Living Church*:

AFTER READING an editorial [March 26th] and further remarks in *THE LIVING CHURCH* concerning suicide and George Eastman, it was interesting to note in *Science* for April 15th an obituary by the famous physicist, Karl T. Compton, which opens with:

"The press and the public seemed instinctively to realize

that Mr. Eastman's last message, 'My work is done; why wait?' and his dramatic termination of his career formed a fitting end to a remarkably consistent life. Certainly it is true that his close friends and associates view this ending as the final triumph of a man who all through life made his own way, made his own decisions, and courageously followed the line of his convictions."

If Dr. Compton has correctly appraised the press and public, and the close friends and associates of Mr. Eastman, then we must realize that if the Church has anything to teach against suicide, it has kept these precepts well concealed.

Washington, D. C.

W. EDWARDS DEMING.

[We have received many other letters on both sides of this question, many citing specific instances and examples. Space limitations make it impossible to publish all of these, and we are therefore perforce excluding them. We cannot accept further letters on this subject unless they are brief and present a new angle to the discussion.—THE EDITOR.]

### THE CHURCH AND THE NEGRO

To the Editor of *The Living Church*:

THE REV. HARRY HOWE BOGERT, of La Plata, Md. (diocese of Washington) in your issue of April 9th, makes this statement: "I am convinced that better work could be done for the Negro here, at least, if he had his own church building, but decidedly presided over by a *white* priest." I would most respectfully ask the reverend brother to name *one* single, solitary, white priest, since the introduction of the Church in this country, working among colored people, that ever advanced a mission congregation to self-support and self-respect?

Of course, it is not difficult to gather a congregation of ecclesiastical paupers, colored or white.

If my reverend brother will peruse the convention journals of the diocese of Maryland, previous to the Civil War, and note the Negro baptisms and confirmations of that period, and contrast the same with such items as are now reported to the diocesan convention of Washington, he will certainly discern that the colored people of these times respectfully decline to accept the "ante-bellum" provisions made for them in the twentieth century. Phillips Brooks, more than forty years ago, addressing the General Convention, in New York, said: "We cannot appeal to the colored race until we have given a clear and distinct answer on this question. We stand paralyzed before the Negro race. If I were of that race I would never, as a Negro, enter into the ministry of this Church until that question was answered."

Baltimore, Md.

(Rev.) GEORGE F. BRAGG, JR.

To the Editor of *The Living Church*:

MAY I EXPRESS my warm appreciation of the letters on "An Experiment in Colored Work in today's [April 2d] issue.

I did not know that appeals for funds were in order in your correspondence columns. I cannot give your readers "a picturesque and interesting account of the work attempted" for 50 cents, but if anybody likes to send me anything for the work down here, I will be tickled to death to send them an account of work actually accomplished for nothing.

I have got to raise \$1,500 from somewhere, and if Miss Tappan can appeal, so can I. The diocese is doing all they can, but the Lord forbid I should stop anybody else. Contributions will be thankfully received by me, at Seaford, or by the Rt. Rev. Philip Cook, D.D., Bishopstead, Wilmington, Del. Let them all come.

Seaford, Del.

(Rev.) JOHN R. CROSBY.

[Appeals for parochial purposes cannot be admitted to our Correspondence columns.—THE EDITOR.]

### VARIOUS COMMENTS

To the Editor of *The Living Church*:

AS A LONG and constant reader of *THE LIVING CHURCH*, I would like to express my appreciation and thanks for the Churchwomen of Today page; it gives little interesting details and keeps one in touch with the work of the Church that we women engaged in secular work would not otherwise have. And to me it brings back Mrs. Pratt's page, which I always enjoyed.

I am hoping Dr. Tomkins' Daily Bible Studies will be published in book form. They are very beautiful.

I must say it was encouraging to read your editorial and Bishop Oldham's letter on Condoning Suicide—loyal to the teaching of the Church. So many in the Church today act as if an eiderdown bed, instead of the cross, were the Christian symbol.

Freehold, N. J.

FRANCES E. WALLIS.

[As noted last week, a selection of Dr. Tomkins' *Daily Bible Studies* will shortly be issued in book form by Morehouse Publishing Co.—THE EDITOR.]

# CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

**H**OW did the Order of Deaconesses originate?

Is this Ministry of Women of recent growth?

Let us begin at the beginning, and we shall find the first mention of them in St. Paul's Epistle to the Romans. In the sixteenth chapter and first verse, we find a commendation of "Our sister, Phoebe, a deaconess (servant) of the Church at Cenchrea."

Deaconesses

Leaving the New Testament, we shall find scattered in the canons of the early councils many regulations concerning their testing, their consecration, the age (40 years) at which they may be received, and the work they shall undertake. There is also much regarding deaconesses in the laws of Justinian. In fact, there is abundant material of evidential value for those who desire to study origins.

Epitaphs add their interest:

"Here rests in peace Theodora, the deaconess of blessed memory. She lived in the world 48 years more or less, and was laid to rest on the 22nd of July, in the year 539." (From Pavia, Italy.)

"Here rests the ever-to-be-remembered Handmaid of Christ, Aeria, which was deaconess of the saints, the friend of all. She passed to rest the third of January, 1086. (From Hellenopontus, Amisus.)

As to duties: The woman who entered upon the service of the Church found herself actively engaged. She assisted at baptisms. In the earlier times, adult baptism was usual, and the rites elaborate. She instructed the new converts in the Way of Life. Visitation was the principal duty. Early ordinances state "To the houses of the heathen where there are women that believe, it is required that a deaconess should go to visit and minister to the sick." The deaconess took the consecrated bread and wine to the women who by reason of sickness were unable to attend church. She acted as the almoner of the Church.

The apostolic constitutions add to these duties that of door-keeper in the church (on the women's side) including the welcoming of strangers. "Let her be zealous in matters concerning bearing tidings, traveling service, and bond service." We find the deaconess standing in direct, personal relation to the bishop, engaged in teaching, nursing, visitation, and relief work.

The ministry of women as deaconesses attained its fullest development in Constantinople, where forty of them were attached to the principal church of that great city about 398 A. D. Through the letters of the Bishop—St. John of Chrysostom—we learn of "their courage, patience, ability, benevolence, resource, unchangeable resolve, and usefulness." They were well known in the Eastern Church, in Antioch, Cyprus, Armenia. In the Western Church, while we find communities of devoted women busy in good works, we do not find them in organized relation to the Church.

After the fifth century, this active ministry declined. There are various ways of accounting for this. Certain changes in Church methods took place but the decline of the Roman Empire and the social changes that ensued no doubt furnish the main reason. The world lost a great police force when the Roman Empire disintegrated. Lawlessness and misrule prevailed. The times and circumstances were no longer favorable for an open ministry of women. Of necessity they sought shelter. And at this time we find the rise of Monasticism.

**I**N THE HIDEOUS DEPRESSION of social chaos, when men's hearts were failing them for fear of what was yet to come, the impetus was supplied for the growth of asceticism. The emphasis in Christian thought changed, and individual salvation became the dominant idea. Men and women alike sought shelter. The world was so wicked. It was a place to flee from. To serve God in quietness and peace would be like a foretaste of heaven.

Some historian wrote of this period, saying, "Hermits filled the deserts of Syria and Egypt in the fifth and sixth centuries; monks filled the forests of Germany in the eighth and ninth centuries; the ascetic ideal of life spread like a fire over all Europe in the eleventh and twelfth centuries." A little later we find the mendicant friars tramping and preaching.

Thus for centuries the ascetic ideal possessed the spirits of men, and under its spell saints have lived and died, and prodigious things were accomplished. Meditation, prayer, praise, and practical usefulness absorbed the followers of the Master who gave themselves to the Religious life. It was a long leavening. It prepared the way for other works.

We come to a significant date: the year 1625. It was then that the great St. Vincent de Paul organized the Sisters of Mercy. Notice his advice to them:

"Let your convent be the houses of the sick.

"Let your cell be the chamber of suffering.

"Let your chapel be the parish church.

"Let your cloister be the streets of the city."

This is a reversal of method. It is a call to an out-of-door ministry, not to be exercised solely within the walls. It is a call to a work of direct contact. A call to walk and work and worship with the people, a call to "go about doing good." The social aspect of Christianity has again emerged. We find here a return to the ideal of the primitive deaconess. We are on the threshold of our own times.

**T**HE EARLIEST ORGANIZED REVIVAL was in Germany, when Pastor Fliedner founded the Deaconess Institution at Kaiserwerth. Many have entered upon works of mercy, largely a nursing order.

Surrounded as we are by multiplied activities of the Church today, it is hard to realize what a change has come about within a century. Such names as Hannah More, Elizabeth Fry, Florence Nightingale call up visions. Miscellaneous activities arose out of the blank dearth of apathy; Sunday schools; mothers' meetings; night schools; district visiting societies; guilds; clubs; Bible women. These and many more are less than a hundred years old. Volunteers increased, but the Church wanted women as well as men who could give themselves entirely to her service, free from outside claims and trained for their work. The Anglican Sisterhoods arose, the first in 1847, and followed by many others. But another form of service was desired. The Sister acted at the bidding of her Order, and not under direct control of the bishop.

Why should there not be other women, well-disciplined and devoted, serving directly with the clergy?

Why should not the Church return, in this as in other matters, to primitive usages, and restore the ministry of women so useful in apostolic times, and so valuable in the first few centuries?

In England, the first champions of the revival of the Order of Deaconesses had to encounter "good-humored ridicule, curious suspicion, and puzzling misconceptions." But in 1862 the first deaconess of the English Church was "set apart."

In the United States, the General Convention of 1868 heard from Bishop Whitaker of Pennsylvania and from Dr. William R. Huntington appeals that the Church revive the Order of Deaconesses, and put forth her full strength. In 1889, a canon was passed, giving authority for and defining the work of a deaconess. The next year schools were opened in New York and in Philadelphia, and devoted women offered themselves for this service in the Church.

St. Margaret's House, Berkeley, and Chase House, Chicago, are now additional training schools.

DEACONESS ELIZABETH CHAPPELL



# BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

A PIONEER MISSIONARY. By the Rt. Rev. Lemuel H. Wells, S.T.D., D.D., D.C.L., LL.D, Missionary Bishop of Spokane. Seattle, Wash.: Progressive Printing Co. Price \$1.50.

AT THE AGE OF FOURSORE AND TEN, Bishop Wells has acceded to a request made by his clergy at the time of his resignation, that he would put in permanent form an account of his missionary experiences in early days. But the book is more than that; it is an autobiography of unusual interest. It takes us back to days when captains of transatlantic sailing vessels mistrusted the newfangled steamships plying between New York and Liverpool; Wells as a college student stopped his studies to fight in the Civil War. Tales of stage-coach days, vigilantes in the far west, fire arms, poker games, bartenders, and bad men generally, figure in a colorful life of a true missionary. For the Bishop was pre-eminently a missionary. From the day of early childhood when he, accustomed to nap with his head in his mother's lap during the sermon, stayed awake to hear a sermon, which, his father whispered to him, was to be "about Indians," he resolved to go to the West. An abundant zeal, ceaseless energy, a rare sense of humor and humility, carried through many an experience which otherwise might have involved the Bishop in misfortune or disaster for himself personally and the Church which he represented.

Through the unaffected and deeply personal weaving of this many-yearred story, we see the Bishop's development of parishes, schools, and works of mercy; the building of the ecclesiastical structure lies back of the interesting life of the missionary. We are taken to England, not to the Lambeth Conference as it sits in dignified session, but to such occurrences as the importation of corn on the cob, for the delectation of an English hostess and to the amusement of the Bishop's English host, president of the St. Andrew's Brotherhood in England, who was explaining to his puzzled butler that Bishop Wells was actually a bishop, though minus the English short trousers and silk stockings; whereupon the butler replied, "Well, you see sir, he is so queer about the legs, that I didn't know."

P. R. F.

THE PROPHETIC POETRY OF ISAIAH, CHAPTERS 1-37. TRANSLATED IN PARALLELISM FROM A REVISED HEBREW TEXT. By William Popper. University of California Press, Berkeley, Calif., 1931. Pp. xvi, 164. \$2.50.

THE TITLE exactly describes this work. After the few introductory pages Dr. Popper proceeds directly to his task and gives us one of the most important renderings of Isaiah that we possess in English. His translation is not to be confused with the so-called "metrical" renderings, it sets forth as close an approximation to the Hebrew as originally spoken as is possible in a language so different from the Semitic. The temptation is strong to quote passages, but it would be difficult to choose—or to stop once we had begun, so we will leave the full enjoyment of this work for the reader, with the assurance that he will enjoy the literary style and, which is more important, come closer to the original message of the greatest of the prophets than he ever came before, unless he happens to be an especially well trained Hebrew student.

F. H. H.

HOW DIFFICULT it is to pass judgment on a printed sermon! The preacher's voice and manner are lacking, the force of the personality is largely lost, and the reader is tempted to wonder if these "dry bones" could live. Certainly it is a severe test at any rate, and the average book of sermons can hardly meet it. Among those that can ill spare the losses consequent on the printed form are Dr. C. G. Chappell's *Sermons from the Psalms* (Cokesbury, \$1.75), Dr. E. J. Morris' *Sermons to My Friends* (Stratford, \$2.00),

and Dr. C. E. Macartney's *The Way of a Man With a Maid* (Cokesbury, \$1.50). The first of the three is easily the best, partly because of a wealth of illustration and partly because of excellent structure. But even Dr. Chappell seems to fall a victim to the temptation to use superlatives and exclamatory sentences. Perhaps it is characteristic of modern Protestant preaching, and possibly it is very powerful in the pulpit, but it weakens the printed sermon badly. Dr. Macartney has a still greater failing in this regard and adds to it a use of apostrophe which certainly sounds melodramatic in "Episcopalian" ears. Incidentally his book is simply the retelling of some of the biblical episodes concerning men and women with the moral pointed at the end. Dr. Morris' book is more dignified in style and is distinguished by innumerable literary quotations and references, but for some reason, in print, his sermons fail to carry conviction and seem to skim along on the surface of the subject with no real recognition of the roots thereof.

THE RELIGION OF JESUS. By Toyohiko Kagawa. With a biographical introduction by Robert E. Speer. Philadelphia: The John C. Winston Co. 1931. Pp. 127. Translated by Helen F. Topping of Columbia University. \$1.25.

DR. SPEER declares that "Kagawa is one of the half-dozen outstanding Christian personalities of our day," and in a pithy, compelling sketch gives an amazing outline which fully substantiates the challenge. This wonderful Japanese Christian is now, he states, "as penniless and abstemious as Gandhi, but with a vastly richer content of life, and a deeper and truer sense of the meaning and movement of human history." Voluntarily living for some years past amid one of the worst slums in Japan, lecturing, writing, teaching, editing, preaching, managing two coöperative stores, two clinics and dispensaries, and a social service bureau, occasionally imprisoned by the bewildered authorities, he is a philosopher, a poet, a novelist, a political economist, a philanthropist, a social reformer, a labor leader, an orator, a Bible leader and, above all, an evangelist.

Taught only by Protestants, his vision of the Gospel is necessarily blurred when viewing the Sacraments, and the deeper meanings of the Resurrection and Ascension have escaped him. Nevertheless he fascinates the reader by the fearless freshness of his style, and by his unquestioned devotion to our Lord. Anybody's library would be enriched by this welcome and stimulating book.

JOHN HENRY HOPKINS.

THE APPROACH TO RELIGIOUS EDUCATION. By Basil A. Yeaxlee, Ph.D., Principal of Westhill Training College, England. New York: The Macmillan Co., 1932, 144 pp. \$1.50.

WHILE BOOKS ARE BEING PRODUCED by the score on the philosophy of Religious Education, here is a little volume that should be read by every clergyman and educator who is seeking a deeper and more roundly balanced philosophy on which to build his teaching of religion. Although the material of Dr. Yeaxlee's book is not new, the method of his handling is stimulating. Taking the best out of all the chaotic theories of present-day education, he builds up an "approach" to his subject on broad lines. It is refreshing to find that the biological approach is given equal importance with the psychological and philosophical. From this basis, Dr. Yeaxlee proceeds to consider the biblical, theological, and personal approaches.

The book is tightly packed, but written in a lucid style. It can be read easily by anyone who has an elementary acquaintance with philosophy, and although written by an English educator, the "foreign flavor" is minimized by a large use of American source material.

D. M. G.

# The Living Church

Established 1878

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

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## OTHER PERIODICALS

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

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

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

## Church Kalendar



### APRIL

30. Saturday.

### MAY

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

## KALENDAR OF COMING EVENTS

### MAY

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

## CATHOLIC CONGRESS CYCLE OF PRAYER

9. St. John's, Pleasantville, N. Y.
10. St. James', Watkins Glen, N. Y.
11. All Saints', Bergenfield, N. J.
12. Church of Our Saviour, Washington, D. C.
13. Holy Trinity, Tiverton, R. I.
14. Trinity, Bridgeport, Conn.

## APPOINTMENTS ACCEPTED

BENNETT, Rev. HIRAM R., rector of Christ Church, Williamsport, Pa. (Har.); to be also rector of St. John's Church, South Williamsport, Pa. (Har.) Address, Christ Church Rectory, Williamsport.

JOHNSON, Rev. G. E. Harcourt, formerly priest-in-charge of Church of the Redeemer, Avon Park, Fla. (S.F.); to be rector of St. John's Church, Tampa, Fla. (S.F.)

RICHARDS, Rev. JAMES, junior curate at St. Stephen's Church, Providence, R. I.; to be assistant at Trinity Church, Princeton, N. J. Address, Trinity Church, Princeton. Effective July 1st.

RISLEY, Rev. ERNEST, formerly canon of Trinity Cathedral, Pittsburgh; to be rector of St. Mary's Church, Beaver Falls, Pa. (P.) Address, 806 Lincoln Place, Beaver Falls.

ROSS, Rev. C. A., formerly locum tenens at St. Paul's Church, Meridian, Miss.; to be rector of St. Mary's Church, El Dorado, Ark.

SKYMOUR, Rev. FREDERICK E., formerly director of Religious Education, diocese of Pennsylvania and chaplain of the Home of the Merciful Saviour, Philadelphia; has become vicar of St. George's Church, Oakmont, Ardmore, Pa. Address, St. George's Rectory, Ardmore.

TILTON, Rev. WILLIAM M., formerly rector of Holy Trinity Church, Southbridge, Mass. (W.Ma.); to be assistant at Trinity Church, Hartford, Conn.

WELLER, Rev. HEBER W., formerly priest-in-charge of Church of the Redeemer, Sarasota, Fla. (S.F.); has become priest-in-charge of Church of the Redeemer, Avon Park, Fla. (S.F.)

## RESIGNATION

STEWART, Rev. WOOD, as rector of Church of St. Martin-in-the-Field, Philadelphia.

## ORDINATIONS

### DEACONS

HONOLULU—On April 10th at St. John's by the Sea, Kahaluu, Oahu, the Rt. Rev. S. Harrington Littell, S.T.D., ordained to the diaconate EDGAR W. HENSHAW. The candidate was presented by the Rev. F. N. Cullen, and the Rev. E. Tanner Brown was the preacher.

LOS ANGELES—The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of the diocese of Los Angeles, but recently recovered from his serious illness, ordained to the diaconate on April 14th in St. John's Chapel, Cambridge, Mass., HAROLD E. HALLETT, a senior at the Episcopal Theological School, Cambridge, and a candidate from the diocese of Los Angeles. The candidate was presented by the Rev. H. M. B. Ogilby, rector of the Church of Our Saviour, Brookline, Mass., where Mr. Hallett has been assisting; the litany was read by the Rev. H. B. Washburn, dean of the Theological School; and the Rev. Richard Lief, rector of St. Luke's, Allston, Mass., and formerly curate of All Saints' Church, Pasadena, read the epistle. The Rev. Norman Nash, professor of Christian Social Ethics at the school, preached the sermon.

## DIED

BRAYSHAW—On Easter Eve, March 26th, at Christ Church Rectory, New Bern, N. C., KATHARINE HUNGERFORD BRAYSHAW, beloved wife of the Rev. Ibert deLacy Brayshaw, rector of Christ Church, New Bern. "Blessed are the pure in heart, for they shall see God."

TOADVINE—At Selinsgrove, Pa., April 11th, HARRIET PAULINE, beloved mother of the Rev. George H. TOADVINE, Jr., and Stephen Purnell Toadvine. Services April 13th, at the chapel of Trinity Church, Williamsport, Pa.

## MEMORIAL

### Anne Lawrence

In grateful memory of ANNE LAWRENCE who entered into life eternal April 23, 1922, at Washington, D. C.

I thank my God upon every remembrance of you.—PHILIPPIANS 1-3.

WORK IS now under way on the new St. Luke's Chapel at Ku San, the total cost having been raised by the local Christians, plus a gift from the Chinese Woman's Auxiliary. Chinese Christians bought the land, four years ago, with no help from the American Mission or any other foreign source.

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

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**MINNESOTA PRIEST, 39, SEEKS FULL** or part duty to September 15th. Box G-630, **LIVING CHURCH**, Milwaukee, Wis.

**PRIEST, SOUND CHURCHMAN, GOOD** worker, preacher, and executive, agreeable personality, wants supply work for summer or after April for any periods. Apply, Box E-664, care of **LIVING CHURCH**, Milwaukee, Wis.

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

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

### District of Columbia

#### St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.  
 Sundays: 7:00 A.M. Mass for Communion.  
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 " 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.  
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 and Holy Days, 9:30 A.M., also.  
 Confessions: Saturdays from 3 to 5 and 7  
 to 9 P.M.

### New York

#### Cathedral of St. John the Divine, New York City

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

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**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.

### 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 Communions.  
 " 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.

**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 Shep-  
 herd. Morning services every Sunday at 9:30,  
 E. S. Time.

## Conventions and Convocations

**W**MAL, 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.

**W**PG, 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.

**W**RVA, RICHMOND, VA., 1100 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:15 p.m., E. S. Time.

**W**TAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, every Sunday at 11:00 a.m., C. S. Time.

**W**TAR, 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.)

Edwin S. Gorham, Inc., 18 W. 45th St., New York City.

*Threads of Gold.* By Margaret Chadwick. \$2.00.

Harper & Brothers, 49 E. 33d St., New York City.

*As I See Religion.* By Harry Emerson Fosdick. \$2.00.

The Macmillan Co., 60 Fifth Ave., New York City.

*The Christian Religion.* Its Origin and Progress. General Editor: J. F. Bethune-Baker, D.D. Volume 11. The Expansion of the Christian Church. Part 1. *The Church in the Roman Empire.* By P. Gardner-Smith. \$1.25.

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

*Prayer (Das Gebet).* By Friedrich Heiler. Translated by Samuel McComb. \$3.75 (xxviii-376).

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

*Life's Adventure.* The Story of a Varied Career. By Elwood Worcester. \$3.00.

### PAPER-COVERED BOOK

The Macmillan Co., 60 Fifth Ave., New York City.

*Report of the Joint Doctrinal Commission* Appointed by the Ecumenical Patriarch and the Archbishop of Canterbury for Consultation on the Points of Agreement and Difference Between the Anglican and the Eastern Orthodox Churches. \$1.00.

### OLDER BOYS' CONFERENCE HELD AT KENT SCHOOL, CONNECTICUT

PHILADELPHIA—Sixteen preparatory schools in New England were represented by fifty boys and leaders at a conference held at Kent School, Kent, Conn., on April 15th to 17th, under the auspices of the Brotherhood of St. Andrew. The opening session was addressed by Dr. William C. Sturgis, after which the conference adjourned in a body to the school chapel where a service of preparation for the Holy Communion was conducted by Fr. F. H. Sill, O.H.C.

On Saturday morning the conference was addressed by the Rev. C. Leslie Glenn, of Cambridge, Mass., and the Rev. Irwin C. Johnson of Detroit, after which group meetings were held for discussion of the topics brought out in the general session. In the afternoon Mr. Johnson spoke on The Revitalized Brotherhood of St. Andrew, and Leon C. Palmer discussed plans for following up the conference with chapter organization. A boat race between Kent School and the Columbia freshmen closed the afternoon, with Kent victorious.

In the evening the Rev. John U. Harris of Hanover, N. H., and the Rev. A. Grant Noble, chaplain of Yale University, spoke on Religious Work Among College Students. The conference closed Sunday, April 17th, with a choral Eucharist and sermon by Fr. Huntington.

### EASTERN OREGON

#### District Expects to Raise \$1,000 Toward Church Deficit

PENDLETON, ORE.—Using the birthday offerings plan suggested by the National Council, the district of Eastern Oregon at its twenty-second annual convocation assembled in St. Paul's Church, The Dalles, on April 10th declared its intention of raising at least \$1,000 toward the national deficit.

In his address Bishop Remington laid particular stress upon the missionary crisis within the Church.

"Our present condition within the Church" he said, "offers a challenge far greater than we have yet faced. It is without doubt the most wonderful opportunity ever offered us to show what can be done when the acid test comes."

Archdeacon Thomas described the new Church school program which is broadcast by him every Sunday morning from the Klamath Falls radio station. Within a radius of 150 miles he has received many letters of appreciation from families not within reach of an organized Church school.

### MASSACHUSETTS

#### Several Changes Made In Diocesan Canons

BOSTON—At the 147th annual diocesan convention of Massachusetts, meeting in Ford Hall, Boston, on April 13th, a decided ripple of interest and divided opinion was excited by the presentation of two resolutions offered by the Rev. George Lyman Paine, executive secretary of the Greater Boston Federation of Churches, requesting that the resolution on the World Court be reported out of committee into the Senate and favorable action taken thereon; and also that Hugh S. Gibson, American representative at the Disarmament Conference at Geneva, Switzerland, be urged to continue his stand for a drastic reduction of armament. Mr. Paine's resolutions were defeated in spite of a general approval of disarmament. The convention did adopt unanimously, however, the following resolutions:

"We desire to express our regret that the convention should be asked to vote upon controversial political and social questions upon which the members of the convention have no means of knowing the attitude of their parishes. Nevertheless, in view of the situation created by the presentation of the resolutions brought before us, we desire to offer the following resolutions: (1) Any action of the convention on matters outside the administration of the diocese shall not be held to bind the diocese; (2) As individuals, we approve in principle of efforts through the World Court and the Disarmament Conference to make the menace of war more remote."

On this same matter, at the convention dinner given in accordance with the usual custom by the Episcopalian Club on the evening of the convention. Bishop Sherrill expressed his regret that delegates to the convention had declined to entertain motions pertaining to the World Court and Disarmament. The Bishop said that the major problems of mankind should be considered the problems of the Church; and that such problems cannot be considered primarily as political questions but as moral and spiritual ones.

Changes in the diocesan canons effected were:

An amendment to the canon pertaining to the eligibility to membership on the diocesan council provides that no presbyter or layman with the exception of the treasurer and a member appointed as secretary shall be reappointed or reelected until one year has elapsed after he has served two successive terms of two terms of two years each. This amendment will take effect January 1, 1933, and applies to the diocesan council the principle of rotation in office as has already been arranged for the standing committee.

An addition to the canons calls for the consent and approval of the Bishop in the choice of an assistant clergyman in the same way that such consent and approval applies to the choice of a rector.

The report of the standing committee included the stipulation that henceforth no candidate for ordination to holy orders will be accepted unless he is personally known to two members of the standing committee.

The adoption of a canon providing for establishment of an ecclesiastical court was accompanied by keen discussion. The point of argument was whether all appeals must automatically be submitted to the court or whether a supplicant may appeal to either the Bishop or to the Court, it being understood that the Bishop, regardless of this new canon, has complete jurisdiction as heretofore over the remarriage of divorced persons. Bishop Sherrill voiced his opinion vigorously in the course of this discussion to the effect that he would be unwilling to have persons cut off from appealing to him in his capacity as a clergyman if such were their wish. The canon was passed with the insertion of the phrase, "if it is so decided to appeal," which gives the necessary leeway deemed advisable. The canon provides that the personnel of this court shall be two presbyters and three laymen, to be appointed for terms of three years by the Bishop with the advice and consent of the standing committee.

*Standing Committee: Clerical,* the Rev. Richard G. Preston, the Ven. Ernest J. Denen, the Rev. Frederic W. Fitts, the Very Rev. Philemon F. Sturges; *Lay,* Stuart C. Rand, Philip S. Parker, Paul M. Hubbard, Robert Amory.

*Provincial Synod: Clerical,* the Ven. Howard K. Bartow, the Rev. Messrs. D. W. Hadley, J. M. Groton, W. G. Thayer; *Lay,* J. Q. Adams, J. R. Brackett, William C. Hawley, Calvin G. Page.

*Chancellor:* the Hon. Philip S. Parker was reappointed.

Wayland Manning and the Rev. John W. Suter, D.D., were reelected *treasurer* and *registrar* respectively.

### PORTO RICO

#### District Churches Well Represented

SAN JUAN, P. R.—The twenty-sixth convocation of the district of Porto Rico met at the Church of the Atonement, Quebrada Limon, on April 12th, the Rev. Antonio Villafañe, rector, to hear the annual address of Bishop Colmore.

The Rev. Frank A. Saylor, rector of St. Andrew's Church, Mayaguez, was elected *secretary*; B. J. Horton, reelected *chancellor*; and Edward K. Junghaus reelected *treasurer*.

*Council of Advice:* PORTO RICO: Rev. F. A. Saylor, Rev. P. D. Locke; Val Spinoza, Mark R. Dull. VIRGIN ISLANDS: Rev. H. M. Piggott, Rev. J. A. Swinson; R. W. Skeoch, Dr. D. C. Cannegata.

Delegates were present from nearly all the churches in Porto Rico, and the Rev. Mr. Swinson from St. Thomas' was accompanied by Mrs. Smith, the delegate from All Saints'.

## Preservation of Missionary Work in Future Is Task Confronting the Church Today

National Deficit Is Secondary, Says  
Bishop Perry, Speaking Before  
Bishops and Council

The Living Church News Bureau  
Garden City, L. I., N. Y., April 26, 1932

**S**PEAKING AT THE JOINT MEETING OF THE House of Bishops and the National Council held here Tuesday evening, April 26th, the Most Rev. James DeWolf Perry, D.D., Presiding Bishop, sounded a call for a united effort in meeting and surmounting the difficulties besetting the missionary work of the Church in a period of depression. After outlining the present situation, Bishop Perry continued:

"The most important matter now before us is not the success of the 1932 Deficiency Fund Appeal, but the preservation of our missionary work in the years to come. The Church is willing to make sacrificial gifts in the present emergency, but an appeal which must be made year after year ceases to be an emergency appeal.

"From some quarters has come the suggestion that the National Council must expect little or no increase in revenues for several years, and should therefore adjust its work more or less permanently to the present level of giving. If the Church were dependent upon large gifts from a small minority of its members this argument might be sound, but such is not the case. The pledges of the dioceses reported to the National Council for 1932, totalling \$2,148,000, are at the rate of \$1.65 per communicant per annum, or slightly over three cents a week. If the amount pledged for diocesan work equals that pledged for the missionary society's work, then the total missionary pledges of our people through the budget system are at the rate of only \$3.30 per communicant per annum, or just over six cents a week. Much as we regret it, the fact is that more than one-half of our people make no regular contribution to the missionary work, so the per capita giving of those who do give is at least double the amount stated. But even this giving is on a scale which has little relation either to the need of the Church or to personal income. Adequate support for our missionary enterprise, national and diocesan, is dependent, not upon prosperity, but upon loyalty to the work of our Lord and Master.

### PLANNING THE ANNUAL CANVASS

"While freely admitting great differences in the problems which confront the several dioceses, and realizing that these problems cannot be solved in any one particular way, the experience of twelve years seems to have proved that two things are essential if we are to enlist the aid of the whole Church. There must first be an adequate diocesan organization, integrated with the official life of the diocese, and charged, as its primary and perhaps sole task, with securing support for the missionary program. Gratifying progress has been made in this respect in many dioceses, but in others the task has either been treated as apart from the official life of the diocese, or has been entrusted to those already too heavily burdened with other duties. The second essential is that in every parish and mission of a diocese, to each and every member, shall be made known the work which the Church is doing in that diocese, in the nation, and in the world beyond, and that an adequate plan be adopted for securing support. After twelve years' experience we can recommend no substitute for the annual every member canvass.

"The chief reason why the every member canvass often fails to achieve all that

was expected of it is that preparation for it is postponed until the last moment. Everywhere the diocesan plan of operation for the autumn of 1932 should be perfected within the next few weeks; parochial chairmen or directors of the canvass should be appointed before the summer vacation, and study given to the preparation of parochial plans during the summer months. Only by such adequate preparation and organization can we expect to recoup in the autumn of 1932 the present loss in pledges.

"That this task of enlisting new supporters in the work of extending Christ's Kingdom and encouraging those already enlisted to a more adequate expression of their interest can be successfully accomplished, even in these days of difficulty and distress, was abundantly proved in every member canvasses carried out in the autumn of 1931. In parishes where the work was undertaken with renewed vigor, more sincere devotion, and more prayerful preparation, there was a consequent increase in pledges, both for the parish and for the missionary work. The pity is that in too many instances thorough canvasses were not made, and in some cases were not even attempted.

### THE PARTNERSHIP PRINCIPLE

"In supporting the missionary work of the Church the National Council and the dioceses are not competitors but are partners. Canon 59 provides that General Convention shall adopt the missionary budget and the plan of apportionment for raising the funds necessary to meet this budget; that the National Council shall advise each diocese of its proportionate share in the amount needed; and that each diocese shall thereupon notify each of its parishes and missions of the amount of the quota allotted to it. The diocese and its parishes and missions shall then take the steps necessary to raise their respective quotas. It is also provided in this canon that the quotas allotted to the parishes may cover both general and diocesan work. So far as we know every diocese follows this practice of raising, in a common effort, its share of the general Church quota and its own diocesan needs for similar work.

"Thus General Convention has committed to the dioceses rather than to the National Council the responsibility for raising the funds needed to meet the budget of the Domestic and Foreign Missionary Society. Prior to 1920 the Board of Missions preserved direct contact with individual parishes. Since that time the contact of the National Council has been almost entirely with the dioceses and we have relied upon the dioceses to carry out the responsibility laid upon them by General Convention in the canon just quoted.

"General Convention approved the plan whereby the needs of the Domestic and Foreign Missionary Society and the needs of the several dioceses for their missionary work are covered by a single quota to individual parishes, but did not consider it wise to enact any legislation as to the division of the money raised. The logical plan, and the one which is adhered to consistently by many dioceses, is that funds from this common effort are divided in strict proportion. . . .

"The record of 1931 indicates that many dioceses have taken from the missionary funds the amount needed to meet their own requirements and have remitted to the National Council merely what was left, without regard to any real partnership principle. The result of such a practice is disastrous. In the first place the missionary society is compelled to bear the full brunt of any shrinkage in missionary gifts. In the second place the dio-

cese, having received at least the minimum needed to carry on its own work, is not under immediate pressure to increase the amount of gifts made by its people. Other dioceses have not even asked their people for enough to meet the diocesan quota.

### UNITED EFFORT IMPERATIVE

"We are all depending upon the cooperation of the bishops, and their leadership, not only in their several dioceses but as a corporate body. We cannot hope to surmount the difficulties which confront us without united and courageous effort. This does not necessarily mean complete unity of opinion as to details and methods. The National Council and its officers recognize that further adjustment of our policies may be desirable. There has been much criticism. This was to be expected and where prompted by a desire to help, we welcome it, for thus we reach sound conclusions.

"But the issue before us is no mere question of appropriations or policies. It concerns the consecration of the whole Church to her whole task, and the restoration of a shaken morale, that we may more loyally and courageously face the work committed to us by Him whom we serve. To this phase let us address ourselves."

## TWO SOUTH DAKOTA INDIAN MISSION CHAPELS CONSECRATED

STOUX FALLS, S. D.—On Sunday, April 10th, St. Michael's Chapel, Pierre, was consecrated by Bishop Roberts. This chapel, located near the government Indian boarding school, was built primarily for the use of members of the school. The Rev. Paul H. Barbour preached the sermon, the Rev. C. C. Rouillard (native), in charge of the work among students in the government Indian schools; the Rev. David W. Clark, dean of Niobrara; the Rev. Conrad Gesner, rector of Trinity Church, Pierre, assisting in the service, when a class of 27, chiefly from the school, was confirmed. On the following Tuesday St. Mark's Chapel, Eagle Butte, was consecrated. The Rev. Iver Eagle Star (native) preached the sermon, and the Rev. Joseph Dubray (native) assisted in the service.

The part of the Standing Rock Indian reservation lying in North Dakota has been attached to the district of South Dakota, and placed under the supervision of the Rev. K. Brent Woodruff. His assistant, the Rev. Frank Thorburn, has taken up residence at Cannon Ball and has charge of the three chapels which lie on the North Dakota side of the reservation, while the Rev. Herbert H. Welsh (native) has been transferred to the South Dakota side to take up work at St. Philip's Chapel. The district of South Dakota now embraces territory in three states. It includes the old Santee reservation in Nebraska.

## CHURCH SOCIAL WORKERS TO MEET AT PHILADELPHIA IN MAY

NEW YORK—Church social workers of every description will be challenged by the forthcoming gatherings of the social workers of the nation at Philadelphia, May 15th to 21st. As many as 7,000 are expected at this great annual week of the National Conference of Social Work and its constituent national agencies of which the Church Conference of Social Work is one.

The Church Conference, which is an important promotion of the Federal Council of Churches, will have its headquarters at the Twelfth Street Friends Meeting House.

# Eastern Orthodox Churches Gradually Reverting to Government by Synods

## Serbia, Rumania, and Greece Already Under Primitive Rule—The Tax System

The European News Bureau  
Wells, Somerset, England, March 30, 1932

ONE OF THE MOST INTERESTING OF THE recent developments in the Orthodox Church at large in recent years—where, that is, the Church concerned is in a country that possesses a reasonable degree of political freedom—is the general return to the primitive principle of synodical government. This existed in name, but not in reality, under the Turk. The Ottoman Sultan was ready enough to have a *millet-bashi* or head of a subject nationality, in any or every one of his provinces, in order that he might be able to deal easier with his subjects. It is true that he did not think of the prelate in question, very often, as possessing any higher qualities or position than those required of a sheep shearer! His business was to see that the taxes that his Ottoman majesty required were collected.

To the nationality in question, however, the Bishop or Patriarch was the head of the only medium of national life allowed them, their Church. Nominally, the Patriarch usually had what was called his synod, but this was far from being what any student of Church history would call by that name. It was no more than a small nominated committee of bishops, or men in episcopal orders without dioceses, who formed a sort of privy council for the Patriarch. To ask the Sultan to allow regular meetings of all the hierarchy to debate freely on questions of Church government or Church life would have been a suicidal request indeed. With the passing of the Turk it took some time for Orthodox Christians to get out of the habits of mind in which Turkish government had forced them to get set, and so it is only in our day that we see them returning to what is admitted by all to be the true primitive method of government.

Three of the autocephalous Churches—those of Serbia, Rumania, and Greece—have recently established this method of self-rule once more, and now we hear that Alexandria has been added to the list.

Bulgaria has been ruled synodically for some time, but her position, as is known, is just a little equivocal in the sisterhood of Orthodox Churches, while Russia, which once began her steps in that direction, is of course unable to do anything of the sort now. The same applies to Constantinople, and Antioch is in difficulties peculiar to herself.

### THE CHURCH IN SERBIA

The most fortunate of all the Churches in this direction would seem to be that of Serbia, though the final establishment of her synodical self-government dates only from November, 1931.

According to the new law, the Church of Serbia or Yugoslavia, under her effective Patriarch, Barnabas, is established by law as "a confessional institution, autonomous in all the matters of its own internal government," which is what the Church language would describe as "autocephalous." She does not only enjoy such of her ancient endowments that remain to her after a stormy history—and these are not to be despised—but also a reg-

ular endowment from the state taxes in the annual budget of the land. This is devoted to the maintenance of Church institutions, and to the payment of the bishops and clergy. Serbian salaries are not very large, but those of the clergy are calculated on a scale that has some reasonable relation to those of the civil servants. The taxes also contribute to the support of a regular system of seminaries and monasteries, for the Serb is quite alive to the need of education, and also of the value of the contribution that those who are called to the contemplative life may make to the whole body politic.

These taxes are raised, one may say, as the result of a special tax, payable by all members of the Orthodox Church—who are enrolled as such in the census—for Church purposes. Roman Catholics, we believe, who form the majority in at least some provinces of Yugoslavia, pay a similar tax which is paid over to the authorities of their Church. What is done with the professors of smaller religions, or of no religion at all, we do not know; still it would be surprising to hear that in Serbia you can get off taxes by proclaiming yourself a conscientious atheist!

The Church authorities are the sole administrators of the results of this tax, and the synod, or episcopal assembly, has full legislative power for Church purposes. We understand that this settlement of the relations of Church and State in the land was only reached after some debating with the ministries of justice and education, and we must own to asking, with a surprise that is not untouched with envy, "if the Patriarch haggled over accepting this, what more did he want?"

### IN ALEXANDRIA

In Alexandria, the Orthodox Church there is following this excellent example, of course *mutatis mutandis*, according to its circumstances. The Patriarch Meletius, "by the grace of God, Pope, and Patriarch of the great city of Alexandria, of Libya, Pentapolis, Ethiopia, and of all Africa" (and incidentally one of the most forceful personalities in the Orthodox Church of today), rules over a flock that is small in number, in a land that was once almost entirely Monophysite so far as it was Christian at all. Till recent days, his Church was the shadow of a shade, and it was only his immediate predecessor, the Patriarch Photius, deceased some three years ago, who was able to restore the diocesan bishops of the Orthodox confession at all. They now number only seven, all in the land of Egypt. However, by the statesmanship of Meletius, the episcopal synod has now been reconstituted, with rules for its action that the Patriarch has drawn up himself. It is arranged that, in future, the synod of bishops, and not the autocratic Patriarch, shall be the real governing body of the Church, and that the synod shall meet at least annually—save in cases of emergency—and that all bishops who are not reasonably hindered shall be bound to attend. It is a rule that will work well enough for the time being, though it may be that it will have to be relaxed, in those days—not very far in the future, probably—when the Greeks of the dominion of South Africa have their own archbishop as well as their own bishop and their own province of the Church. Let us

hope that when that comes to pass, the Anglican synod of South Africa may be able to invite an Orthodox Metropolitan who is in full communion with them to come as their honored guest to their synod.

### IN POLAND

A religious census was taken in Poland in the year 1929, and the results of it, which have now been published, make rather interesting reading. The numbers of the laity of any denomination do not seem to have been printed, but there are said to be, in that not very populous land, as many as 14,000 priests of the Roman obedience, of whom about some 2,500 are Uniate, either of the Greek or Armenian rites. There are 46 bishops, of whom 40 are Latin, 6 Uniate. The Orthodox clergy number about 3,000 and their bishops 7. The marriages celebrated are about in the same proportion, that is to say, about four in every five are performed by Roman rite.

### IN CYPRUS

The Cyprian difficulty still continues, and it must be owned that the episcopal leaders do not show a very conciliatory spirit. It is true that the Archbishop, Cyril of Nikosia, has expressed his deep regret for the burning of Government House and has assured Sir Ronald Storrs that the "demonstration" was not directed against him personally.

Meantime the Bishop of Kyrenia, who has been arrested and deported, has issued a most indignant manifesto on that government proceeding:

"It is my duty to protest against your unjust decision with all the power of my Greek soul, and at your forcing me to leave my beloved country merely because I carried out my elementary duty as a Greek bishop, as would any honorable man have done in my position."

One sympathizes with the exile, of course, but as he was deported as one of the acknowledged leaders in the demonstration that ended by the burning of Government House referred to above, it would seem that his Lordship's view of the duty of a Greek bishop (his word is "Hellen," not Orthodox by the way) is not quite the usual one.

It cannot be said, however, that this attitude of the bishops is the novelty that some English writers think it. Just a century ago, the Turks had all the bishops of the day put to death, for sympathizing too much with the Greek rebellion, and when the English first occupied the island the bishop welcomed their arrival "as a step toward our union with our mother-land." It is not hope for political power, either, that moves men who may be wrong headed, but are patriotic as they understand it. They know quite well that, as Bishops in Hellas, their chance of taking part in politics would be a small one.

W. A. WIGRAM.

THEIR IMPERIAL HIGHNESSES, the two little daughters of the Emperor of Japan, sent off big bundles of their used toys to be distributed last Christmas in various centers of social work in Tokyo. The Sister in charge of St. Hilda's Home, an English institution in Tokyo, writes that the toys were charming in their simplicity and in their evidence that child nature is the same, even in a palace. One of the toys was a furry dog with the fur quite rubbed off where the royal fingers had clutched it.

## Rt. Rev. C. F. Garbett Succeeds the Late Dr. F. T. Woods as Bishop of Winchester

### New Incumbent Was Curate Under Archbishop of Canterbury— Death of Canon Ottley

The Living Church News Bureau  
London, April 8, 1932

**T**HE RT. REV. C. F. GARBETT, Bishop of Southwark, is to be translated to the bishopric of Winchester, vacant by the death of Dr. F. T. Woods.

Dr. Garbett is 57. He was educated at Portsmouth Grammar School and Keble College, Oxford, where he took honors in history and was president of the Union. The whole of his parochial experience was gained at Portsea, where, after preparation at Cuddesdon, he became curate under the present Archbishop of Canterbury, and succeeded him as vicar when Dr. Lang was made Bishop of Stepney in 1909. Ten years later Canon Garbett succeeded Dr. Burge as Bishop of Southwark. He is known for his interest in social questions, especially housing and slum clearance. Soon after his appointment to Southwark he made "pilgrimages" to his country parishes on foot, as his predecessor, Dr. Woods, did at Peterborough and Winchester.

Dr. Garbett, since he was appointed to Southwark, has shown a real sympathy with the Catholic position. He has only allowed Reservation of the Blessed Sacrament where urgency and the likelihood of sickness in the parish can be proved. But the number of churches in the diocese where the Blessed Sacrament

is reserved shows that the diocesan has not been blind to the need.

#### NEW SUFFRAGAN OF KENSINGTON IS SELECTED

It is stated, on reliable authority, that the new Bishop-Suffragan of Kensington will be the Rev. B. F. Simpson, vicar of St. Peter's, Cranley Gardens, London, since 1926, and honorable chaplain to the king.

#### DEATH OF CANON OTTLEY

The death occurred, last week, at Southsea, of Canon Henry Bickersteth Ottley, in his 82d year. For many months the infirmities of increasing age had prevented him from carrying out his duties as the last Brother of the Royal Chapel of St. Katherine, Regents' Park, where he had been in residence for over 20 years. He was appointed to this office by Queen Alexandria in succession to the late Archdeacon Holmes, and was known in many parishes all over England as a preacher on behalf of Sunday observance and the League of Nations union. He was, in 1879, first vicar of St. Margaret's Church, Ilkley, where he established a reputation throughout Yorkshire, his native county, as a preacher. Subsequently he moved to the vicarage of Horsham, and thence, in 1887, to the great parish of West Hackney, in London. He was, about that time, offered the bishopric of Wellington and the bishopric of New Westminster, both of which he declined. He was made a Canon of Canterbury in 1906.

To the post-war generation he has been almost unknown, but before the great upheaval there were few dioceses in which he was not a familiar figure.

#### CHURCH OF ST. PETER-AT-ARCHES MAY BE MOVED

It is likely that an architectural feat will be attempted shortly in Lincoln.

Controversy for and against the demolition of St. Peter-at-Arches, Lincoln's only eighteenth century church, has been raging ever since the Bishop decided five years ago that it was a "redundant" church, and proposed to sell its site to the corporation for street-widening purposes. The appeal for this, one of the few remaining ancient churches of Lincoln, went as far as the Privy Council, but was rejected, and its supporters were in despair.

A plan, however, has now been put forward to transport the entire church, walls, pillars, tower, and peal of eight bells piecemeal to a site on the outskirts of Lincoln, where a new church is urgently required.

The only obstacle still facing the supporters of the old church and the committee of the new one is the sale of the old site. If the negotiations at present proceeding fail to bring in a sufficient sum, a red brick church will rise on the outskirts, and St. Peter's will be left to its fate. The Bishop, it is believed, is willing that the proceeds from the sale of the old site should go to the reërection of St. Peter's in its new surroundings. It is a point in favor of the scheme that St. Peter's is at present in need of some £2,000 if it is to be adequately restored where it stands, but if it were moved, the restoration would become part of the reërection.

The architects have already prepared plans for the removal. The foundations of the new church will first be laid, then the work of taking down St. Peter's will begin. For reasons of urgency and economy the new church will actually be building while the old one is still being taken down. This seemingly impossible feat will be achieved by the use of a certain amount of new material, both temporary and permanent.

GEORGE PARSONS.

#### RHODE ISLAND'S UNEMPLOYED NOW ACTIVELY ENGAGED

PROVIDENCE, R. I.—The unemployed men Bishop Perry's emergency committee has been feeding at the rest and recreation rooms near the Cathedral of St. John have turned out a minstrel troupe which played the week of April 10th at Fay's, a popular theater devoted to moving pictures and vaudeville. Great crowds were attracted to the unusual performance which attained a level of achievement equal in many respects to that provided by professionals. Alfred Robbins, a \$15-a-week man employed by the director of public aid of the city to supervise the rest and recreation rooms, had rehearsed the group and took the part of interlocutor. Amusement agents are negotiating with the troupe for out-of-town performances.

The idea grew out of the work of several Churchwomen, notably Mrs. Elizabeth N. White, who in the early days of the enterprise organized weekly sings to divert the minds of the unemployed.

Mrs. Frank L. Hinckley is chairman of the relief committee. With it the Jews, Roman Catholics, and various Protestant Churches have been coöperating.



GIFT TO ALASKA MISSION BY LOS ANGELES WOMEN

St. Thomas' Mission, Point Hope, Alaska, is the recipient of the above altar piece, a memorial to the late Mrs. B. Marshall Wotkyns of Pasadena, for twenty-five years diocesan supply secretary of the Woman's Auxiliary.

[See THE LIVING CHURCH of April 16th]

# Diocese of Montreal, in Synod Assembled, Discusses Marriage, Pensions, Employment

Canon Shatford Decries Position of  
"Too Comfortable" Clergy—Rev.  
C. J. S. Bethune Dies

The Living Church News Bureau }  
Toronto, April 20, 1932 }

THE DIOCESE OF MONTREAL HELD A well attended synod at the Cathedral hall. The Bishop in his charge dealt fully with a recent decision of a Quebec court annulling a mixed marriage on the ground that the Roman Catholic party had misrepresented himself as a Protestant. The matter is to be further studied by a special committee on marriage problems. The Bishop held that clergymen of the Church of England should refuse to remarry persons who have been partners in a previous mixed marriage annulled by the courts on the ground that the Roman Catholic member has not received a dispensation from his Church and has misrepresented himself as a Protestant.

An interesting debate took place on the pensions canon passed by the General Synod, many advocating a flat rate for all pensions graded according to length of service alone.

Arguing that "the unemployment crisis is not only an economic crisis, but a moral and spiritual one as well," Canon A. P. Shatford told of "bitter letters which have come to me attacking the clergy for holding down their salaries while others have cuts or no salaries at all." Canon Shatford wondered "if there isn't just a grain of truth in the accusation, whether we are not a bit too comfortable for these times?" The speaker applauded unemployment relief work done by the Anglican churches and urged it be not discontinued, as is customary, during summer months. It was decided the matter should be further considered.

## AT WYCLIFFE CONVOCATION

The passing of conventional religion was seen, not with regret, but as a good omen, by the Rt. Rev. R. J. Renison, Bishop of Athabasca, when he delivered the address at the convocation at Wycliffe College, Toronto.

He referred to the changed views accorded generally today to religion.

"The Christian Church needed to fight for its life to avoid hardening of the arteries. The very best thing that can happen in this day for the Church is for it to have to fight for its life again."

Warning his listeners, and particularly the members of the graduating class, that they would no longer find they were respected merely on account of their cloth or their "dog collars," he declared:

"I am willing to confess that, as I see life today, there was never such an opportunity as there is now in the Christian Church."

The degree of Doctor of Divinity, *honoris causa*, was conferred on the Bishop, who graduated from Wycliffe in 1899, by the Rev. Canon H. J. Cody, president-elect of the University of Toronto.

In the presidential report, the Rev. Robert B. McElheran, principal of Wycliffe, paid tribute to Sir Robert Falconer, the retiring president of the university, saying that he was "a leader and a friend on whom we could rely and to whom we

could turn in every hour of anxiety and need." The appointment to the presidency of Canon Cody, whom he described as the college's best beloved graduate, was declared by Principal McElheran to have given the greatest satisfaction to every one connected with Wycliffe.

## PASSING OF A VETERAN PRIEST

The Rev. Charles James Stewart Bethune, M.A., D.C.L., passed away at his home in Toronto on Monday at the age of 94. Dr. Bethune was the only surviving son of the Rt. Rev. Alexander Neil Bethune, second Bishop of Toronto.

A divine, an educator, and a scientist, Dr. Bethune crowded his long life with attainment. In 1859, at the age of 21, he graduated from Trinity College with first class honors in classics and mathematics. In 1920, at the age of 82, he retired from the professorship of entomology and zoology in Ontario Agricultural College, Guelph. Between those two dates he achieved great distinction in two successive careers, one classical, the other scientific.

From 1870 to 1899 Dr. Bethune was headmaster of Trinity College School, Port Hope. In those years he built the school, saw it burned, built it again, and established it as one of the great boys' schools of Canada. In 1906, at the age of 68, and after seven years of retirement from the headmastership of T. C. S., Dr. Bethune started his second career. He was offered and accepted the chair of entomology and zoology at Ontario Agricultural College, Guelph. After fourteen active years at Guelph, he retired for the second time in 1920. Dr. Bethune was then 82 years old.

Bishop Brent, Bishop Anderson, Chicago, Sir George Kirkpatrick, General Sir Archibald MacDonell, commandant of R. M. C.; Maj.-Gen. Victor Williams, and Archibald Lampman, the poet, are among the many distinguished men who were boys at Trinity College School during the headmastership of Dr. Bethune. At the time of his death, he was the oldest living head boy of Upper Canada College.

Funeral services were held today in St. Thomas' Church, interment being made in St. Peter's Cemetery, Cobourg.

## MISCELLANEOUS NEWS

The Rev. J. H. Dixon, rector of St. Bartholomew's Church, Ottawa, has accepted the rectorship of Grace Church, Toronto. Mr. Dixon has been rector at St. Bartholomew's for the past nine years. Prior to that time he was curate at Christ Church Cathedral.

Tribute was paid the late Rev. Canon W. J. Brain, formerly rector of St. Michael and All Angels', Toronto, by the young people of the congregation when a memorial portrait of Canon Brain was unveiled during an A. Y. P. A. service. The Rev. A. F. McConnell, a past president of the Dominion Association, and the Rev. W. R. Sproule, of Windsor, also a past president, were in charge of the service. The portrait was unveiled by Jack Thomson, president of St. Michael and All Angels' Association.

The anniversary day service of the Mothers' Union at Winnipeg was held in St. Luke's Church. Dr. Bertal Heeney, rector of St. Luke's, preached the sermon. Archbishop and Mrs. Stringer were present and many of the city clergy.

To mark the fifth anniversary of the arrival in Winnipeg of the Rev. G. F. Carruthers to take charge of the parish of Holy Trinity, the wardens and vestrymen of the church, and the Ven. Archdeacon Jeffery took breakfast together at Moore's restaurant with Canon Carruthers as their guest of honor. When Canon Carruthers arrived at Winnipeg five

years ago he was met at the railway station by the officers of the church and had breakfast with them, and every year since then on the same date they have met to commemorate the event.

## MINNEAPOLIS CHILDREN MAKE "WORLD FAIR" EXHIBITS

MINNEAPOLIS, MINN.—The Church School of Gethsemane parish, Minneapolis, recently held an exhibit of work done to illustrate the Lenten theme, Our Daily Bread. The "World Fair" exhibits displayed in posters, compo board, and sand boxes, were directed by James Moir, superintendent of the school, and Miss Ellinor Ravenel, director of religious education. They depicted in various countries the types of food used, the method of producing and preparing it, the needs existing and means of meeting them.

In the primary department the first prize went to Life in Palestine made by 2d grade children. This particular exhibit depicted the three chief occupations of the country: fishing, a fisherman with his net, in a boat on the lake; sheep raising, the shepherd and his flock of sheep made from cardboard covered with cotton; and pottery making by the women who were also shown grinding the wheat.

The second prize went to the kindergarten which had shown Indian life before and after the coming of the missionaries, in poster form; and the third to the Japanese village made by the 4th grade.

In the upper school the first prize went to Rural America, the feature of which was the little white church with its cross, and in the interior even the altar and candles. Also, with an eye to publicity, there was a bulletin board announcing the services.

The second prize went to the Hawaiian village, made by the 9th grade girls, showing the teacher, the nurse, and the chapel.

The third prize went to an Indian village.

There was also a Chinese village, a lumber camp, and the baby ward of St. Luke's Hospital, Tokyo. The boys of one class had made a moving picture camera with a "reel" of pictures on China, cut from old copies of the *National Geographic* and *Spirit of Missions*.

Following the awarding of prizes by the Rev. Austin Pardue, rector of the parish, one of Minnesota's real Indian chiefs, Chief Red Wing, brought to the fair by a class of boys, gave an address.

The exhibit will be taken, insofar as possible, to Minnesota's summer school to be held at Carleton College, Northfield, June 19th to 25th.

## NORTHWESTERN CHICAGO MITE BOX OFFERINGS TOTAL \$227.22

DIXON, ILL.—Twelve Church schools were represented at St. Luke's Church, Dixon, when on April 17th the children of the northwestern part of the diocese met for the annual presentation of their Lenten mite box offerings, totaling \$227.22.

Grace Church, Freeport, was the one school making a 100% record. It has an enrolment of 100, and sent in 100 mite boxes with a total of \$55.72. Emmanuel Church, Rockford, with 171 pupils, scored 60%, with \$53. St. Luke's, Dixon, and Grace Church, Galena, each were 75%; and St. Paul's, Savanna, with an enrolment of 15, was 90% and an offering of \$18. Other schools contributing were Trinity, Belvidere; St. Peter's, Grand Detour; Grace, Harvard; St. Ann's, Morrison; Grace, Sterling; St. Peter's and St. Alban's School, Sycamore.



## Summer School of New York and New Jersey Province to Meet at Bronxville in July

Session Is For One Week Only—  
Report of City Mission Society—  
Briefs

The Living Church News Bureau  
New York, April 22, 1932

SARAH LAWRENCE COLLEGE AT BRONXVILLE has been chosen for the sessions of the 1932 Summer School of the Province of New York and New Jersey. Opening on Saturday, July 9th, the school will continue for one week only. For this brief period a comprehensive schedule of courses has been provided, with a strong faculty to present the same.

The president and pastor of the school will be the Bishop of Albany, Dr. Oldham; the Rev. Dr. C. H. Boynton of New York will act as dean. For the faculty the following have been obtained: the Rev. Dr. D. A. McGregor, the Rev. Dr. B. S. Easton, Prof. L. T. Hopkins of Teachers' College, New York, Prof. Chave of the University of Chicago, and Mrs. Charles Hunt of the Art Students' Guild of Ridge-wood. The titles of the courses include the spiritual qualifications of a leader; the critical and educational use of the Bible, creative teaching, and the use of the fine arts in teaching religion.

Because of the proximity of Bronxville to New York it is likely that many will wish to reserve one or more of the evenings of the week of this summer school to attend the mass meetings open to the public. On Monday through Friday, in the order given, the speakers are to be Bishop Gilbert, Dr. Fleming, Dr. McGregor, Bishop Creighton, and Bishop Oldham. This notice will be repeated in June, giving the topics of the evening speakers at that time.

Application for membership in the summer school is made through the board of religious education of the diocese in which the person resides.

### CITY MISSION SOCIETY'S ANNUAL REPORT

"Never has the City Mission Society had such a host of people seeking its help as came to it this year, 1931, the last of its century," is a portion of the Rev. Dr. Sunderland's report, just issued. By reason of the nature of its work, by reason of the extent of its ministrations, and because of the effectiveness with which all its work is done, news items from the City Mission Society furnish interesting and significant reading matter for the Churchman. Its annual report, in such a time as this, is especially notable. Here are summarized a few of the main items: the society maintains workers in 73 centers in New York; it provides official chaplains for all non-Roman Christians in 58 hospitals and public institutions; 15 chapels, convalescent homes and community centers are maintained. There are 175 workers on the staff of the society. Its expenditures in its centennial year totalled \$378,000. Calls numbering 12,100 were made upon its social service department by people left penniless by illness or unemployment.

Instead of one giving his money to unknown people, perhaps not in dire need, the City Mission Society standing as his agent to use contributions where an experienced staff knows that help is needed, the Churchman in New York has a reliable

and devoted guide in the matter of public charity.

### C.M.H. ENDORSES JUNIOR GROUP FORMATION

A junior group of the Church Mission of Help, and the first of its kind, has been formed at St. James' Episcopal Church, Madison avenue and Seventy-first street, with Miss Josephine Stetson as chairman. The new group has decided to "adopt a baby," furnishing the layette and following the child's development through its first year. In this way they expect to gain an understanding of the problem of the mother as well as give needed aid in a specific case. The idea is warmly endorsed by the Church Mission of Help as holding "great possibilities for development in various parishes and affording a practical opportunity to help in this time of distress."

### DIOCESAN ACOLYTES' SERVICE

The clergy and acolytes of the diocese of New York are invited by the acolytes of the Cathedral to attend a service there at 8 o'clock on the evening of Wednesday, May 4th, the eve of Ascension Day. This will be similar to the acolytes' services held in many parish churches, save that this one is diocesan-wide in the extent of its invitation, and is the first such to be held at the Cathedral. The preacher will be the Rev. Dr. Lawrence T. Cole, rector of Trinity School, New York.

### ITEMS

The Fellowship of Social Workers, an organization sponsored by the social service committee of this diocese, will hold its next meeting on Monday, May 2d. The Rev. Dr. Aldrich, rector of the Church of the Ascension, will conduct the Quiet Hour at 5:30 in Calvary Church; and Mrs. John M. Glenn will be the speaker at the dinner.

The first effort of St. George's Church, Stuyvesant square, to use the time of St. George's Day as a reunion of parishioners and an occasion for exhibiting the details of its parochial activity, has proven highly successful. More than 2,000 people thronged the church and parish house last evening, an outpouring that will likely insure the continuance of such an annual observance.

The Rev. G. D. Rosenthal and the Rev. C. E. Russell, our visitors from the English Catholic Congress, are scheduled as the speakers at the April meeting of the Clerical Union, to be held on the 26th at St. Paul's Chapel, Trinity parish.

The annual service of Negro Spirituals will take place on Sunday afternoon, May 15th, at 4 o'clock in St. George's Church.

St. Mary's Church, Mott Haven, the Rev. Frank R. Jones, rector, will observe its 76th anniversary on Ascension Day. The preacher at the evening festival service will be the Rev. Dr. Ribourg of St. Andrew's Church.

The Seamen's Church Institute of New York devotes the current issue of its magazine, *The Lookout*, to its 87th annual report. Anything about this great work is inspiring reading. The present publication has added value in the series of illustrations depicting early days along the waterfront.

Holyrood Church, Fort Washington avenue, has recently received two bequests: one of \$1,000 from the estate of Mrs. Louis B. Jameson, and one of \$6,000 from the estate of George B. Heath.

Receipt is hereby acknowledged of the 86-page annual report of the Home for Old Men and Aged Couples. This recently enlarged institution is housed in an excellent building on Amsterdam avenue, opposite the Cathedral grounds. During 1931 its family numbered nearly 100 persons.

HARRISON ROCKWELL.

## Fr. Rosenthal at Dorchester, Mass., Regional Conference Defends His Faith

"The Holy Eucharist Is Sacrament of Hope," Says English Vicar;  
Frs. Hughson and Hamlin Speak

The Living Church News Bureau  
Boston, April 23, 1932

PERSONS FROM ALL OVER THE DIOCESE, to the number of 650 in the afternoon increasing to 750 in the evening, attended the Regional Catholic Conference sponsored by the Catholic Club of New England and held in All Saints' Church, Dorchester, last Sunday. Since the parish was unable to provide more than coffee and light refreshments for so great a number during the supper hour, the homely expedient of bringing basket suppers was advised. The purpose of the conference, of which the general subject was Values of the Holy Eucharist, centered about the plan "to give people a deeper realization of the spiritual values involved in the highest act of Christian worship." Since the main purpose was that of teaching, no impressive ritualistic service was planned; brief prayers were said, and simple mission hymns sung before and after the addresses. Fifty of the clergy formed the choir. The speaker on the first subject, The Holy Eucharist and Union With God, was Fr. Shirley C. Hughson, superior of the Order of the Holy Cross, who stressed the point that man best finds unity with God through the divinely instituted and ordained sacramental rite of the Holy Eucharist; that it is the chief function of the Catholic

Church to preserve and promote this sacramental rite; that men and women are unable to fulfill their true destiny as children of God unless they are at one with Him, and through the Eucharist such unity is attained.

The Holy Eucharist and Society, the second subject, was presented by Fr. Hamlin, rector of the Church of the Advent. Continuing the theme of the first speaker, Fr. Hamlin, citing present world-wide social unrest as an example of society based upon man rather than upon God, pointed out that any society based upon human ideals or lack of ideals must eventually end in injustice, chaos, and confusion. The Eucharist, said Fr. Hamlin, is the only true democracy the world has ever known since all are alike before God at the altar.

Fr. Rosenthal, vicar of St. Agatha's, Birmingham, England, gave the third address, The Holy Eucharist and Personal Life, at the mass meeting of the evening. He said in part:

"The Blessed Sacrament is the great sacrament of hope. At no time in recent years has the virtue of hope been more desperately needed. We have lost hope largely because we have been trusting in the things of this world; they have let us down; but through the great sacrament of the altar we find hope to believe, and strength and courage and vision to carry on into a better world. The Church must hold up this ideal before the people."

Fr. Rosenthal gave the blessing that concluded a day wherein the note sounded had been the appeal to make the altar

the true center of personal and social life.

Fr. Rosenthal preached in the Church of the Advent on Sunday morning and again on Monday when a Solemn High Mass was sung with Fr. Harrison as celebrant; Fr. Caine, deacon; Fr. Hicks, subdeacon. Fr. Rosenthal's sermon was on the coming centenary of the Oxford Movement and he stressed the need of a better understanding among Anglicans. After this service, Fr. Hamlin entertained at luncheon fifty of the clergy to whom Fr. Rosenthal spoke informally and briefly of the plans for the celebration in England in July, 1933, of the centenary. This report of the Regional Catholic Conference owes its detail to the good offices of the Rev. Stephen Webster.

PAUL RUSCH IS DIOCESAN VISITOR

Prof. Paul Rusch, member of the faculty of St. Paul's University, Tokyo, is visiting the diocese in connection with a conference held in behalf of the young men's division of the Brotherhood of St. Andrew. This conference, held on April 19th in St. Luke's Church, Allston, of which the Rev. Richard Lief is rector, gave opportunity for the presentation of three inspirational addresses designed for all young men whether or not connected with the Brotherhood.

Subjects and speakers were: Physical Health, Dr. C. Reginald Hardcastle, a practising physician in deacon's orders and resident in Lexington; Mental Health, the Rev. Fr. Hoffman, S.S.J.E.; Spiritual Health, the Rev. Oliver T. Loring, curate of Grace Church, New Bedford.

Dr. Calvin Gates Page, president of the diocesan branch of the Brotherhood, assembled in its interests yesterday at luncheon a group of diocesan leaders. Plans are under way for a three-day conference on September 23d, 24th, and 25th, for young Churchmen who will have the opportunity to attend a most worthwhile program at a minimum cost. This autumn conference will be held in Lincoln-Hill Camp, placed by Archdeacon Dennen at the Brotherhood's service. Charles E. Billings, diocesan representative on the Brotherhood's national council, was in charge of the general arrangements for Mr. Rusch's program. The latter, on a year's leave of absence from academic work, has been assigned by the National Department of Missions to the work of the Brotherhood, especially in connection with the aim to bind more closely to the Church the young man in transition period when, freed from Church school and losing interest in boys' organizations, he is inclined to drift from parish connection.

MEETING OF CHURCH SERVICE LEAGUE

When Howard B. Gill, superintendent of the Prison Colony at Norfolk, Mass., addressed the women of the diocesan Church Service League last Wednesday afternoon in St. Paul's Cathedral, it seems as if he must have converted the most conservative to the idea of treating the prisoner as an individual problem to be helped and, if possible, solved and saved. The whole idea of the Norfolk Colony where, while they are kept within a high wall and guarded from escape, they are being studied as individuals and given responsibilities, was elucidated clearly through the likening of a prison to a social hospital.

Miss Corey presided at this meeting where the second speaker was Miss Laura B. Whittemore, chairman for work with the Colored People of the South under the Church Service League. Miss Whittemore has just returned from attending the dedication of Massachusetts Hall, the gift of the diocese to the Voorhees Normal

# Trinity Church, Second Oldest Parish in Chicago, to Celebrate Ninetieth Birthday

## Three Former Rectors to Take Part In Program—Racine Again to Be Host to Summer Conference

The Living Church News Bureau  
Chicago, April 23, 1932

TRINITY CHURCH, SECOND OLDEST PARISH in Chicago, is making plans to celebrate the ninetieth anniversary of its founding, May 22d to 29th, according to announcement by the Rev. J. R. Pickells, rector. The celebration will recall many an interesting incident in the long history of the parish, including the fact that the services were held for a time in a saloon in what is now the center of Chicago's business district.

The celebration will start May 22d, with the Very Rev. Frederick C. Grant, S.T.D., dean of the Western Theological Seminary and a former rector of old Trinity, as the preacher. In the evening, a reunion of former members of the parish will be held. Sunday, May 29th, the Rev. Dr. ZeBarney Phillips, rector of Epiphany Church, Washington, D. C., also a former rector, will be the special preacher.

First steps for the organization of a parish on Chicago's "south side," comparable to St. James' Church on the north side, were taken late in 1841. The movement originated in St. James' Church and the Rev. W. F. Walker, rector of St. James' at the time, served as the first rector of Trinity.

The first church building of Trinity parish was completed in 1844 and was located on Madison street, between Clark and LaSalle. Later the parish built an imposing edifice between Michigan and Wabash, on Jackson boulevard, where the Illinois Theater now stands. This church was destroyed by the Chicago Fire of 1871. The parish then erected its greatest church, at 26th and Michigan boulevard. This was destroyed by fire in 1920.

and Industrial School of Denmark, S. C. It was a great satisfaction to those interested in raising the \$50,000 gift to learn of the beauty and suitability of the building and the fine work of the school.

NEWS BRIEFS

The Old North Church always comes into the headlines of the day when anything in connection with Revolutionary Times is commemorated. The eve of April 19th was the occasion as of old for lanterns to be hung in the belfry as the signal for the ride of the prototype of Paul Revere. Quite aside from all accompaniments of historic pageantry, let it be remembered that Sunday after Sunday finds the proprietors of the Old North in their pews, delegations from societies and schools often seated with the worshippers, and the quiet life of the little old church flowing steadily on under the charge of the present rector, the Rev. Francis E. Webster.

Dr. Charles R. Watson, president of the American University at Cairo, Egypt, filled speaking engagements in and around Boston earlier in the month and preached in both the Cathedral Church of St. Paul and Trinity Church. Dr. Watson is the head of the university playing so great a part in training future leaders for Egypt and he is also one of a committee drawing up an educational system for Egypt.

Bishop Lawrence has been filling a series of Sunday morning preaching engagements. Last Sunday morning he preached to the congregation of Trinity Church and the Sunday before that in Grace Church, Lawrence, where formerly he was rector.

ETHEL M. ROBERTS.

Changing conditions in the south side saw most of Trinity's prominent families remove to other sections. But some of them still retain their affiliation with the parish. Today the parish is looking forward to establishment of an extensive social service program as a result of bequests which have come to the church during the past two years.

ENTERTAIN JAPANESE STUDENTS

Plans are complete for the entertainment of a party of sixteen Japanese students of St. Paul's University, Tokyo, by the Church Club. The party, comprising the baseball team of St. Paul's, will be tendered a complimentary luncheon at the Hotel Sherman. As to its itinerary see page 828.

The Hon. Yoshi Muto, Japanese consul in Chicago, the Rev. David E. Gibson, representing the Church in Chicago, Coach Alonzo A. Stagg of the University of Chicago, and George Marshall, director of athletics of St. Paul's University, will be speakers. A number of distinguished Chicagoans are expected to be present, including P. K. Wrigley, Dr. Robert M. Hutchins, president of the University of Chicago, Samuel Insull, Jr., and others. John D. Allen, president of the Church Club, is to preside.

SETTLEMENT HOUSE HAS MEETING

A plea to give unfortunates of the city an opportunity in life was made by Bishop Stewart Tuesday at a tea at the House of Happiness, attended by approximately 300 Churchwomen from twenty-six parishes.

The old adage that "boys will be boys" need not be true so far as boys on Chicago's west side and stockyards districts developing into criminals are concerned. Bishop Stewart said. Settlement houses such as the House of Happiness, he added, give the opportunity which prevents the development of undesirables.

DEAN DE WITT BURIAL MAY 5TH

Final interment of the late Very Rev. William C. DeWitt, dean of the Western Theological Seminary, will take place on Thursday, May 5th, in the Episcopal section of Memorial Park, Evanston. A brief service will be held in the Bishop Anderson Chapel at the seminary at 2 p.m., Bishop Stewart and Dean Grant officiating. The faculty will be active pallbearers and trustees and a few close friends of Dr. DeWitt will be honorary pallbearers.

The service will be public and Church people are invited to attend. Dr. DeWitt died last September in California. Mrs. DeWitt is bringing the body back to Chicago.

ROGERS PARK PARISH TO CELEBRATE

St. Paul's-by-the-Lake Church, Rogers Park, will celebrate the fiftieth anniversary of its founding next week. The celebration will start Wednesday, April 27th, with a dinner at which Dean Grant of the Western Theological Seminary will be the speaker. Thursday, April 28th, an historical pageant will be staged under direction of Fred Martin. Friday, April 29th, will feature a parish reception, and the festival service will be held Sunday, May 1st. The Rev. Charles T. Hull is rector of the parish.

## SUMMER CONFERENCE TO RACINE

The annual summer conference which for the past two years has been held at St. Alban's School, Sycamore, and before that was held at Taylor Hall, Racine, will be transferred back to Racine this summer, it was decided at a meeting of the executive committee this week. The Rev. Gerald G. Moore is chairman.

The conference will open June 27th and continue for two weeks. Bishop Stewart has agreed to be present for one week and Bishop Johnson of Colorado will take the second week. Bishop Stewart will give a course on Jesus Came Teaching and one on vocational guidance. The program is as yet incomplete but a strong staff is assured.

The Rev. Walter C. Bihler will be dean of the faculty and the Rev. Herbert Miller of Champaign, Ill., business manager.

## CHICAGO CRIME DECREASES

Statistics to indicate a material decrease of crime in Chicago were presented by the Hon. John J. Sonstebly, chief justice of the municipal court of Chicago, at a meeting of the Catholic Club Monday night at the Church of the Advent. Judge Sonstebly told of methods being used to expedite the handling of crime cases in the courts and of special efforts being made in connection with social service cases. He declared Chicago is not the crime center of the nation, as is so generally assumed, and presented tabulations to show this.

The Very Rev. Archimandrite Timon, of the Russian Orthodox Church, and the Rt. Rev. Francis Bonczek of the Polish National Church were present with their chaplains.

## HONOR CHURCHWOMAN'S SERVICE

Twenty-five years of service to the Church in connection with the United Thank Offering of the Woman's Auxiliary, on the part of Miss Phebe Gould, were honored Wednesday by women of the Church of the Holy Spirit, Lake Forest. Miss Gould has been custodian of the U. T. O. for a quarter century on behalf of her parish. She has collected \$2,800 for the fund. A leather purse was presented to her on behalf of the women.

## DEFICIT FUND RESPONSE INSTANT

Instant response to the appeal from Bishop Stewart to Church people of the diocese on behalf of the deficit fund is reported. Last week, the Bishop dispatched a letter to 32,000 communicants and during the first four days of this week 1,500 contributions were received totaling more than \$4,000.

The clergy leadership fund has reached its goal of \$3,000, and increased pledges from parishes and missions of the diocese continue coming in. Between \$5,000 and \$6,000 in increased pledges by parishes have been received. The deficit fund now stands at between \$13,000 and \$15,000. A total of \$34,000 is sought, \$17,000 for the Diocesan Council and \$17,000 for the National Council.

Bishop Stewart leaves on Monday for the special meeting of the House of Bishops and will take an entirely favorable report to the session from Chicago.

## NEWS NOTES

A memorial service to dramatists was held last Sunday afternoon at St. Stephen's Church, Chicago, the Rev. Irwin St. John Tucker, rector. On May 12th an artists' memorial will be held.

The diocesan young people's association is preparing for its seventh annual Cathedral Ball, the proceeds of which go to the Cathedral Fund. The affair will be held Friday evening, May 13th, at the Drake Hotel.

## Merging of Two Large Philadelphia Parishes is "Indefinitely Postponed"

### Little Possibility That Union Will Take Place—Catholic Conference to Be Held May 9th

The Living Church News Bureau)  
Philadelphia, April 21, 1932}

THE PROPOSAL MADE SOME MONTHS ago that the Church of the Holy Trinity and St. James' Church should merge has been dropped. Parishioners of both churches were informed of this decision on April 17th, when the Rev. Dr. John Mockridge, co-rector of St. James', and the Rev. John R. Huggins, assistant rector of the Church of the Holy Trinity, read this brief communication to their congregations:

"The following statement is issued jointly by St. James' Church in the City of Philadelphia and the Church of the Holy Trinity, Philadelphia:

"After carefully considering the subject of the union of the two churches, it has been decided that under existing conditions such union is not feasible and cannot be effected at this time."

Although no further explanations were offered, it is understood that the "existing conditions" mentioned in the statement refers to the fact that Holy Trinity Church has been without a rector since March 24th, the date of the Rev. Dr. Floyd Tomkins' death.

Dr. Tomkins is said to have warmly favored the merger. He presided at many of the sessions at which representatives of the two parishes discussed the move. His death, in addition to removing a strong advocate of the union, created a vacancy in the rectorship of Holy Trinity Church which, many believe, would have to have been filled before the merger could have been effected.

Whereas the statement given out by the vestries of the two churches announced that the merger could not take place "at this time," it is generally believed to be a final decision. There is but little possibility that the question will be reopened, at least not for some years.

Although mildly surprised at the decision, for plans for the union were thought to be progressing, many expressed the opinion that the action taken was fully justified in view of the study which had preceded it.

## MEETING FOR ANGLO-CATHOLICS PLANNED

On Monday evening, May 9th, there will be a great massmeeting in St. Clement's Church, 20th and Cherry streets, Philadelphia, for Anglo-Catholics in this city. Fr. Rosenthal, vicar of St. Agatha's Church in Birmingham, and Fr. Russell, organizing secretary of the Centenary Celebration of the Oxford Movement in London, will be the speakers. These two men are outstanding priests and preachers in England and should command most earnest attention.

## THE REV. WOOD STEWART RESIGNS

The Rev. Wood Stewart, rector of St. Martin's-in-the-Field, Chestnut Hill, for more than twelve years, has announced his resignation and its acceptance by the vestry.

Mr. Stewart came to St. Martin's-in-the-Field in 1919 after serving as a chaplain in France. In addition to his parish duties, he served for seven years as a member of

### MARYLAND SECURES \$12,082 IN ADDITIONAL GIFTS

BALTIMORE—When it was seen at the diocesan convention in January that Maryland had received toward the diocese on its budget of \$152,000 pledges amounting to only \$113,000, a special committee was appointed to make an effort to secure additional gifts and pledges. This committee, consisting of the Rev. Dr. Robert S. Chalmers, chairman, the Rev. Messrs. Horace W. B. Donegan and Roger A. Walke; Messrs. John M. Nelson, Albert Digges, Garner W. Denmead, now reports that in addition to parochial pledges amounting to \$7,500, the committee has secured cash gifts of \$4,582, making the total increase since the convention of \$12,082.

A request has also been made by the committee that the Whitsunday offering be given to the budget. The nationwide quota and the diocese share in these gifts on a partnership basis. Thus, whatever is secured at Whitsunday will still further augment the already received sum of \$12,082.

the executive council of the diocese, and for three years as chairman of the department of social service. He is at present a member of the board of managers of the Episcopal Hospital and of the House of the Holy Child. He is a member of the Bishop White Prayer Book Society and a trustee of the House of Rest for the Aged.

Mr. and Mrs. Stewart will make their home in New York City after June 1st.  
ANNA HARRADEN HOWES.

### RUSSIAN SERVICE HELD IN WILKES-BARRE, PA., CHURCH

WILKES-BARRE, PA.—In St. Stephen's Church, this city, on April 17th, at the invitation of the rector, the Rev. Dr. F. L. Flinchbaugh, a vesper service was given by the Russian Orthodox congregation of St. Nicholas, a young and struggling parish. The Russian chorus choir of mixed voices, and including children and adults, occupied the choir stalls, singing canticles and the responses to the elaborate versicles. The officiating priest was vested in white cope, embroidered in gold, and the incidents, except for the intoned prayers, were chiefly that the altar was censed three times during the service and that the benediction was given with the sign of the cross, the priest holding in his hands at the time a cross of the double bar type. The congregation included practically the whole affiliation of St. Nicholas, and many of St. Stephen's and other congregations.

Afterward in the parish building the St. Nicholas people gave a scriptural play and there was further music from the Russian liturgy by the St. Nicholas choir. The service was given to promote the building fund for a new Russian church.

There are many congregations of the Russian Orthodox in the anthracite region but this is said to be the first time that an actual Russian service has been promoted in the Wyoming Valley in an Anglican church.

## MISSION HOME, VA., PREVENTORIUM DEDICATED

MISSION HOME, VA.—More than 2,000 people, including many from Baltimore, Washington, and Richmond, gathered at Mission Home, in the heart of the Blue Ridge mountains, on April 14th to attend the dedication of St. Anne's Preventorium, erected to take the place of the one destroyed by fire December 2, 1930.

The service of dedication was conducted



### AT THE SERVICE OF DEDICATION

One can almost breathe the air of the "wide, open spaces" by gazing at this picture. The Ven. F. W. Neve, D.D., archdeacon of mountain work, is shown in the center; at the left is Bishop Tucker, who officiated at the dedication ceremony.

by the Rt. Rev. H. St. George Tucker, D.D., assisted by the Rt. Rev. F. D. Goodwin, D.D., the Ven. F. W. Neve, D.D., the Ven. W. Roy Mason, and other clergy.

Work on the new Preventorium constructed of native stone was begun in February last year. It is a one-story structure, 300 feet long, and has been erected on Frazier, or Lost Mountain, near the Albemarle-Greene country line, twenty-five miles northwest of Charlottesville, at a cost of \$25,000. Local mountain labor was used exclusively in the erection of the building, which has been pronounced one of the most commodious and beautiful in the Blue Ridge area.

The idea of a Preventorium, in which weak and undernourished children are nursed back to health, was begun by the Rev. Frank Persons at Yancey in 1920, when he took into his own home undernourished mountain children and endeavored to restore them to health. In 1928 the work was removed to Mission Home, where an old rectory was remodeled and where 300 underprivileged girls were brought back to health before the building burned fifteen months ago.

The Rev. W. Roy Mason of Charlottesville, associate archdeacon of the Blue Ridge, and Miss Annie Park, R.N., who has had charge of this work since it was transferred to Mission Home, will direct the activities in the new quarters. The building is modern in every detail and will care for thirty patients. Separate wards exist for boys and girls.

The Preventorium is another monument to the Ven. Frederick W. Neve, D.D., archdeacon of the mountain work of the di-

Council, while Miss Annie Morton Stout, field secretary for religious education in the province, discussed religious education.

The claims of foreign missions and domestic missions for student attention were presented respectively by Mrs. Edmund Lee, Chatham Hall, Chatham, Va., and Deaconess Maria P. Williams, who is engaged in mountain work at Dante, Va. Miss Hope Baskette, provincial associate secretary of student work and student secretary at Florida State College for Women, outlined the field of work among college students.

An outstanding feature of the conference was the description given by two students of Florida State College for Women of the opportunities for summer volunteer work by college students.

## MIDDLE SCHOOLS IN CENTRAL CHINA CONFER

NEW YORK—Seventy-eight delegates from twenty-one middle schools (high schools), maintained by nine mission boards in four Central China provinces, met at Wuchang, February 25 to 28th, to compare problems and confer about their common interests.

"To those who read the newspapers and believe all that they read," says an account in the Hankow *Newsletter*, "it must be incredible that between a flood and a war, in an area crowded with refugees and surrounded by communists, anything so constructive in nature and so far-reaching in design as the recent Central China Conference of Middle Schools could take place. Let such people stop reading the newspapers until they can strip from the news the embroidering of correspondents. To the Chinese leaders in whatever field of thought or action and to us living in their country there is no time like the present to be sowing for some future harvest. And so we do.

"It was to promote closer relations between, and to integrate the work of, the middle schools and the institutions they feed, to raise and to maintain at a uniformly high level the standards of middle schools, and to develop an *esprit de corps* among the Christian educators of the Central China area, that a series of conferences was conceived.

"The plan is to have annual conferences here at Hua Chung, general conferences of delegates alternating with conferences of principals and deans.

"The prospects for the success of the plan, if the recent conference is any gauge, are most encouraging. Seventy-eight delegates, including twenty-six principals and deans, representing twenty-one middle schools in the provinces of Anhwei, Kiangsi, Hunan, and Hupeh, comprised, together with the faculty of Hua Chung, the conference personnel. As the conference was called during the winter vacation, the delegates were housed in the dormitories, as well as in the homes of the faculty.

"A service of prayer and meditation led by Bishop Roots began each day. The morning was devoted to addresses, followed after an intermission by discussion on the subjects of religious education in the middle schools, college admission standards, and the relationship of college and middle schools. Each afternoon the conference broke up into four sections: English, geography, physics, and administration. In the evenings after dinner there were demonstration lectures on chemistry, Chinese language and literature, and physics.

"Besides this, there was the lighter side of the conference. During the morning intermission the delegates gathered in the social rooms of Yen Hostel for coffee, cookies, and conversation, and then, as they wished, strolled out onto the lawn to watch certain of their more combative

ocese of Virginia, who began the Blue Ridge mission work in 1888. He has now lived to see thirty mission stations established in the archdeaconry.

## SEWANEE PROVINCE HOLDS COLLEGE GIRLS' CONFERENCE

TALLAHASSEE, FLA.—For the first time in the history of the Province of Sevanee a Conference of College Women to Consider Christian Service was held April 8th to 10th in Ruge Hall, the Church student center at Florida State College for Women, Tallahassee. The conference was attended by eighty college women, including delegations from Vanderbilt University, Peabody College, Winthrop College, and Ward-Belmont College, in addition to alumni and students from the local campus.

The Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, served as chaplain, services being held in the chapel of Ruge Hall. Church social service as a career was presented by the Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service of the National



ST. ANNE'S PREVENTORIUM, MISSION HOME, VA.

Erected on Frazier, one of the "hills" of the Blue Ridge range, the Preventorium carries on its work of love for God's undernourished children.

colleagues defending the honor of their provinces in a game of volley-ball. In the afternoons, Boone Middle School and St. Hilda's Middle School entertained the delegates at tea and invited them to inspect their plants. Finally, dinner was the occasion for a good deal of unofficial entertaining by members of the college faculty. At any conference, it is this side, with its opportunities for making acquaintances and cementing friendships, that the delegates remember with the greatest pleasure, and however useful addresses, discussion, and sectional meetings may be, they may well in the long run count for less than their more frivolous counterpart, the social activities.

"The conference far outstripped the hopes and expectations of its promoters. What will be the result of the new element it has introduced into the education of this part of China we can only imagine; but as the sowing has been so good what may we not hope for the reaping?"

### FR. RUSSELL OF ENGLAND TO BE IN BUFFALO ON MAY 22D

JAMESTOWN, N. Y.—The Rev. Cecil E. Russell of Surrey, England, who with the Rev. G. D. Rosenthal is touring this country in the interests of the Church Congress, is expected to be the preacher at St. Andrew's Church, Buffalo, on Trinity Sunday, May 22d, at the morning service. On the same day he is to preach in the evening at St. Paul's Cathedral. Because of an already voluminous itinerary, however, this appointment is subject to change.

Fr. Russell is a graduate of King's College, University of London. He had a prominent part in the boy scout movement and in his seminary course was elected senior student of the faculty of theology, the highest honor the men could pay to one of their fellows. He graduated with first class honors in 1913 and was ordained at St. Saviour's, Ealing, London. He was a chaplain in the World War and was decorated by King George as a member of the Most Excellent Order of the British Empire. He has done much as organizing secretary of the Anglo-Catholic Congress and is still carrying on this work for the Centenary Congress of 1933. He is also a member of the committee set up by the two English Archbishops to prepare for the centenary of the Oxford Movement.

### SYMPHONY CONCERT GIVEN IN ALBANY CATHEDRAL

ALBANY—The Empire State Symphony Orchestra, conducted by Graham Harris, on Sunday evening, April 17th, rendered a program of sacred music in the Cathedral of All Saints, this city. Seventy-five musicians composed the orchestra, and soloists were Miss Elizabeth Lennox, mezzo soprano, and Miss Isabelle Yalovsky, pianist. The concert was for the benefit of unemployed musicians, the offering taken being given entirely to that object.

The Rt. Rev. G. Ashton Oldham, D.D., made an address of greeting and said opening prayers. The Cathedral was filled to capacity, every available choir seat being filled and many persons standing in the aisles. The occasion demonstrated the community service of a Cathedral.

The Hon. Franklin D. Roosevelt, governor of the state, and the Hon. John Boyd Thacher, mayor of Albany, together with many leading citizens, were sponsors of the concert, which was held in the Cathedral through the arrangements of its organist, J. William Jones.

### TRINITY CHURCH, GENEVA, TO BE REBUILT IMMEDIATELY

GENEVA, N. Y.—Trinity Church, this city, recently destroyed by fire, has engaged the famous firm of Upjohn of New York as architects to rebuild the edifice. The net loss on the building is calculated at \$220,000 and the insurance collected is \$159,000. All that is left of the building are the walls and tower which will have to be repaired and strengthened before a new structure can be placed on them. The records and Communion silver of the parish came through the fire intact, but the hangings on the altar at the time of the fire and some of the vestments were destroyed. Every memorial within the building except one, a tablet to the Rev. Orin Clark, a former rector, was destroyed.

The damage done to the parish house consisted largely of water damage to floors and doors and to the cracking of two sections of the boiler. The parish has been heartened by a gift from Edward E. McNair, of Detroit, who is sending the two sections of the boiler free of charge—a gift of over \$600. A campaign is being planned to raise the necessary funds beyond the insurance to rebuild.

### PROBLEMS OF GIRLS TODAY IS NATIONAL G. F. S. TOPIC

NEW YORK—At its national leadership training conference in New York City, April 17th to 19th, the Girls' Friendly Society held a series of discussions led by experts on problems of vital concern to girls today: vocations, especially under the changed conditions of 1932; recreation, in this day of highly commercialized recreation on the one hand and less money to spend on the other; personal problems such as the desire to be attractive, to get on with other people; budgeting and money problems in a time when, with cut salaries, it is often necessary to live on less; and religious problems, many of them not always what adults think they are.

Among the speakers were: Mrs. Harrison Elliott (Grace Loucks Elliott) author of *Understanding the Adolescent Girl*; Miss Helen H. Ringe, guidance and placement counsellor, Vocational Service for Juniors; Miss Helen Becht, director, employment department, Y. W. C. A., Brooklyn; Miss Ethel Bowers, field secretary, National Recreation Association; Dr. Adele Streeseaman, staff, Medical Service for Young Women; Miss A. Estelle Lauder, secretary, Consumers' League, Eastern Pennsylvania.

### AIDED DIOCESES COMMISSION POSTPONES ORGANIZATION

ST. LOUIS—At the first meeting of the joint commission on aided dioceses and missionary districts convened in the parish house of the Church of the Ascension, St. Louis, on April 13th, but six members put in an appearance. Therefore, after outlining a few plans and suggestions to be submitted when a majority would be present, it was voted to continue the meeting at the Church Missions House, following the special meeting of the House of Bishops, so that a larger membership might participate in permanent organization.

The members of the commission are as follows: Bishops Cook, Sanford Maxon, Remington, Wise; Rev. Messrs. Robert Johnston, Henry S. Foster, S. Alston Wragg, John S. Bunting, W. Appleton Lawrence, Col. James Mann; Messrs. Frederick M. Lee, W. D. Swain, S. G. Moon, William A. Montén, C. H. McBean, W. G. Peterkin, L. W. Pratt, Monell Sayre, Warren Kearny.

### TO CELEBRATE CENTENARY OF BISHOP DOANE'S BIRTH

ALBANY—On Tuesday, May 3d, in the Cathedral of All Saints, Albany, a service of thanksgiving for the life and work of the first Bishop of Albany, the Rt. Rev. William Crosswell Doane, D.D., will be celebrated. The Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee is to be the preacher.

### YOUNG PEOPLE OF SOUTHWEST TO MEET IN ARKANSAS IN JULY

HOUSTON, TEX.—The young people's provincial conference, province of the Southwest, will be held at the Helen Dunlap School, Winslow, Ark., July 11th to 23d, followed by the annual meeting of the federation of young people, July 23d and 24th.

A splendid program of study and fellowship has been planned, which we give here with the respective leaders:

The Rt. Rev. W. T. Capers, Bishop of West Texas, director: Personal Religion; the Very Rev. John W. Day, diocese of Kansas: The Social Teachings of Jesus; the Rev. Claude W. Sprouse, representative of the National Council, diocese of West Missouri: Current Problems and the Young People of the Church; the Rev. W. P. Witsell, diocese of Arkansas: Life and Work of the Church; Rev. Clarence H. Horner, member of young people's provincial advisory committee, district of New Mexico: Modern Approach to the Bible; Miss Lynette Giesecke, director of religious education, Christ Church, Little Rock, diocese of Arkansas: Program Building and Organization for Young People's Groups; Mrs. J. C. Tolman, past president of the provincial Woman's Auxiliary, diocese of Texas: How to Teach a Church School Class.

The Rev. D. R. Edwards, district of Oklahoma, is recreational director and adviser for boys, and Miss Dorothy May Fischer, executive secretary of young people's work, province of the Southwest, is the adviser for girls.

The Rt. Rev. William Scarlett, Coadjutor of Missouri, will be the special conference preacher Sunday, July 17th, and will conduct the vesper services July 15th to 18th.

### THE CHURCH IN LIBERIA

NEW YORK—"Foreign aid is shrivelling up," says the *Liberian Churchman* to its own readers in Liberia, apropos of reduced appropriations from the United States. "So far from disheartening us, this should offer a fresh challenge to redouble our efforts to do something constructive for ourselves. In return for the former \$98,000 appropriation, does anyone know how much we are expected to pay back to our mother Church? We are asked to send only \$1,000, a tiny sum indeed.

"Liberia is a rich country," it says further. "It belongs to none but Negroes. Yet poverty, both real and feigned, shouts from nearly every housetop. The lack of technical skill, the difficulties of the climate, the relatively low prices of African produce, may each have its part in prevailing conditions. Yet, until we shall have grown economically independent, we stand but little chance for any real independence as a people in any other way.

"With propriety we may here echo sentiments expressed by President Barclay in his inaugural address. Beggars and philanthropists must cease. Liberian products and industry must be fostered. Agriculture must progress.

"All honor to the African Christian who possesses sufficient character to wear African cloth and eat African food! He at least has the true philosophy of living within his income, and of trying to build up Liberia for the African people."

## † Necrology †

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

### MELVIN HONEYMAN, PRIEST

NEWARK, N. J.—The death of the Rev. Melvin Honeyman, a non-parochial priest of the diocese of Newark, occurred on April 7th at the Memorial Hospital, this city. He was in his eightieth year.

Mr. Honeyman received his early education in the schools of Newark. At Princeton he was a classmate of Woodrow Wilson, being graduated in 1879. After receiving his Master of Arts degree at Princeton, Mr. Honeyman studied at the General Theological Seminary, being ordained in 1883. Spending the early part of his ministry in Colorado, he was in charge of the churches at Del Norte and Alamosa, and later served as priest in charge of the church at Bald Mountain. While in Colorado he built three churches and one rectory.

Mr. Honeyman subsequently served congregations at Havana, N. Y., and Great Bend and New Milford, Pa. He was married twice, his first wife being Maria Louise Haring, and his second, Caroline Isabel Baldwin, who, besides his sister, Mrs. Elizabeth Metz, survives him.

Funeral services were held at St. Paul's Church, Newark, on April 9th. Interment was made in Mt. Pleasant Cemetery.

### STEPHEN D. PALMER, PRIEST

SWARTHMORE, PA.—The Rev. Stephen D. Palmer, retired priest of the diocese of Alabama, died at his home here April 2d. Mr. Palmer was born in Bradford, Pa., on July 4, 1853, and was ordained to the priesthood by Bishop Beckwith of Alabama in 1915. His entire ministry was served in Alabama, at Burnsville, Atmore, Bay Minette, and Eutaw, and their respective missions.

Mr. Palmer is survived by his wife, Alice H. E. Palmer; a sister, Anna L. Abell; a daughter, Mrs. Lenore Swinson; and a son, Leon C. Palmer, general secretary of the Brotherhood of St. Andrew.

The funeral was held at St. Paul's Church, Selma, Ala., April 5th, the Rt. Rev. William G. McDowell, D.D., officiating, assisted by the Rev. Ralph J. Kendall.

### PETER PURDY ASPPELL

HOBOKEN, N. J.—Peter Purdy Aspell, a former parishioner of Trinity Church, Hoboken, died at the Irvington Hospital, Irvington, on April 4th at the age of 73. Formerly a resident of Weehawken, Mr. Aspell had lived at Short Hills for the past four or five years. At one time he was a member of the choir of Trinity Church, Hoboken.

The funeral was held there on April 7th. Mrs. Aspell and a daughter, Mrs. Frank J. Mischo, survive him.

### WILLIAM MAYO BRODIE

ROANOKE, VA.—In the death of Col. William Mayo Brodie, which occurred at his home in Blacksburg on April 5th, the Church in this diocese is bereft of one of its most loyal and valuable members. Rarely can a man be found who serves his Church in so many ways as did he.

We first find Colonel Brodie as a member of the vestry of Christ Church, Blacksburg, in 1913, serving continuously until

the past year, when a system of rotation was adopted and he was one of those chosen by lot to retire in order to put the new plan into effect. He was treasurer of Christ Church from 1916 to 1920, then was elected junior warden and continued in this office until his retirement from the vestry.

Colonel Brodie represented Christ Church in the councils of the diocese of Southern Virginia in 1916, 1917, and 1918, and was a member of nine of the twelve annual councils which have been held since the formation of the diocese of

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Southwestern Virginia. He was a member of the executive board of the diocese from 1927 to 1930 and in 1931 was elected for another three-year term. He had been a member of the standing committee since 1923 and was one of the trustees of Virginia Episcopal School at Lynchburg since 1929. He represented this diocese in the synod of the province of Washington in 1930.

Ever since his graduation from Polytechnic Institute, Colonel Brodie had been a member of its faculty and at the time of his death was professor of mathematics.

**JOHN B. COLEMAN**

PORTLAND, ME.—Funeral services for John B. Coleman, 90, prominent business man in this city for many years, were held April 15th at his home at Falmouth Fore-side, with burial at Grove Cemetery. Mr. Coleman died April 13th.

For many years Mr. Coleman was identified with large powder interests, first associating with the Hercules Powder Co. at Cleveland, Ohio, in 1895 taking over the management of the Oriental Powder Co. at South Windham, and later handling sales for the duPont Powder Co. in Cincinnati, Ohio. In 1906 he retired from business and returned to Portland. Here he identified himself with the Church, fraternal, and civic life of this city in latter years. He was prominent in the diocese, serving as a lay delegate and on the boards of the Maine diocese, and as vestryman at St. Stephen's Church, with which he was affiliated until he removed to Falmouth Foreside. Since that time he had attended the Church of St. Mary the Virgin. He was once president of the diocesan club of Maine.

Mr. Coleman is survived by three children, John W. Coleman of Falmouth, Miss Grace Coleman of Falmouth, and Mrs. Frederick W. Pickard of Wilmington, Del.; also by a grandson, John Coleman Pickard of Wilmington, and by a brother, the Rev. H. Kay Coleman of Kansas City, Mo.

**MRS. TULLY MURPHY DAVIS**

HANNIBAL, Mo.—Recently in this city occurred the death of Mrs. Tully Murphy Davis, 71, widow of the late Rev. John Davis, D.D., S.T.D., founder of the chair of Ecclesiastical History in the Theological Seminary in Tokyo. She had been ill for about two days. Mrs. Davis was nationally known as a musician and composer, and was one of the Arkansas representative singers at the Chicago World's Fair in 1893. In 1904, Mrs. Davis established, with her daughter, Miss Eleanor Davis, the studio widely known as a center of art, and the two as the Davis Duo, gained an enviable reputation for their work in concert and by radio. Mrs. Davis, known to her audiences as Tully Davis, was an author-pianist, while Miss Davis was composer-soprano.

Mrs. Davis, despite her busy life as a national artist, found time for active Church work, being closely associated with Trinity Church, Hannibal. She is survived by her daughter, Miss Eleanor, and two sisters. Mr. Davis died in 1924.

**ESSIE COLLINS MATTHEWS**

SANFORD, FLA.—On March 26th occurred the death of Essie Collins Matthews, aged 76, of Longwood (Sanford), Florida. Mrs. Matthews was the daughter of the late Judge Collins of Columbus, Ohio, and was the widow of the Rev.

John R. Matthews, sometime archdeacon of the diocese of Southern Ohio.

Her many and great talents as artist, musician, and author were directed and perfected under the devoted training of the Sisters of St. Clement's Church, Philadelphia. By this connection, her confessor, the late Rev. Father Moffatt, became her lifelong friend.

Mrs. Matthews was an author of note. Her book, *Uncle Tom, Aunt Phoebe and Others*, is one of the most charming of character studies of the old-time Southern Negro. Its full page illustrations are photographs from the life of Mrs. Matthews. The old cabin was reconstructed on Mrs. Matthews' own place as the "setting" for the pictures.

Funeral services consisting of the Requiem Mass, censing, and asperges were held in Sanford by the Rev. Arthur Searing Peck. Interment was in the family mausoleum at Barnesville, Ohio, the services there being conducted by the Rev. Fr. Lyman-Howes.

**SUSAN TUCKER McMILLIAN**

ANNISTON, ALA.—On Easter Tuesday in this city occurred the death of Susan Tucker (Noble) McMillian at the age of 87, sister of the founders of the city of Anniston and for years diocesan president of the Woman's Auxiliary. And not only did she establish but from her own means largely created the Bishop Wilmer Scholarship Fund for the education of the children of the diocesan clergy. She also was one of the founders of the Women's Endowment Fund of the parish, and her other beneficences to it, the diocese, and the national Church were numerous.

Mrs. McMillian was born in Reading, Pa., and was brought to Rome, Pa., a few years later. When, after the close of the Civil War, her brothers founded the city of Anniston, she came with them and had ever since been identified with it and with the church which one of her brothers built there for his employes in the iron industry.

**HOWARD POTTER**

NEW YORK—On Wednesday, April 20th, occurred the death in Pasadena, Calif., of Howard Potter, originally a resident of this state, who had been managing ranch properties in Mexico and California since his graduation from Groton School in 1906.

Mr. Potter was a son of the Rev. Dr. Eliphalet Nott Potter, former president of Hobart College; a grandson of the Rt.

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Rev. Alonzo Potter; and a nephew of the Rt. Rev. Henry Codman Potter. He is survived by his mother, his widow, a daughter, Josephine; a brother, J. W. Fuller Potter of this city, and two sisters, Mrs. George Smith and Mrs. Philemon S. Sturges, the latter of whom is the wife of the dean of the Boston Cathedral.

### EMILY S. WEED

GREENWICH, CONN.—At her home in this city, Miss Emily Stuart Weed, descendant of one of the oldest families in Greenwich, died April 18th after an illness of two months. Funeral services were held in Christ Church, of which Miss Weed had been a member for half a century and a member of the choir for eighteen years. She was also a member of the local branch of the League of American Pen Women. Two of her books of poems are *Twilight Echoes* and *Nosegays*.

Miss Weed was the daughter of the late Jacob Talmadge Weed and Matilda Adams Weed. Through her mother she was related to the family of John Adams, second President of the United States. Her grandfather, the late Isaac Weed, a soldier in the Continental Army for many years, operated a tavern at the Weed homestead, which was famous in the days of the old stage coaches and a popular meeting place for political and other discussions among the villagers in the early days.

The old homestead and property were sold a few years ago, and Miss Weed and her only surviving sister, Miss Adelaide M. Weed, moved to a house erected at the rear of the old Weed cemetery.

Besides her sister, Miss Weed leaves a nephew, Dr. Edgar T. Weed of Scarsdale, N. Y., and a niece, Mrs. Ward Pearson of Rye, N. Y. A brother, Edward Weed, a veteran of the Civil War, died recently.

### MARIE, GRAND DUCHESS OF RUSSIA, ON RELIGION

WHILE LECTURING at Nashville, Tenn., recently, under the auspices of the Woman's Auxiliary of Christ Church, in the interests of the War Memorial Building, Grand Duchess Marie of Russia averred that the Bolshevist theories and the abolition of religion will not be a permanent thing, for, as seen through the ages, any great people must have a religion to survive. She feels that the government in her native land will eventually evolve into some sort of bourgeois rule, modeled after that of the United States government probably.

In regard to the marriage of her son, the former Prince Lennart of Sweden, to a commoner, the Duchess said: "My father did it, my grandfather did it, so I can't see why all the fuss about it."

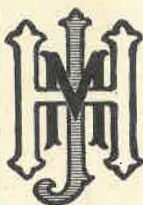
A BABY just one day old became a patient a few weeks ago at Deaconess Massey's dispensary-hospital at Balbalasang, in the Philippine Islands. The baby's mother has lost seven sons, but so strong is the native belief in evil spirits and so hedged about with tabus is the life of a new-born child, that only rare courage and independence on the part of this mother enabled her to send young Jonathan to Deaconess Massey. He was thriving at last accounts, under her close personal supervision. The people have come to believe that at least the members of the mission staff are immune to attacks by the ever present evil spirits.

### NEWS IN BRIEF

ALBANY—Some three hundred children from surrounding parts of the diocese attended the first of a series of sectional presentation services of children's Lenten offerings held at Christ Church, Albany, on April 16th, with the Bishop of the diocese, the Rt. Rev. G. Ashton Oldham, D.D., as the speaker. The second service, held at St. John's Church, Ogdensburg, on April 17th, was addressed by Mrs. Grafton Burke, of Fort Yukon, Alaska. Attendance at this service was reduced by heavy snowfalls in the north, which made travel by motor dangerous. Two other services, namely, at Trinity Church, Plattsburg, on April 24th, and at the Cathedral of All Saints, Albany, on April 30th, completed the series.

CENTRAL NEW YORK—A recent survey shows over 35 active branches of the Girls' Friendly Society in this diocese with a total of 1,665 associates, members, probationers, and candidates. For national dues the organization gave \$1,057, for general diocesan purposes \$1,158.60, and for the national budget \$723.50. Miss Mary R. Evans of Rome is diocesan president. —Announcement is made that the Regional Conference on Rural and Social Work will again be held at Manlius, September 12th-16th, in the buildings of the Manlius School. This conference is held under the direction of the rural committee of the social service commission of the province of New York and New Jersey. Archdeacon Jaynes, Professor Ogden, and the Rev. W. J. Vincent are members of the committee from this diocese. Leaders so far announced are Prof. J. M. Williams of Hobart College who will treat of rural psychology and problems, and the Rev. H. H. Hadley, D.D., rector of St. Paul's Church, Syracuse, who will lecture on Pastoral Care.

—Utica is celebrating this year the 100th anniversary of its incorporation as a city. In connection with the celebration one of the local papers prepared a centennial edition and in it a long account of the story of the Church in Utica was published, covering each of the nine Anglican churches with a total membership of nearly 6,000. Note was taken of the fact that four of the local clergy became Bishops: Chase, who founded old Trinity over 100 years ago; Neely, rector of Calvary Church; Olmsted, rector of Grace Church, and the present Suffragan Bishop, E. H. Coley, formerly rector of Calvary Church.—The annual union banquet of the Girls' Friendly Society of Syracuse was held last month in the parish house of Trinity Church with over 300 members and associates being present. The guest speaker was Mrs. Julius W. Pfau of Yonkers, national secretary of the organization.—At Grace Church, Baldwinsville, a newly organized children's choir of thirty boys and girls between the ages of 8 and 14 sing regularly at the 5 P.M. service on Sundays. The Church school purchased a new outfit of Hymnals for the benefit of the new organization.—Members of the Church of the Saviour, Syracuse, observed the birthday of the rector, the Rev. A. B. Merriman, with an informal party. About 300 attended and listened to an organ recital by Joseph Talmadge of Auburn, organist at St. James' Church, Skaneateles.—The St. Luke's Players, an organization of young people of St. Luke's Church, Utica, who are studying drama and have already presented a number of plays for the benefit



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INDEX

Grant, Rev. F. C., The Church and Society . . . 705  
 Graves, Rt. Rev. F. R., Missionary Salary Cuts (corr.) . . . 834  
 Gray, L. M., "A Unified Attack" (corr.) . . . 707  
 Gregory, A. H., Pray for Peace (corr.) . . . 708  
 Gurley, Rev. R. H., "I'd Rather be Than See One" (corr.) . . . 439  
 Hall, Rev. R. F., "Pictures of Children at Bed-Time Prayers Banned" (corr.) . . . 78  
 Harlow, A. F., Children of Disaster . . . 732  
 Hart, Rev. O. J., The Quota System (corr.) . . . 504  
 Hartshorne, Rev. F. C., The Marriage Canon (corr.) . . . 283  
 Hardy, Rev. E. R., Jr., Russian Academy in Paris Invites American Church Students (corr.) . . . 835  
 Harvey, Rev. J. H., Excellent Advice! (corr.) . . . 348  
 Haydn, Rev. T., Reductions in Salaries of Missionaries (corr.) . . . 707  
 Helfenstein, Rt. Rev. E. T., Deaf Work in Baltimore (corr.) . . . 78  
 Henry, Mrs. A. E., Washington and St. Paul's, New York (corr.) . . . 472  
 Hill, Mrs. M. B., The Woman's Page (corr.) . . . 740  
 Holland, Rev. J. S., The Children's Thank Offering (corr.) . . . 439  
 Holman, G. E., Eucalyptus Trees (verse) . . . 666  
 Hopkins, Rev. J. H., "God and My Father" (corr.) . . . 471  
 Horstman, A. W., Spreading the Gospel (corr.) . . . 381  
 Howard, L. M., Parochial Personalities . . . 799  
 Hudson, Rev. C. E., The Teaching Church . . . 733  
 Hughson, Rev. S. C., (Sermonette for 3d Sun. in Lent) . . . 530  
 Humphries, Ven. R. F., Notice of Proposed Marriage (corr.) . . . 14  
 Humphries, Ven. R. F., Prison Chaplain and Rehabilitation, The . . . 7  
 Huntington, Rev. J. O. S., Plain-song (corr.) . . . 670  
 Jenkins, H. K., Modern Medicine and the Igorot . . . 729  
 Jenkins, Rt. Rev. T., "Church at Work, The" (corr.) . . . 801  
 Jenkins, Rt. Rev. T., Epiphany Charge, The (sermonette) . . . 305  
 Jenkins, Rt. Rev. T., Missionary Episcopal Visitation, A . . . 407  
 Jennings, Rev. A. D., Fighting Unemployment . . . 827  
 Kennedy, O., Keeping the Young People (corr.) . . . 770  
 Kephart, Rev. Q., A Great General Convention (corr.) . . . 78  
 Kinsolving, Rev. W. L., Right State, Wrong Sermon (corr.) . . . 47  
 Krebs, Rev. S. L., Scripture Versus Tradition (corr.) . . . 504  
 Krebs, Rev. S. L., What is the Soul Made Of? (verse) . . . 634  
 Kresensky, R., By Bread Alone . . . 248  
 Laine, Rev. E. R., Jr., All in All (sermonette) . . . 342  
 Lausanne Movement, The . . . 307  
 Lethaby, J. W., Sadhu Sundar Singh (corr.) . . . 601  
 Lewis, Rev. L. C., A Shrine of England in the Heart of France . . . 106  
 Littell, Rev. J. S., Bishop Gore . . . 597  
 Littell, Rev. J. S., Where was Washington Married? . . . 498  
 Lynch, Rev. F., Bishop Charles Gore . . . 536  
 Mabry, G., Looking into the Manger (verse) . . . 212  
 Macomb, W. S., "Article Twenty-six" (corr.) . . . 739  
 Macomb, W. S., Christ's Miracle or His Baptism, Which? (corr.) . . . 439  
 Maievsky, V., The New Constitution of the Serbian Orthodox Church . . . 434  
 Manning, Rt. Rev. W. T., Financial Crisis of the Church, The (corr.) . . . 769  
 Manning, Rt. Rev. W. T., "Let Us Now Go Even unto Bethlehem" (sermonette) . . . 242  
 Marsh, Mrs. H. L., What Church Papers Need (corr.) . . . 472  
 Maxted, Rev. E. G., "On National and World Problems" (corr.) . . . 116  
 McAllister, Rev. C. E., Temptation (sermonette) . . . 466  
 McClellan, Rev. C. S., Jr., Bethany . . . 563  
 McClellan, Rev. C. S., Jr., Shepherds of Palestine, The . . . 207  
 McCoy, Rev. C. E., "The Living Church Pulpit" (corr.) . . . 438  
 McCready, Very Rev. R. L., "Anglo-Romanism" (corr.) . . . 48  
 McDermott, M. S., The Chimes of Grace Church (verse) . . . 636  
 McKim, Rev. J. C., Reductions in Salaries of Japanese Clergy . . . 707  
 McKim, Rev. J. C., Missionary Salaries in Japan (corr.) . . . 834  
 McKinley, Rev. E. N., Companionate Monasticisms (corr.) . . . 115  
 Meader, Rev. C. A., Patriotism and Nationalism . . . 595  
 Member of St. Barnabas' Brotherhood, An Opportunity for Men . . . 147  
 Menter, F. R., Palm Sunday . . . 631  
 Meredith, M., Sermonettes in Book Form (corr.) . . . 215  
 Middleton, Rev. E. S., Catholic Recovery . . . 762  
 Millard, A. I., "The Churching of Women" (corr.) . . . 348  
 Miller, Rev. G. F., "The Racial Episcopate" (corr.) . . . 115  
 Mitchell, Rt. Rev. W., Abolish the Quota System . . . 435  
 Mitchell, Rt. Rev. W., If Not the Quota System, What? . . . 796  
 Moody, Rev. W. R., What is Gandhi's Religion? . . . 371  
 Morford, J. H., Religion and the Medical Man . . . 403  
 Morley, Rev. W. K., "Christmas Cheer" (corr.) . . . 381  
 Morris, C. D., Fixing the Easter Date . . . 695  
 Morse-Boycott, Rev. D., John Keble (1792-1866) . . . 795  
 Morse-Boycott, Rev. D., Kingsley's "Kingdom" . . . 282  
 Morse-Boycott, Rev. D., Strange Echo of Fr. Ignatius . . . 831  
 Morton, Rev. R. K., How Christmas Comes . . . 177  
 Morton, Rev. R. K., When a Man Becomes a Christian . . . 277  
 Morton, Rev. R. K., Lopsided People . . . 825  
 Mosher, Rt. Rev. G. F., A Visit to Cullion . . . 562  
 Munday, Rev. W. A., Salina, We Beg Your Pardon! (corr.) . . . 770  
 Murphy, Rev. DuB., Budget Reductions in Texas (corr.) . . . 471  
 Murphy, Rev. DuB., The God of Israel . . . 243  
 Murray, Rev. A. L., Hiding the Light (corr.) . . . 215  
 Myers, J. A., Asked for Miners of West Virginia and Kentucky (corr.) . . . 114  
 Nedry, E. B., The Macintosh Case (corr.) . . . 409

Negishi, T. Y., Ideals Behind the Brotherhood of St. Andrew in Japan . . . 633  
 Nes, Very Rev. W. H., Mr. Sloan's "Membership" (corr.) . . . 315  
 Newbery, Rev. A., Communicated Power (sermonette) . . . 473  
 Newbery, Rev. A., Prayer . . . 272  
 Nickel, Rev. F., "The Living Church Pulpit" (corr.) . . . 150  
 Nutter, Very Rev. E. J. M., The Demon of Mid-day . . . 175  
 Nutter, Very Rev. E. J. M., "The Pale Horse" . . . 663  
 Oldham, Rt. Rev. G. A., Church and Suicide, The (corr.) . . . 470  
 Oldham, Rt. Rev. G. A., Pertaining to the Merging of Provinces (corr.) . . . 608  
 Oliver, Rev. J. R., Annunciation, The (sermonette) . . . 696  
 Oliver, Rev. J. R., Christmas Carol, A (verse) . . . 202  
 Oriental Christians Trying to Avert War . . . 278  
 Orrick, J. B., "The Concert of Europe and International Affairs" (corr.) . . . 215  
 Orthodoxy and Reunion, The . . . 311  
 Owers, Rev. H. W., The Church in Manchuria . . . 436  
 Palmer, C. H., From the Association for Promoting Retreats, London (corr.) . . . 150  
 Parlow, Rev. C. H., Our New Publication . . . 670  
 Parsons, Rt. Rev. E. L., George Washington Disarmament . . . 500  
 Patch, H. R., "Scripture Versus Tradition" (corr.) . . . 741  
 Patch, H. R., Little Foxes Nibbling . . . 830  
 Patton, Rev. J. L., "Has Science Discovered God?" (corr.) . . . 602  
 Peace and Disarmament . . . 402  
 Pember, Rev. G. E., Love (sermonette) . . . 370  
 Persons, Rev. F. S., Christmas and Epiphany in a Cuban Village . . . 377  
 Perry, Most Rev. J. D., "Origin of the Prayer for Our Country . . . 249  
 Perry, Most Rev. J. D., Renewal of Faith, A . . . 113  
 Perry, Most Rev. J. D., "That They May Be One" . . . 343  
 Perry, Most Rev. J. D., Washington's Religion . . . 530  
 Phillips, D., Teachers All (verse) . . . 249  
 Phillips, Rev. ZeB., Note of Thanks From John D. Rockefeller, Jr. (corr.) . . . 14  
 Pickett, C. E., Aid Asked for Miners of West Virginia and Kentucky . . . 114  
 Pierce, Rev. H., A Unified Attack . . . 637  
 Pigott, Ven. H. G., The Church Goes Forward in the Virgin Islands . . . 565  
 Powell, Very Rev. H. H., Changes in the Constitution of the Church . . . 74  
 Pray for China . . . 142  
 Purdy, Rev. C. E., Anglicans and the Eastern Churches (corr.) . . . 471  
 Ranlet, A., We're Glad Somebody Appreciates Us (corr.) . . . 472  
 Raymond, R., Christian Marriage . . . 697  
 Raymond, R., "The Church at Work" (corr.) . . . 834  
 Richardson, Very Rev. G. L., "Punishment" and "Correction" in the Prayer Book (corr.) . . . 116  
 Robbins, Rev. H. C., (Sermonette for 4th Sun. in Lent) . . . 561  
 Roberts, H. A., The Macintosh Case (corr.) . . . 409  
 Robertson, Rev. G. R., Pass on Copies of Church Weeklies (corr.) . . . 348  
 Robertson, M. I., The Sermonettes (corr.) . . . 315  
 Robertson, Ven. Wm. P., Archdeacon Paterson-Smyth . . . 662  
 Robins, E. G., St. Joseph Guards the Child . . . 214  
 Robinson, Miss L. L., "A Unified Attack" (corr.) . . . 671  
 Rockwell, Rev. H., Impressions of the House of Bishops . . . 9  
 Rose Window Being Installed in New York Cathedral (news) . . . 148  
 Rosenthal, Rev. G. D., The Love Test (sermonette) . . . 728  
 Rossy, M. S., The Christian Manger . . . 142  
 Rowley, O. R., Two Dioceses of Rochester (corr.) . . . 438  
 Rubel, Rev. H. S., A Disclaimer (corr.) . . . 180  
 Rusch, P., Japanese Brotherhood Family, A . . . 798  
 Rusch, P., Missionary Salaries in Japan . . . 769  
 Russell, Rev. R. A., "Apostolic Succession" (corr.) . . . 670  
 Sanchez, Rev. S. G., The Racial Episcopate (corr.) . . . 48  
 Sasse, Rev. L., "What is Gandhi's Religion?" (corr.) . . . 537  
 Sanderson, Rev. J. DeB., "The Church and the College Student" (corr.) . . . 79  
 Saville, Rev. H. M., Murdering Devotion (corr.) . . . 150  
 Saville, Rev. H. M., Plea for the Special Prayers, (corr.) . . . 47  
 Scratchley, Rev. H. P., Church Periodical Club Asks Aid (corr.) . . . 438  
 Scratchley, Rev. H. P., "Declaration of a Citizen, The" (corr.) . . . 537  
 Scratchley, Rev. H. P., God's Ways . . . 797  
 Scratchley, Rev. H. P., On National and World Problems (corr.) . . . 47  
 Scratchley, Rev. H. P., On National and World Problems (corr.) . . . 78  
 Scratchley, Rev. H. P., "On National and World Problems" (corr.) . . . 215  
 Seymour, O. S., Revision of Canons by the 1931 General Convention . . . 143  
 Sharp, Rev. J. R., Effect of Changes in the Prayer Book (corr.) . . . 151  
 Sharp, R. H., French Proposals at Geneva, The . . . 534  
 Sharp, R. H., Geneva Prepares for Disarmament . . . 499  
 Sharp, R. H., German-French Proposals at Geneva Hold Center of Interest . . . 600  
 Sharp, R. H., Renewed Hope at Geneva . . . 566  
 Sharp, R. H., Where the Disarmament Conference Stands . . . 632  
 Shea, Rev. J. E., The Macintosh Case (corr.) . . . 409  
 Shepherd, L. V., Arbutus Trails (verse) . . . 434  
 Shepherd, L. V., Doubt Not (verse) . . . 5  
 Shepherd, L. V., Easter Thought (verse) . . . 664  
 Shepherd, L. V., Epiphany Thought (verse) . . . 276  
 Shepherd, L. V., Outside the Gate (verse) . . . 636  
 Shepherd, L. V., Saviour Son (verse) . . . 212  
 Sherrill, Rt. Rev. H. K., (Sermonette for Palm Sunday) . . . 629  
 Shoemaker, Rev. S. M., Jr., Christ's Charge to Peter (sermonette) . . . 761  
 Sigmund, J. G., Church Window Wakens a Doubter, A (verse) . . . 735  
 Sigmund, J. G., Crucifix Made By An Old Wood Carver (verse) . . . 768

Sigmund, J. G., Episodes of the Nativity (verse) . . . 213  
 Sigmund, J. G., Some Characters of the Passion (verses) . . . 635  
 Smiley, Rev. J. L., "Up to Date" Hymns (corr.) . . . 151  
 Smith, J. Herbert, Have You Shared? . . . 829  
 Smith, P. A., The Nara That Was Yesterday (verse) . . . 280  
 Smith, Rev. W. W., Sacrifice and Service . . . 538  
 Some Mexican Visitations . . . 281  
 Souder, Rev. E. L., The Manchurian Situation (corr.) . . . 739  
 Spencer, Deaconess E. E., "Here Am I, Send Me" . . . 174  
 Stabler, Rev. W. B., The Church and the College Student" (corr.) . . . 180  
 Stetson, Rev. C. R., The Marriage Canon; Gandhi's Religion (corr.) . . . 602  
 Stetson, H. R., Little Brothers (verse) . . . 176  
 Stewart, Rt. Rev. G. C., Christmas Gifts (sermonette) . . . 205  
 Stires, Rt. Rev. E. M., The Duty of the Pulpit . . . 736  
 Story, A. P., The "Declaration of a Citizen" (corr.) . . . 471  
 Stott, C. J., Article Twenty-Six (corr.) . . . 472  
 Streeter, Rev. P. H., Central New York Has Rival Diocese (corr.) . . . 114  
 Stuart, Rev. D. C., "Condoning Suicide" (corr.) . . . 741  
 Summerall, Gen. C. P., National Preparedness . . . 763  
 Talbot, Rev. E. K., A Biography of Dr. Gore (corr.) . . . 708  
 Tappan, A. T., "An Experiment in Colored Work" (corr.) . . . 708  
 Taylor, A., The Little Idea That Grew Into a Great Hospital . . . 313  
 Thomas, Rev. G. H., "The Preacher and Modern Thought" (corr.) . . . 381  
 Thome, S. S., An Appeal From the Church Army (corr.) . . . 14  
 Throop, Rev. M. H., The War-Stricken Church in Shanghai . . . 764  
 Tomkins, J., Heavy Footprint (verse) . . . 637  
 Tomkins, J., Not to be Expected (verse) . . . 702  
 Tomkins, J., True Native Land (verse) . . . 666  
 Tonge, Rev. A. W., Romanism at Close Quarters . . . 345  
 Tucson, E. C. C., Reminisces of Christ Church, Dranesburg, N. Y. . . . 44  
 Twelves, Rev. J. W., How to Put the New Marriage Canon to Work . . . 469  
 Tyndell, Rev. C. N., The "Declaration of a Citizen" (corr.) . . . 471  
 Van Keuren, Rev. E., Church and Unemployment, The . . . 375  
 Van Keuren, Rev. F., Unwise Men, The (corr.) . . . 439  
 Van Keuren, Rev. F., Youth and the Church's Responsibility . . . 10  
 Varnava, From the Serbian Patriarch (corr.) . . . 707  
 Verder, D. H., A Daily Prayer (verse) . . . 761  
 Vernon, Rev. C. W., An Appeal for Drought-Stricken Areas in the Canadian West (corr.) . . . 14  
 Vernon, Rev. F. L., Stewards of the Mysteries of God (sermonette) . . . 174  
 Vincent, Rt. Rev. B., Our Reassurance (sermonette) . . . 662  
 Wallis, E. G., Grace Before Autumn (verse) . . . 72  
 Wallis, F. E., Various Comments (corr.) . . . 835  
 Ward, Rev. J. G., Reductions in Salaries of Missionaries . . . 739  
 Ward, Rev. L. E., Thomas Clough, Deacon . . . 762  
 Warnecke, Rev. F. J., Why Not a Laymen's Thank Offering? (corr.) . . . 835  
 Watson, Ven. W., New Suffragan Bishop of Mexico Installed (news) . . . 5  
 Watts, I. C., Dr. Van Allen's Last Weeks (corr.) . . . 114  
 Weed, Rev. E. D., "Lux Veritatis" (corr.) . . . 348  
 Weed, Rev. E. D., "Reunion With the Orthodox" (corr.) . . . 408  
 Weed, Rev. E. D., Tradition, With a Capital "T" (corr.) . . . 741  
 Wei, Dr. F. C. M., Boone Compound and Flood Relief . . . 310  
 West, Rev. S. E., Prayer and Penitence (corr.) . . . 114  
 Westcott, Most Rev. F., Metropolitan of India Visits Ceylon . . . 592  
 White, Rev. W. C., "On National and World Problems" (corr.) . . . 151  
 Wigram, Rev. W. A., The Adventures of An Orthodox Archbishop . . . 735  
 Wilkinson, H. L., Shall We Eliminate the Seventh Commandment? (corr.) . . . 48  
 Williams, Rev. G. M., (Sermonette for Quinquagesima) . . . 433  
 Williams, Rev. T. J., "When Celebrating Holy Communion" (corr.) . . . 114  
 Wilmer, Rev. C. B., "Living Church Pulpit," The (corr.) . . . 150  
 Wilmer, Rev. C. B., No Cross, No Crown (sermonette) . . . 594  
 Witsell, Rev. W. P., Correction (corr.) . . . 315  
 Wood, Rev. Robert E., Flood Relief in Wu-chang . . . 247  
 Woodruff, C. R., Can Europe Keep the Peace? . . . 731  
 Woodruff, C. R., Charity and the Church . . . 535  
 Woodruff, C. R., Family, The . . . 767  
 Woodruff, C. R., Questions of the Day . . . 279  
 Woodruff, C. R., Russia . . . 45  
 Woodruff, C. R., Concert of Europe and International Affairs, The . . . 145  
 Woodruff, C. R., Social Movements and Activities . . . 111  
 Wright, Rev. F. A., We Give Up! (corr.) . . . 115  
 Young, Rev. C. H., "Appropriations for Educational Institutions" (corr.) . . . 671  
 Young, Rev. L. H., Teaching the Child in Pictures (corr.) . . . 79  
 Young, M., Forward (verse) . . . 46  
 Youngblood, R. A., "Industry Adrift Statistics" (corr.) . . . 79

THE BIRTHDAY of Mohammed's daughter Fatima is the one day in the whole year when Mohammedan women come together for worship at the mosque. At least this is true among Moslems in Central China. —Selected.

of that and other parishes, have presented the choir of St. Luke's Church with new Hymnals, in the choir edition. Each organization in the parish including the vestry is represented in this group of young people.

**CONNECTICUT**—The Rev. John W. Suter, Jr., executive secretary of the National Department of Religious Education, was one of the speakers on April 14th in Woodford Memorial Hall, Seymour. This meeting, held in conjunction with the archdeaconry of New Haven, was attended by more than two hundred persons. Miss Helen Stevens, director of the diocesan department of religious education, and Samuel Sutcliffe, its chairman, were the other speakers. Mr. Sutcliffe highly commended Miss Stevens for the work she has done in the sixty-five parishes and missions in the diocese, and recommended that archdeaconry meetings be held during school terms, the first to be held in October at St. Paul's parish, New Haven.—The diocesan convention is to be held at Christ Church, Stratford, May 18th and 19th.—Bishop Budlong has appealed to the parishes and missions to make a strenuous effort to add to rather than reduce their pledges, as an aid toward the national deficit.—St. John's Church, Hartford, on Sunday, April 10th, celebrated its ninetieth anniversary by dedicating a Book of Remembrance and blessing a carved inscription in the wall of the chancel, the gift of a parishioner, containing the names of past rectors.

**GEORGIA**—Bishop Reese confirmed three and preached at the Church of the Atonement, Augusta, the Rev. Jackson H. Harris, rector, on April 17th. In the afternoon he consecrated St. Mary's Church (colored), and the Rev. Charles H. Dukes, vicar, confirmed a class of five, and preached. St. Mary's Church was formerly in a section of the city where no Negroes lived. The new church was built in the center of the Negro section and the results are showing the wisdom of the move.—The province of Sewanee is reported as leading all other provinces in the number of trained leaders in the department of religious education, 161, or 31 per cent, of the total number of teachers in the national Church holding diplomas and completing a special twelve-study course, coming from that province. The diocese of Georgia stands second in the province.—The Rev. Dr. Gardiner L. Tucker of Houma, La., and the Rev. Royal K. Tucker, rector of St. Mark's Church, Brunswick, Ga., exchanged pulpits for the April 17th services.

**HARRISBURG**—The secretary of the diocese, Lesley McCreath, and the treasurer of the diocese, Richard M. H. Wharton, were the godfathers for little Bertram Brown III, who was baptized in St. Stephen's Cathedral, Sunday, April 3d, by Dean Treder.—A memorial window in Trinity Church, Shamokin, was dedicated by the rector, the Rev. Robert T. McCutchen, on the Second Sunday after Easter. The subject of the window is the Annunciation, and it is the gift of Mrs. Clara Lorenz to the memory of her husband and herself. Last year a window depicting the Resurrection was placed in the east end of the church. The two windows indicate the beginning of the story of our Lord's life on earth and the end of His earthly life. Both windows have been carried out in a fine type of English antique glass by the J. & R. Lamb Studios, New York.

**MARYLAND**—On April 15th, in St. Paul's Church, Baltimore, the rector presented a supplementary class of seven persons for the rite of confirmation. Since March 1st, 38 persons have been confirmed in the mother church, and 50 at St. Paul's Chapel, 88 in all with two others to be confirmed later.

**MICHIGAN**—There are four complete and active choirs in St. Paul's Cathedral, Detroit, numbering more than 300 singers.

**NEWARK**—The annual convention of the diocese has been called to meet at Grace Church, Orange, on May 10th. At that time Bishop Stearly's request for a bishop coadjutor will be renewed.—Miss Fannie Ross has presented to Grace Church, Greenville, Jersey City, a private Communion service as a memorial to her mother, Mrs. Frances Jane Ross, and the altar guild has received a white silk damask embroidered altar service, given in memory of Mrs. Laura Renwick Cassell. Both of these gifts were dedicated by the rector, the Rev. Edward J. Bubb, on Easter Day.—St. Peter's Church, Morristown, the Rev. Donald M. Brookman, D.D., rector, will receive from the estate of the late Robert H. McCurdy, a vestryman of the parish, \$50,000 for its endowment fund.—At St. Andrew's Church, Newark, the Rev. Frank Damrosch, Jr., rector, a School of Prayer, conducted by the Rev. Shirley C. Hughson, O. H. C., is to be held on four Sunday evenings, at 8 o'clock, beginning May 1st. Rather than a service, there will be an opening hymn, prayers, and an address on how to pray, with explanations, very simply and

directly given, on the various aspects of prayer and the ways in which it may be made oftener and better.—At Christ Church, West Englewood, the Rev. William K. Russell, rector, a processional cross, given anonymously, has been received. It was used for the first time on Easter Day.—The fiftieth anniversary of the House of the Good Shepherd, Orange, a home for convalescents and old people, was observed on April 13th. A new litany desk and pews were dedicated.—On June 17th, 18th, and 19th the third annual conference for the leaders of young people of the diocese will take place at the Girls' Friendly Society Holiday House, Delaware. The faculty will include the Rev. Theodore R. Ludlow, D.D., Mrs. H. Otto Wittpenn, the Rev. Bradford Young, and the Rev. Gardiner M. Day. The theme will be World Peace, from the International, Economic, and Individual Points of View. Particulars concerning the conference may be obtained of the Rev. A. Stewart Hogenauer, 99 Main street, Orange.

**NEW YORK**—A service to commemorate the brave deeds of the 1,517 passengers, officers, and crew who died as heroes on the ill-fated *Titanic* twenty years ago, was held April 15th at 12 o'clock noon, on the roof of the Seamen's Church Institute, this city. The Rev. Archibald R. Mansfield, D.D., superintendent of the Institute, assisted by Chaplains John F. Mitchell and Carl Podin, conducted the service and placed a wreath upon the *Titanic* Memorial Lighthouse Tower, which was dedicated by the late Bishop David H. Greer on April 15, 1913, one year after the disaster. The same program of hymns, prayers, and psalms was used as that used at the dedication service.

**NORTHERN INDIANA**—The date for the annual council of the diocese is Wednesday, May 4th, and it will be held in St. James' Church, South Bend, beginning with the conciliar Eucharist at 9:30 A.M.

**NORTH TEXAS**—The parish house of St. Matthew's Mission in Pampa was dedicated April 10th, being the first unit of a proposed plant comprising three buildings. It is equipped with a sanctuary, detachable from the assembly hall, and attached to the latter are some small

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rooms for Sunday school purposes, a kitchen, and a lavatory. The property is free of debt. St. Matthew's now numbers 75 communicants.

QUINCY—The fifty-fifth annual synod of the diocese of Quincy will meet in Christ Church, Moline, at 5 o'clock in the afternoon of Tuesday, May 10th. Organization having been effected, the synod will then adjourn for the diocesan dinner, at which members of the Woman's Auxiliary and of the Laymen's Association will join the synodal delegates. The guest speaker will be J. D. Allen of Chicago, president of the National Federation of Church Clubs. Corporate Communion will be held in Christ Church at 7:30 o'clock Wednesday morning, after which breakfast will be served in the crypt. The business of the second day will open at 9:00 A.M.

ROCHESTER—Christ Church, Corning, the Rev. Francis F. Lynch, rector, has recently received from an anonymous donor the gift of five hundred choir edition Hymnals presented with the hope of increasing the congregational singing in that church.—The first offering taken in this diocese toward the National Deficit Fund resulted in a gift at Easter of over \$1,900 by the congregation of St. Paul's Church, Rochester, the Rev. G. E. Norton, S.T.D., rector.—The plan of the new diocese of Rochester to have its problems discussed in consultation by clergy and laity prior to the annual convention, with budgets and committees for every department or work arranged in systematic form, got under way by the meeting of the Rochester convocation on Tuesday afternoon and evening, April 12th, in St. Thomas' Church, Rochester, every parish being represented by at least two delegates and the clergy of the entire convocation. The Rev. Guy H. Madara, head of the Rochester Church Extension Society, was elected dean for two years. He conducted the meeting at the request of the Bishop. Plans were made for raising the share of the \$400,000 national deficit, for the missionary work in Monroe County, which is the limit of this convocation, for the year 1933, and holding institutes in religious education and social service, with speakers of national reputation, during the next two months. On April 14th, the north-eastern convocation, comprising Wayne, Ontario, and Yates counties, met in Lyons for a similar purpose; on the 19th, the Genesee Valley convocation, comprising Livingston and Allegany counties, met in Dansville; and on April 21st, the southeastern convocation, comprising Steuben and Schuyler counties, convened in Bath.—Hobart College, Geneva, has been enriched under the will of the late John P. Bowman of Rochester, a graduate of the class of 1882, whereby two scholarships of \$300 each, the present tuition charge at Hobart, will be awarded to men entering college from the city of Rochester.—The Girls' Friendly Society of the diocese of Western New York and the diocese of Rochester, as yet having affected no division in its work, despite the division of the old diocese, will hold its jubilee on May 7th and 8th in Rochester. The speaker at the service on May 7th will be Miss Margaret N. Lukens. The jubilee service will be held at 3 P.M., in St. Luke's Church, Rochester, on May 8th.

SOUTH CAROLINA—The Bishop of the diocese is sending out a call for a special Whitsunday offering to help meet the emergency need of the National Council, and has asked every parish and mission to set as its goal a sum equalling an average of \$1 for every communicant member. The Woman's Auxiliary is actively cooperating in the preliminary preparations for this offering.

SOUTHWESTERN VIRGINIA—At the beginning of the year when making appropriations for 1932, the executive board found that, due to lessened income for the Diocesan Missions Fund, it was necessary to eliminate the considerable item hereto appropriated for the general expenses of the *Southwestern Episcopalian*. Under the circumstances this seemed to make unavoidable the discontinuance of the paper after February and a resolution was adopted to that effect. However, after an intensive campaign for additional subscriptions instituted by the Bishop and the Department of Publicity, it has been decided to continue with the publication as a bi-monthly instead of eleven times a year as in the past.

TENNESSEE—Recent visitors to St. Luke's School of Theology, Sewanee, included Bishop Maxon, who in an address to the students said that within one day he had received eight letters from diocesan secretaries asking if his diocese could place priests whose parishes were being combined to reduce expense; and Laurence Faucett, sometime of Japan, China, and India, who spoke on the Religions of China. He wrote, while here, part of a specially designed book to teach English to foreigners.

UTAH—This district is very hopeful as to the outcome of the drive instituted for the benefit of the national deficit. Throughout Utah various meetings under the leadership of the Bishop and the Ven. W. F. Bulkley have already been held. Meetings are still to be held at Duchesne, Roosevelt, and Vernal on May 1st; Whiterocks on May 3d; and a clergy meeting in the outlying missions on May 2d.—The annual graduation exercises for St. Mark's Hospital training school for nurses at Salt Lake City are to be held in the Cathedral on May 25th.—Service Society of St. Peter and St. John is an organization started a few months ago to stimulate and extend the work of the missions in Salt Lake City and is composed of women who were not members of any of the existing organizations. The main object is, of course, service, and under the direction of the Rev. A. Leonard Wood, who suggested the plan for such an organization, the members have accomplished much along the lines of social service. There are now 28 active members. At a recent meeting of the Woman's Auxiliary this new organization was admitted as a member of the district organization of the Woman's Auxiliary.

WESTERN MICHIGAN—Acolytes of all parishes in the diocese of Western Michigan will gather at St. Luke's Church in Kalamazoo for the annual convention on Friday, May 13th. Dinner will be served in the parish house at 6:00 P.M., and the festival service will start at 7:30. The Rev. Joseph G. Madeley, rector of Holy Trinity Church, Manistee, and diocesan chaplain, will conduct the service, and the Rev. Alfred Newbery, rector of the Church of the Atonement in Chicago, will be the preacher of the evening. Bishop McCormick and other clergy of the diocese are expected to be in the procession with the acolytes.

WESTERN NEW YORK—The vestry and organizations of St. John's Church, Buffalo, on April 25th held a reception in honor of the twenty-fifth anniversary of the rectorship of the Rev. Walter Russell Lord. During this rectorship a new church has been built and many improvements added to the parish.—Bishop Davis returned to the diocese April 20th following a month's vacation in California. He has already taken over the plans for the Whitsunday Birthday Thank Offering and in conjunction with the work which the Rev. Henry Zwicker, chairman of the committee, has done will complete arrangements for having every baptized member in the diocese make an offering on the anniversary of the Church's birthday. It is expected that Western New York will be able to make a real contribution toward the national program.

THE REV. DR. DONALD B. ALDRICH, rector of the Church of the Ascension, New York City, has become a member of the board of directors of the Church Army. The other members of the board are as follows:

Samuel Thorne, president; Capt. B. F. Mountford, secretary, S. Van B. Nichols, treasurer. Bishops Booth, Gilbert, Hobson, Manning, Perry, Remington, and Stires, the Rev. Dr. J. Wilson Sutton, New York; Lewis B. Franklin, D.C.L., New York; Howard A. Kelly, M.D., Baltimore; Arthur B. Lisle, Providence.

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The author, whose earlier volume "Sociological Study of the Bible" is a standard work, says: "The Bible should be re-examined as a literature produced in hard times, which raises the problem of social justice and world peace. The Scriptural conception of one true God entered the human mind as a revelation taking form through the pressure of economic and sociological forces identical in nature with the forces which are now influencing religious thought."

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### CONTENTS

#### NOTES OF THE SEASON

PROBLEMS OF THE CHURCH IN THE VILLAGES—II. By H. Congreve Home

RELIGION AND EDUCATION—II. GOD AND THE BOY

STRANGE GODS (Short Story). By Margaret Yeo

ROMSEY ABBEY. By Douglas Horsley

THE PASCHAL CANDLE. By Cyril Wilkins

THE CHURCH AND THE FUTURE—II. AN OXFORD VIEW. By Humphry Beever

HOMAGE TO GOUNOD'S "MESSE SOLENNELLE." By Kenneth Ingram

THE BALLAD OF PAN-PERDU. By Geraldine Parkes

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The stone was found in the center of a fourth century church, recently uncovered, and is believed to have been beneath the altar. The church was one of the many built during the reign of Constantine the Great. Behind the stone was found a mosaic panel depicting, in vivid black, red, and yellow, a basket, several loaves of bread and two fishes.

In the western half of the church a mosaic floor was uncovered. About 15 feet long and 21 feet across, it contains a design of storks and other birds and is said to be the best preserved mosaic floor ever found in the Holy Land. Although buried beneath dust for about 1,600 years, the mosaic shows no signs of erosion.

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# The Answer of Our Members

ON Whitsunday, May 15th, a message will be written to Rowe in Alaska, Graves in China, to Campbell in Africa, and three thousand fellow missionaries throughout the world, and signed by a million and a quarter members of the Episcopal Church in the United States.

The sum of \$400,000 is needed if that message is to ring with joy and hope and loyalty and brotherhood. Every member of the Church has been urged to present his individual contribution to the \$400,000 Deficiency Fund before Whitsunday or at one of the services on that day.

**“I remember that  
this is the day for  
the collection for  
foreign missions.  
Please find inclosed  
my check.”**

**THOMAS JONATHAN JACKSON  
 (“STONEWALL” JACKSON)**

**Written and sent to his  
pastor from the battlefield.**

On April 15th, a month prior to Whitsunday, the Treasurer of the National Council had received individual gifts amounting to \$15,731.43. These contributions had come from forty-three of the dioceses and missionary districts, and one each from England, Canada, and China.

\* \* \*

“My personal suggestion toward this end would be that every member of the Church in the Diocese place in the offertory plates on Whitsunday a sum equivalent to One Day’s Income.”

—*The Bishop of Lexington.*

“It has been suggested that it may be of assistance to you to know that some of the clergy of this diocese are undertaking to contribute their ‘mite’ toward the missionary deficiency, and that, so far, seventeen clergymen have stated they expect to pay \$2,565 by December 1, 1932.”

—*Diocese of Western New York.*

“Therefore I am asking you to make your birthday offering on the Birthday of the Church. Put in the inclosed envelope (a coin) for every year God has blessed you with life.”

—*The Bishop of Eastern Oregon.*

\* \* \*

WHITSUNDAY OFFERING PRAYER

*Authorized by the Presiding Bishop*

GRANT, O Lord, that in this hour of difficulty, thy Church may be so aroused to loyalty and sacrifice that in meeting the present crisis we may be led on to larger and worthier service; through Jesus Christ our Lord. Amen.

THE NATIONAL COUNCIL

*Church Missions House*

281 Fourth Avenue New York, N. Y.